敦煌寶藏

黃永武博士 主編

新文豐出版公司印行

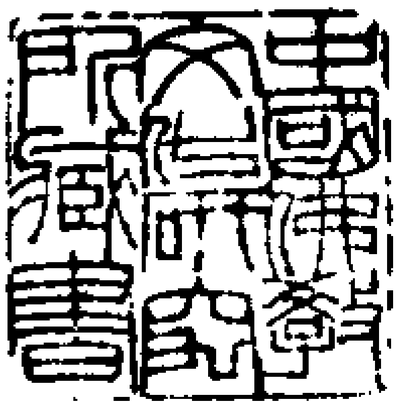
黃永武博士 主編

敦煌寶藏

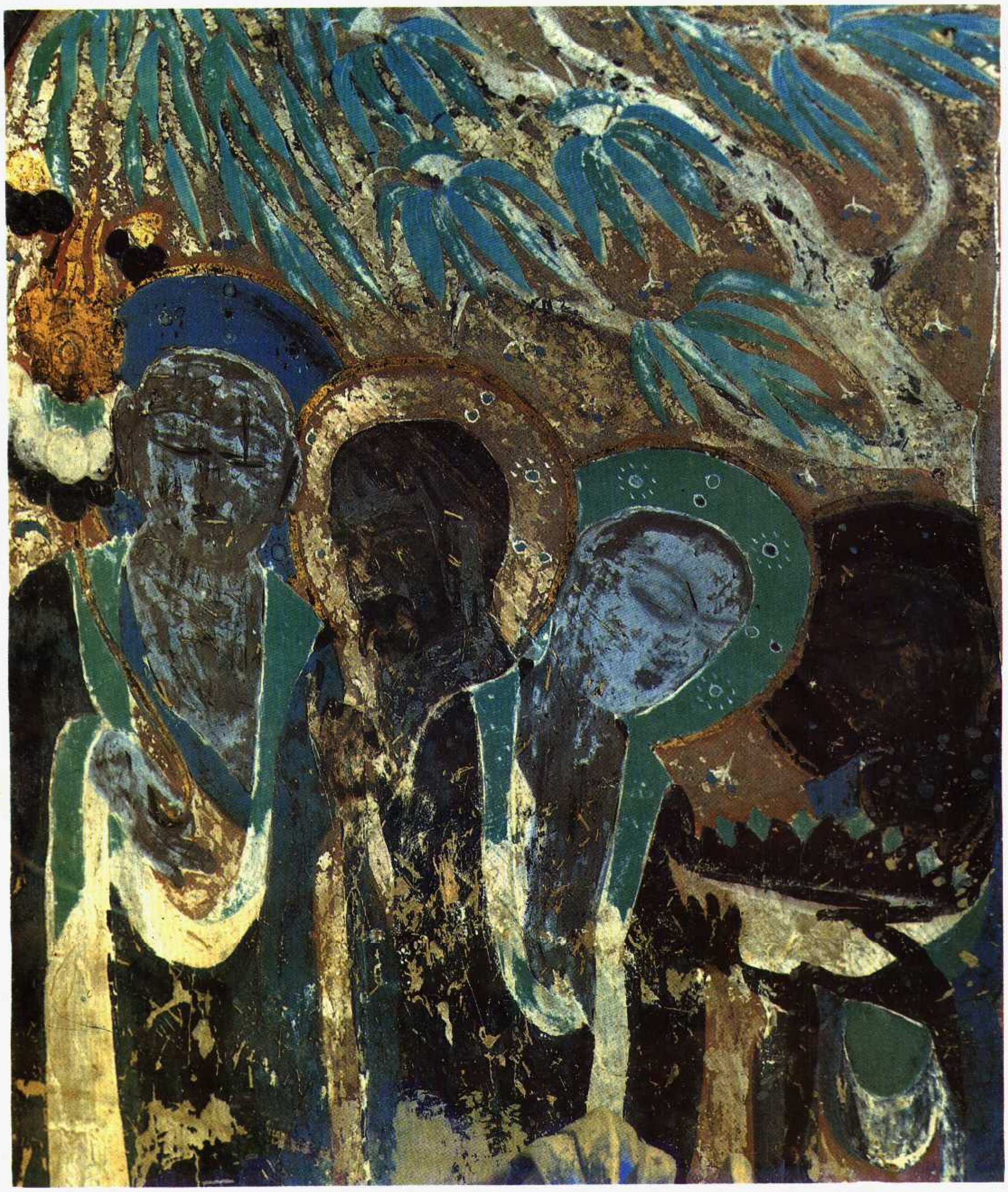
第 135 册

伯 4940 ～ 6038 號

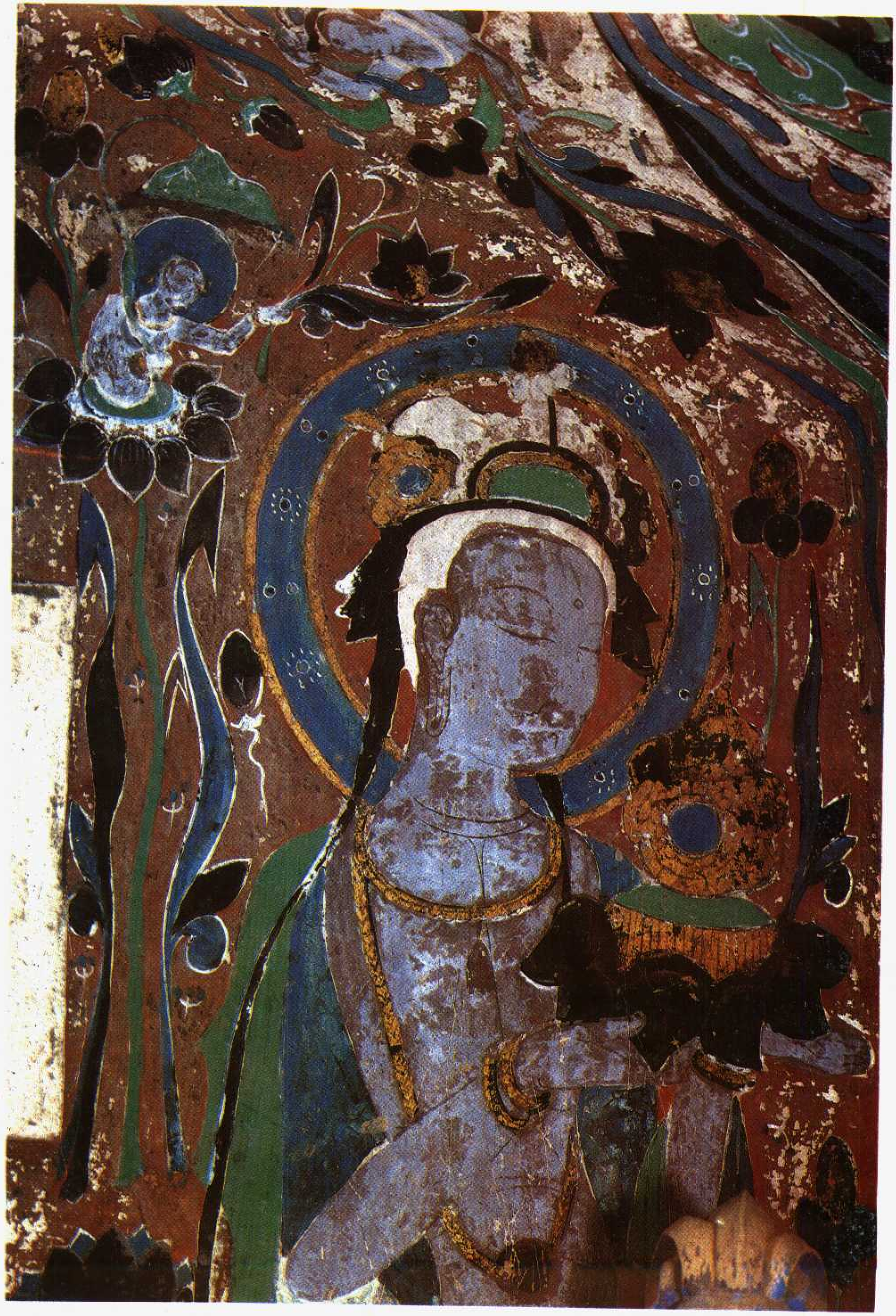
新文豐出版公司印行



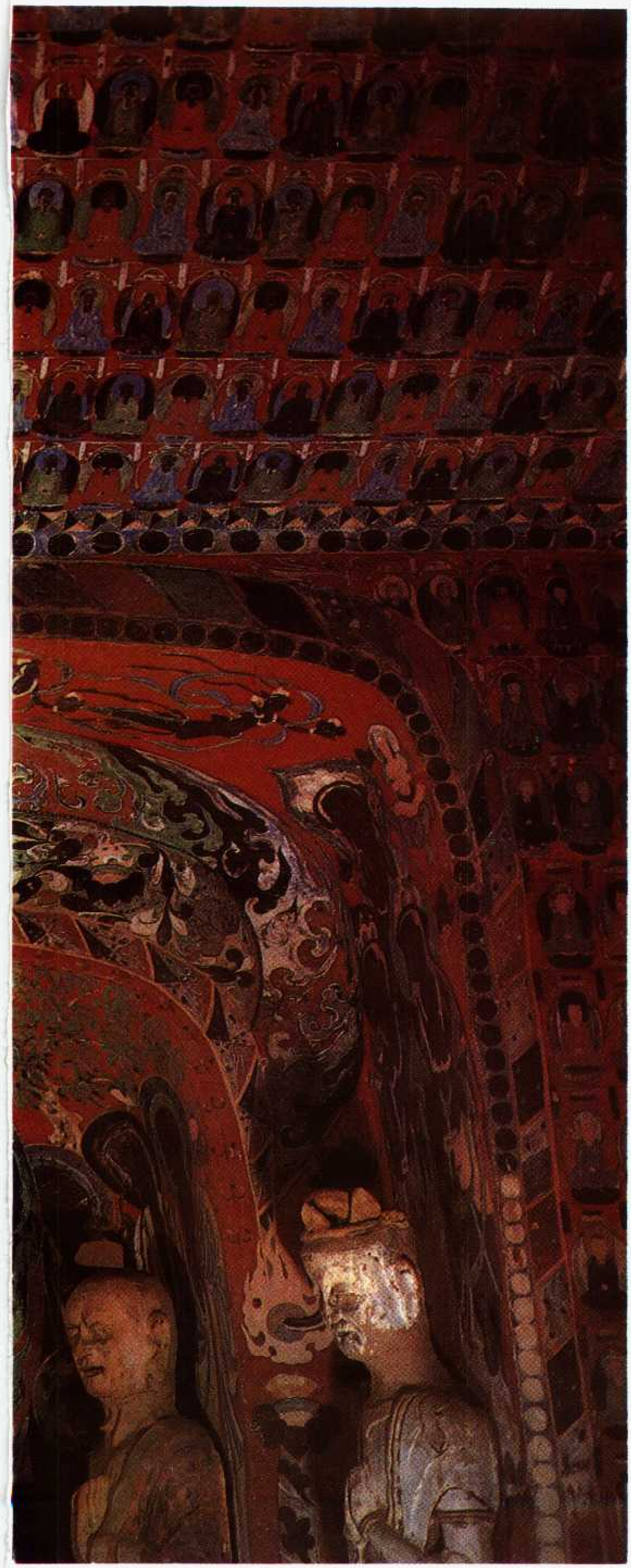
美 2056 號



美 2057 號

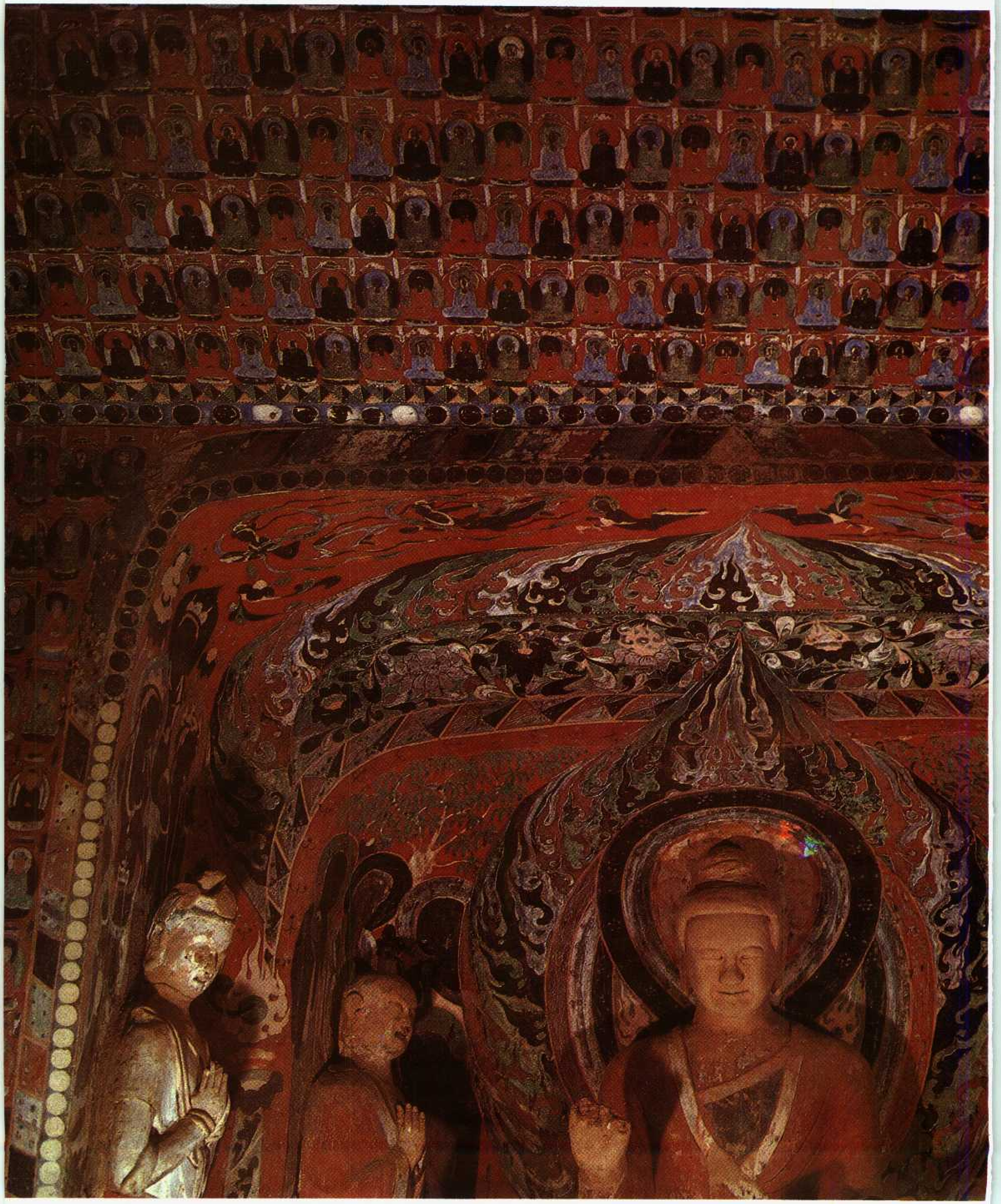


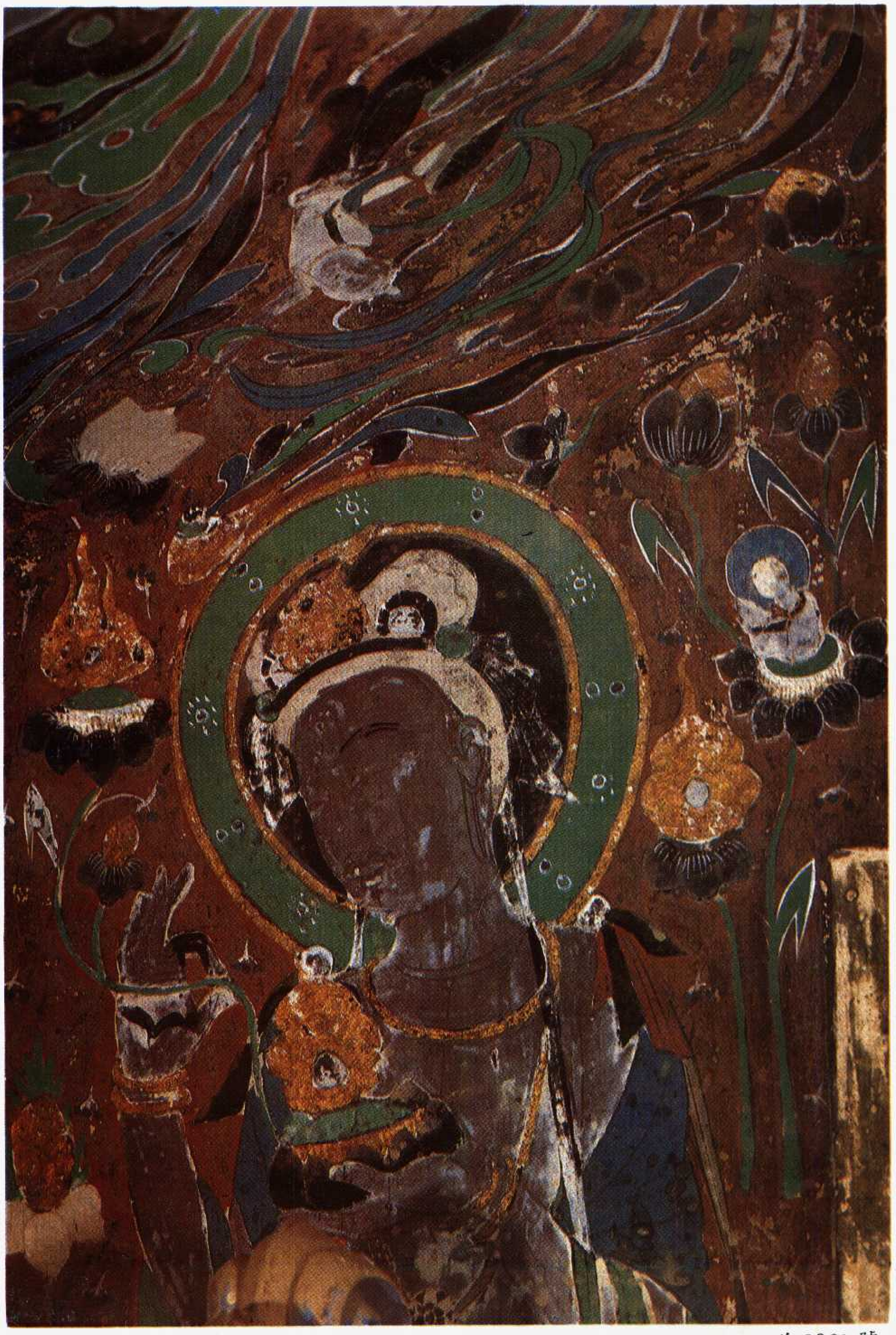
美 2058 號



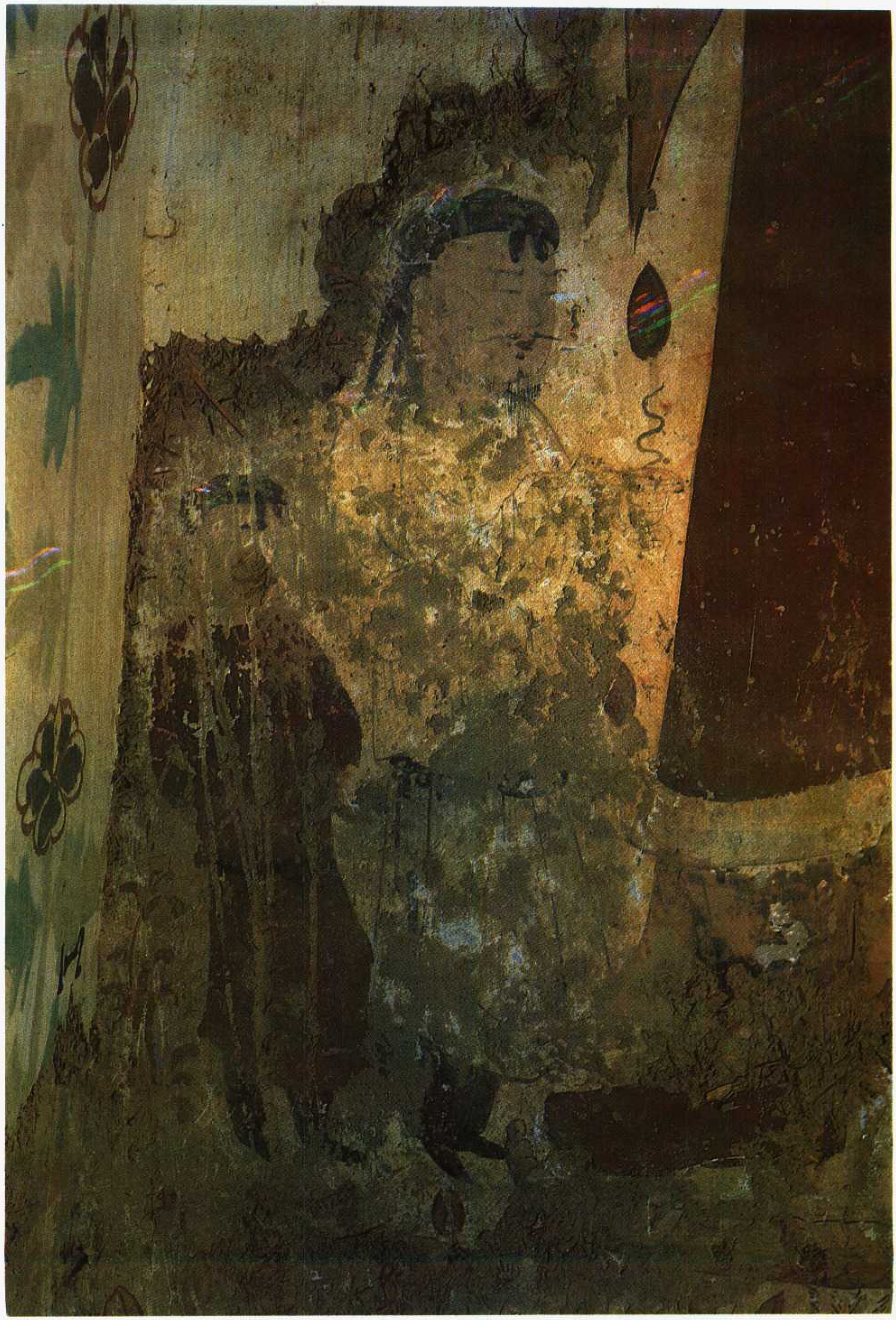
美 2060 號

美 2059 號





美 2061 號



美 2062 號

敦煌寶藏第一三五册目錄

伯四九四〇號　禮懺文五行、般若波羅蜜多心經疏（附深淺放大）　一四
伯四九四一號　金光明經卷第二空品第五　五
伯四九四二號　阿彌陀經
伯四九四三號　摩訶般若波羅蜜經卷第六勝出品第二十二　六
伯四九四四號　觀世音像來入道場文　七
伯四九四五號　金剛般若波羅蜜多經　八
伯四九四六號　金剛般若波羅蜜多經　九
伯四九四七號　金光明最勝王經卷第四最淨地陀羅尼品第六　一〇
伯四九四八號　金剛般若波羅蜜多經　一一
伯四九四九號　妙法蓮華經卷第二　一二
伯四九五〇號　佛說無量壽宗要經　一三
伯四九五一號　太玄真一本際經（擬）　一四
伯四九五二號　金剛般若波羅蜜經　一五
伯四九五三號　佛說無量壽宗要經　一六
伯四九五四號　佛說無量壽宗要經　一八
伯四九五五號　大般涅槃經卷第五如來性品第四之二　一九
伯四九五六號　大般若波羅蜜多經卷第三百三十　二〇
伯四九五六號　背面　付紙賬　二一
伯四九五七號　麥粟油麵黃麻豆布賬目　二一
伯四九五八號　祈願文、除患文（附深淺放大）　二三
伯四九五八號　背面　絹布賬及「當寺轉帖」（附深淺放大）　二四
伯四九五九號　三界寺授李憨兒戒牒（併入他號）　四〇
伯四九六〇號　甲辰年五月二十一日窟頭修佛堂社充得物歷（附深淺放大）　四三
伯四九六一號　真言十四首　四四
伯四九六二號　佛經目　四四
伯四九六二號　龍大錄內無名藏中見有經數　四四

伯四九六二號　背面　陷蕃多年經本缺落乞宣賜狀　四五
伯四九六三號　祭文（附深淺放大）　四五
伯四九六四號　佛家殘史（附深淺放大）　五七
伯四九六五號　靈寶金錄齋儀（擬）　六二
伯四九六五號　背面　大乘稻芊經隨聽疏　六三
伯四九六六號　除患文、社願文　六三
伯四九六六號　背面　佛說彌勒下生經（別譯本）　六五
伯四九六七號　佛家自勸文（附深淺放大）　六六
伯四九六八號　付法藏傳　七〇
伯四九六九號　法師讚頌　七二
伯四九七〇號　真言要訣（真言卷第四決疑篇第七）　七三
伯四九七一號　古類書（好問有禮）　七四
伯四九七二號　古賢集　七五
伯四九七三號　（闕號）
伯四九七四號　天復年間神力牒狀　七六
伯四九七五號　辛未年三月八日沈家納贈歷　七七
伯四九七六號　兒郎偉駈儺　七八
伯四九七七號　大般涅槃經卷第二十八師子吼菩薩品之四　七九
伯四九七八號　唐開元廿七年王道祭楊筠文　八〇
伯四九七八號　背面　關軍律　八〇
伯四九七九號　道家論道文　八一
伯四九七九號　背面　酒行胡道芬請出本錢狀　八一
伯四九八〇號　勸人布施文　八二
伯四九八一號　當寺轉帖一件（附深淺放大）　八三
伯四九八二號　大般若波羅蜜多經卷第一百八十八　八七
伯四九八三號　殘曆日　八八
伯四九八四號　高適燕歌行及殘狀（附深淺放大）　八九
伯四九八四號　背面　卜筮書（附深淺放大）　九〇
伯四九八五號　杜荀鶴詩四首　九八
伯四九八六號　鉅鹿索公故賢妻京兆杜氏邈真讚　九九
伯四九八七號　兄弟轉帖　一〇〇
伯四九八八號　莊子殘卷　一〇〇
伯四九八八號　背面　目連變文卅四行　一〇一
伯四九八九號　張孝順等戶籍（附深淺放大）　一〇二
伯四九八九號　背面　十一月十二月書儀（附深淺放大）　一〇三
伯四九九〇號　歸義軍討擊使武文進狀　一〇八

伯四九九一號　社司轉帖　一〇九
伯四九九一號　背面　曼陀羅　一〇九
伯四九九二號　人名單、范再晟狀　一〇一
伯四九九三號　七言詩一首　一一
伯四九九四號　毛詩箋、杕杜、魚麗、鹿鳴之什　一一三
伯四九九四號　背面　諸雜記字　一一三
伯四九九四號　背面　王昭君　一一三
伯四九九五號　兒郎偉（附深淺放大）　一一四
伯四九九五號　背面　小類書迎行事第八至慎行章章第十三（附深淺放大）　一一五
伯四九九六號　殘曆日（附失物宮占卜法）　一二二
伯四九九七號　書狀文範　一三〇
伯四九九七號　背面　付物殘賬　一三一
伯四九九八號　普賢菩薩行願王經（附深淺放大）　一三一
伯四九九九號　轉經文（附深淺放大）　一三七
伯五〇〇〇號　女婿張志豐祭文　一四〇
伯五〇〇〇號　背面　僧尼名單　一四一
伯五〇〇一號　類書（宅舍部女服部）（附深淺放大）　一四一
伯五〇〇二號　類書　一四八
伯五〇〇三號　社司轉帖（附深淺放大）　一四九
伯五〇〇三號　背面　社人納色物十一行（附深淺放大）　一五〇
伯五〇〇四號　天成元年十二月狀牒　一五三
伯五〇〇四號　背面　迴心向佛文　一五四
伯五〇〇五號　殘詩集　一五五
伯五〇〇六號　韻關辨清濁明鏡一卷　一五六
伯五〇〇七號　詩四首　一五七
伯五〇〇七號　背面　殘信札一件　一五八
伯五〇〇八號　梁姓等僱杜願弘契　一五八
伯五〇〇九號　漢書項羽傳殘片　一五九
伯五〇一〇號　張儀說韓宣王事殘文　一六一
伯五〇一一號　張盈潤寫某書題尾　一六二
伯五〇一二號　上淨土寺李僧西和尚信封　一六三
伯五〇一三號　絲製經籤書袱　一六四
伯五〇一四號　太子尊體起居萬福帖等　一六五
伯五〇一五號　天下歸心等慶忤文　一六六
伯五〇一六號　殘社司轉帖　一六六
伯五〇一七號　祭亡妣文　一六七
伯五〇一八號　墨繪天王像、殘書函　一七七
伯五〇一九號　孟姜女變文　一七八
伯五〇二〇號　殘書儀喪告弟妹書（附深淺放大）　一七七
伯五〇二一號　大般若經及付物殘賬碎片　一七八
伯五〇二二號　圖字殘紙四片　一七七

伯五〇二三號　殘佛經（金剛般若波羅蜜經、妙法蓮華經卷五卷七）（附深淺放大）　一八九

伯五〇二四號　曆日殘塊　二〇三

伯五〇二五號　佛經殘片（金光明最勝王經卷五、大般若經、藥師經）　二〇八

伯五〇二六號　敦煌詩、上法師書等殘片　二一八

伯五〇二七號　增壹阿含經等書袄殘片（附深淺放大）　二二五

伯五〇二八號　妙法蓮華經卷第五、卷第二、卷第七及金剛經等殘片　二四八

伯五〇二九號　涅槃經疏（擬）　二六六

伯五〇二九號　妙法蓮華經卷第四勸持品第十三　二六七

伯五〇二九號　西域文　二六八

伯五〇二九號　金剛般若波羅蜜經　二六八

伯五〇二九號　妙法蓮華經卷第五安樂行品第十四（自二六九頁至二八八頁）　二六九

伯五〇二九號　妙法蓮華經卷第七觀世音菩薩普門品第二十五　二八九

伯五〇二九號　金剛般若波羅蜜經（自二九五頁至三一五頁）　二九五

伯五〇二九號　佛經疏釋殘片（自三一六頁至三二二頁）　三一

伯五〇二九號　天尊說濟苦經　三一

伯五〇三〇號　佛經殘片（自三二八至三三七頁）　三二

伯五〇三〇號　靈真戒拔除生死濟苦經　三三

伯五〇三一號　殘占卜書、殘書函、殘付物賬等（自三四〇頁至三八五頁）　三六

伯五〇三二號　社司轉帖、酒賬　三八

伯五〇三三號　勵忠節鈔卷梗直部、刑法部、品藻部、交友部、言志部、嘲謔部、陰德部（參見斯一四四一號）　三九

伯五〇三四號　沙州附近關山泉澤等地志　四〇

伯五〇三四號　背面　春秋後語（秦語）　四〇

伯五〇三五號　殘書儀　四一

伯五〇三六號　文選陸佐公石闕銘幷序（附深淺放大）　四一

伯五〇三六號　背面　殘狀（附深淺放大）　四二

伯五〇三七號　駕行溫湯賦、白鷹表、蕭州刺史答南番書　四七

伯五〇三八號　丙午年九月一日納磨菓人名目　四〇

伯五〇三九號　珍重送寒衣殘文（附深淺放

大）

伯五〇四〇號　式叉摩那尼六法文　四二一
伯五〇四一號　妙法蓮華經觀世音菩薩普門品第二十五　四二六
伯五〇四二號　木牌上書般若波羅蜜心經　四二七
伯五〇四三號　古文一篇存四十六行　四三〇
伯五〇四四號至伯五五二一號（闕號）　四三一
伯五五二二號　古文尚書禹貢　四三三
伯五五二三號　高宗天訓　四三三
伯五五二三號　背面　春秋後語　四三九
伯五五二四號至五五二五號（闕號）　四四五
伯五五二六號　木刻千佛　四五六
伯五五二七號　賢劫經卷第六、三十二相品第十一　四六〇
伯五五二八號　金剛般若波羅蜜經碎片　四五〇
伯五五二九號至五五三〇號（闕號）　四五五
伯五五三一號　印本大唐刊謬補缺切韻　四五六
伯五五三二號　梵文卷　四六〇
伯五五三三號至五五三四號（闕號）　四六二
伯五五三五號　于闐文七行　四六二
伯五五三六號　大般若波羅蜜多經卷第四百八十七　四六三
伯五五三六號　背面　于闐文（下附殘塊二片）　四六三
伯五五三七號　辯中邊論頌　四六五
伯五五三七號　背面　西域文　四六七
伯五五三八號　于闐文　四六九
伯五五三八號　背面　于闐文（闕號）　四七二
伯五五三九號　殘畫片　四七五
伯五五四〇號　殘畫片　四七六
伯五五四一號至五五四二號（闕號）　四七七
伯五五四三號　古文尚書夏書甘誓　四七九
伯五五四四號　董宣、朱穆、薩安、王吉、公孫鞅、李斯、趙高、趙稚珪等傳　四八五
伯五五四五號　搜神記（附深淺放大）　四八六
伯五五四六號　武王家教　四八九
伯五五四六號　背面　社司轉帖及千字文　四九〇
伯五五四七號　相應陰書　四九三
伯五五四八號　殘曆日　四九四
伯五五四九號　殘醫書　四九五
伯五五五〇號　殘史書　四九六
伯五五五〇號　書儀（尊卑弔答第九）　四九六
伯五五五一號　妙法蓮華經卷第四授學無學人記品第九　四九六
伯五五五一號　金剛般若波羅蜜多經疏　四九七
伯五五五二號　妙法蓮華經卷第七觀世音菩薩普門品第二十五　四九七

伯五五五三號　大般若波羅蜜多經卷第一百三十六　四九八

伯五五五四號　增一阿含經卷第二十四　四九九

伯五五五五號　金光明最勝王經卷第一如來壽量品第二　五〇〇

伯五五五六號　大乘無量壽經　五〇一

伯五五五七號　古文尚書胤征篇　五〇二

伯五五五七號　戒律　五〇三

伯五五五七號　金光明最勝王經卷第六四天王護國品第十二　五〇四

伯五五五八號　（闕號）

伯五五五九號　摩訶般若波羅蜜經卷第二往生品第四　五〇五

伯五五六〇號　大佛頂如來密因修證了義諸菩薩萬行首楞嚴經卷第八　五〇六

伯五五六〇號　大般若波羅蜜多經卷第一百七十八　五〇七

伯五五六一號　大智度論卷第九十七薩陀波崙品第八十八之餘　五〇七

伯五五六二號　大般涅槃經卷第二十四光明遍照高貴德王菩薩品第十之四　五〇八

伯五五六三號　太上洞玄靈寶智慧定志通微經（思微定志經）　五〇九

伯五五六四號　四分比丘尼戒本（併入伯三〇一二號）　五一〇

伯五五六五號　摩訶般若波羅蜜經卷第二十五實際品第八十　五一一

伯五五六六號　大般涅槃經卷第五如來性品第四之二（闕號）　五一二

伯五五六七號　佛經目　五一三

伯五五六八號　佛頂尊勝陁羅尼神咒　五一四

伯五五六九號　大般若波羅蜜多經卷第二百二　五一四

伯五五七〇號　背面　藏文一行　五一五

伯五五七一號　妙法蓮華經卷第四勸持品第十三　五一七

伯五五七一號　背面　藏文六行　五一八

伯五五七二號　妙法蓮華經卷第一序品第一方便品第二　五一九

伯五五七三號　金剛般若波羅蜜經（附殘塊八片）　五二七

伯五五七四號　金剛般若波羅蜜經　五二九

伯五五七四號　背面　藏文七行　五三〇

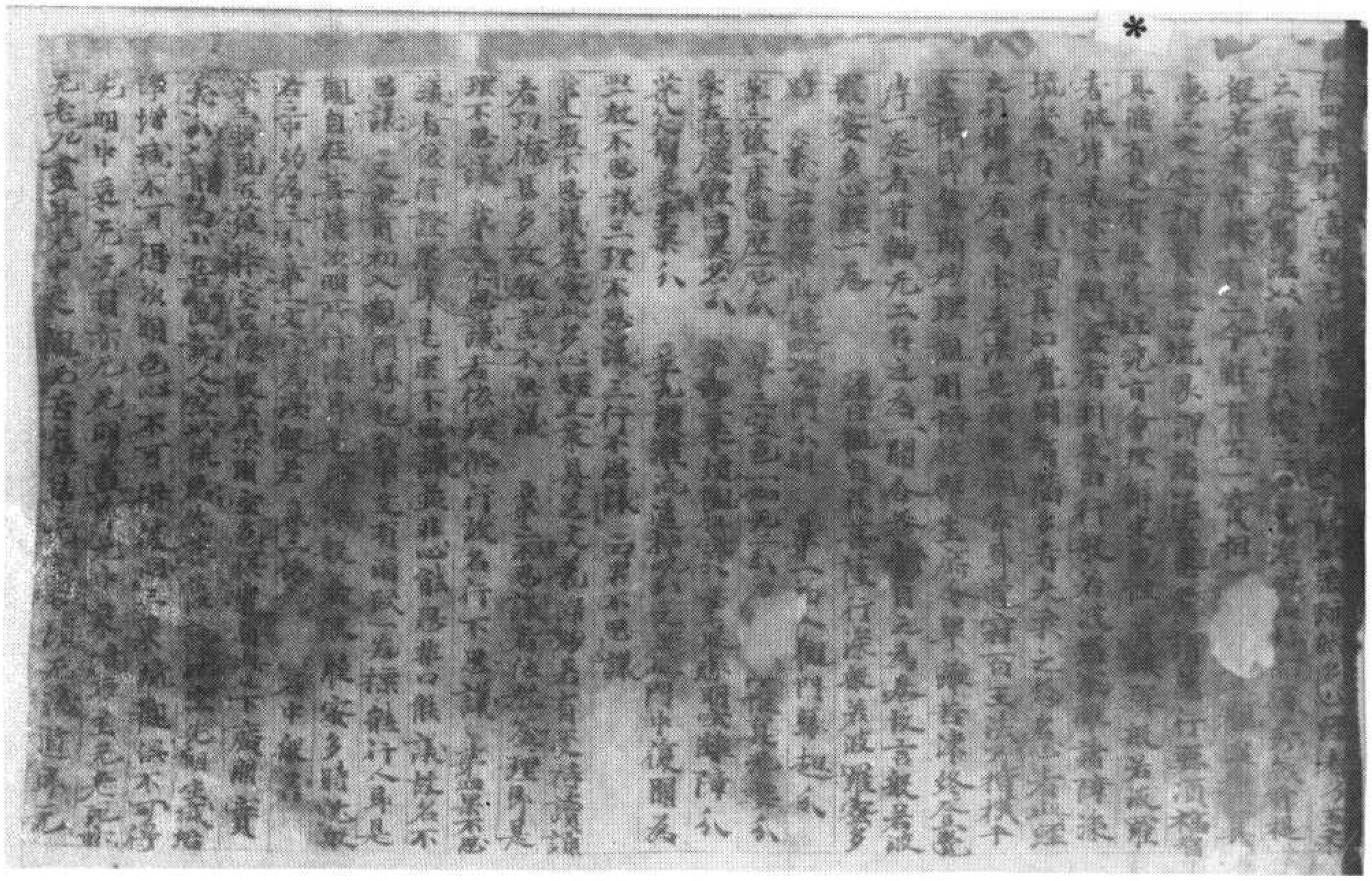
伯五五七五號　梵唄文、說偈文、無常偈、初夜無常偈、午時偈、懺悔文

伯五五七六號　依四念處住　五三一
伯五五七七號（闕號，併入藏文卷）
伯五五七八號　僧法律等紀事、金光　紙標題等　五三二
伯五五七八號　瑜伽師地論卷第一　五三五
伯五五七九號　教授崇恩等帖　五三六
伯五五七九號　折與布褐紀事　五四〇
伯五五七九號　家居常用字　五四三
伯五五七九號　乾元三年正月書函　五四五
伯五五七九號　大乘寺當寺應道場尼名册　五四六
伯五五七九號　和尚俗名及到沙州年月　五四九
伯五五七九號　金剛般若波羅蜜經　五五〇
伯五五七九號　靈符一道　五五三
伯五五八〇號　佛說閻羅王受記令四衆逆修生七齋功德往生淨土經　五五六
伯五五八一號　大乘起信論序　五五八
伯五五八一號　優婆塞戒經卷第五雜品之餘　五五九
伯五五八二號　卷第五　五六〇
伯五五八三號　佛經殘塊　五六三
伯五五八四號　金剛般若波羅蜜經　五六五
伯五五八五號　金剛般若波羅蜜經　五六七
伯五五八六號　佛說無常三啓經　五六八
伯五五八六號　大般涅槃經卷第五如來性品第四之二　五六九
伯五五八六號　妙法蓮華經卷第五如來壽量品第十六（下接伯五五九〇號）　五七〇
伯五五八七號　金剛般若波羅蜜經　五七一
伯五五八七號　妙法蓮華經卷第七妙音菩薩品第廿四　五七二
伯五五八七號　禮懺文　五七九
伯五五八七號　天地八陽神咒經　五八二
伯五五八八號　禮懺文　五八三
伯五五八八號　施衣帛賬　五八四
伯五五八八號　金剛般若波羅蜜經　五八五
伯五五八八號　妙法蓮華經卷第一方便品第二　五八八
伯五五八八號　妙法蓮華經卷第一方便品第二　五九〇
伯五五八八號　妙法蓮華經卷第三藥草喻品第五　五九一
伯五五八八號　維摩詰所說經卷上佛國品第一　五九二
伯五五八八號　禮懺文（參見斯二三六號）　五九三
伯五五八八號　金剛般若波羅蜜經　五九四
伯五五八八號　妙法蓮華經卷第一方便品第

伯五五八八號　二　金剛般若波羅蜜經　五九七
伯五五八八號　妙法蓮華經卷第一方便品第二（自六〇〇頁至六〇四頁）　五九八
伯五五八九號　大乘無量壽經　六〇〇
伯五五八九號　入楞伽經卷第五佛心品第四　六〇六
伯五五八九號　妙法蓮華經卷第七妙音菩薩品第二十四　六一一
伯五五八九號　太上靈寶長夜九幽府玉匱明真科（擬）　六一二
伯五五八九號　大般涅槃經卷第五如來性品第四之二　六一四
伯五五八九號　妙法蓮華經卷第二譬喻品第三　六一七
伯五五八九號　佛名經卷第九　六一八
伯五五八九號　大乘無量壽經　六二〇
伯五五八九號　金剛般若波羅蜜經　六二一
伯五五九〇號　妙法蓮華經卷第三化城喻品第七　六二二
伯五五九〇號　羯磨（自恣及受功德依法僧差自恣人羯磨文）　六二四
伯五五九〇號　殘轉帖　六二五
伯五五九〇號　妙法蓮華經卷第七觀世音菩薩普門品第二十五　六二七
伯五五九〇號　四分律戒本　六二八
伯五五九〇號　大乘無量壽經　六三一
伯五五九〇號　妙法蓮華經卷第五如來壽量品第十六　六三五
伯五五九一號　（闕號）　六三六
伯五五九二號　殘佛經斷片　六三八
伯五五九三號　癸巳社司轉帖　六三九
伯五五九四號　妙法蓮華經卷第七觀世音菩薩普門品第二十五　六四〇
伯五五九五號　大佛頂萬行首楞嚴經卷第六　六四一
伯五五九六號　佛名經卷第一　六四四
伯五五九七號　西域文　六五三
伯五五九七號　背面　殘佛經斷片　六五三
伯五五九八號　李紹宗所造佛像　六五四
伯五五九九號至五六〇〇號（闕號）　六五五
伯五六〇一號至六〇〇〇號（闕號）　六五六
伯六〇〇一號　佛名經　六五八
伯六〇〇二號　麥粟油麪賬　六五九
伯六〇〇三號　新義鄉紀事竹簡　六六一
伯六〇〇四號　祭亡文　六六二
伯六〇〇五號　諸僧布賬
伯六〇〇五號　都僧統令諸寺進業修習三時禮懺帖

伯六〇〇六號　佛說佛名經　六六三
伯六〇〇六號　二月八日齋日祈願文　六六四
伯六〇〇七號　破粟麵賬　六六七
伯六〇〇八號　刻本千佛　六六八
伯六〇〇九號　金光明經卷第一讚歎品第四　六七一
伯六〇一〇號　祭文　六七二
伯六〇一一號　習字及金剛般若波羅蜜經　六七三
伯六〇一一號　律疏　六七六
伯六〇一一號　佛名經　六七七
伯六〇一一號　金剛般若波羅蜜經　六七九
伯六〇一二號　殘佛經斷片　六七九
伯六〇一三號　殘佛經斷片　六八〇
伯六〇一四號　致楊闍梨書函　六八一
伯六〇一五號　佛名經　六八二
伯六〇一六號　佛說八陽神咒經　六八三
伯六〇一七號　大智度論卷第三十一初品中十八空義第四十八　六八四
伯六〇一八號　殘牒狀及欠油賬　六八五
伯六〇一九號　大般若波羅蜜多經卷第一標題　六八六
伯六〇二〇號　真言一行　六八七
伯六〇二一號　摩訶般若波羅蜜經卷第二十六、七譬品第八十五　六八八
伯六〇二二號　難字習寫及真言油賬等殘片　六八九
伯六〇二三號　僧願力狀　六九一
伯六〇二四號　社司轉帖　六九二
伯六〇二五號　樹下說法圖　六九三
伯六〇二六號　禮懺文菩薩名　六九四
伯六〇二七號　菩薩名　六九五
伯六〇二八號　殘文一行　六九六
伯六〇二九號　殘契約（存保人名一行）　六九七
伯六〇三〇號　殘文十字　六九八
伯六〇三一號　大般若波羅蜜多經殘片　六九九
伯六〇三二號　殘佛經五字　七〇〇
伯六〇三三號　殘文四字　七〇一
伯六〇三四號　殘文二字　七〇二
伯六〇三五號　殘佛經七字　七〇三
伯六〇三六號　維摩詰所說經卷中文殊師利問疾品第五　七〇四
伯六〇三七號　便麥賬　七〇五
伯六〇三八號　殘賬、西域文、殘佛經一行等　七〇六

（大放淺深附）疏經心多蜜羅波若般、行五文懺禮　號〇四九四伯



[illegible]生國[illegible]命[illegible]
[illegible]用非有[illegible]
[illegible]知[illegible]更[illegible]空[illegible]我[illegible]
[illegible]用非无[illegible]
已[illegible]命[illegible]三寶

[illegible]相觀不隨[illegible]
[illegible]

般若波羅蜜多心經疏　資州[illegible]禪師

夫以真宗冲[illegible]
[illegible]二[illegible]
无[illegible]以為[illegible]空非空要假空而造色故知方靈无像而开衆
像之宗妙理无言抑乃群言而為本盡像出於无像言出於
无言无言者或感物以言生无像像者或因心而像著无言言者
故四辯所以宣揚无像像者故大聖所以盡形然多心經者乃五乘
之寶運歲[illegible]法以為尊八藏之[illegible]而獨秀然實提
般若者古釋有三今解有五一實相　二觀照　具
惠三[illegible]四境界謂諸法之處[illegible]行要須福智

故四科所以廣攝无餘傳者甚大[illegible]然多心經者[illegible]
之寶還歸義法以為[illegible]之心[illegible]高深[illegible]而猶秀然首提
般若者皆釋有三會解有五一實相[illegible]觀照[illegible]
惠三之字謂真教四境界謂諸法[illegible]萬行要須福智
具備有无齊照尋經究旨會理解生[illegible]稱般若波羅
者彼岸義亦言離塵者到義由行般若波羅蜜離諸障染
境塵有无義洞真如覺圓智滿多者大乘之極名心者此經
之別稱經者為宗為法是攝是觀常用道寂百王法乃指模千
業攝民集斯妙理觀則格彼群生齊令畢離苦津終登覺
岸一卷者首軸无二名之為一開合卷數目之為卷故言般若波
羅蜜多心經一卷

五日觀自在菩薩行深般若波羅蜜多時

義云修行此經略說四門分別
第一蘊處通度色心　第二空色一如无二相　第三境觀俱空
第四根塵體同異名相　第五三乘境觀明空離障相
第六智乘至果分　第七讓難流通神咒分

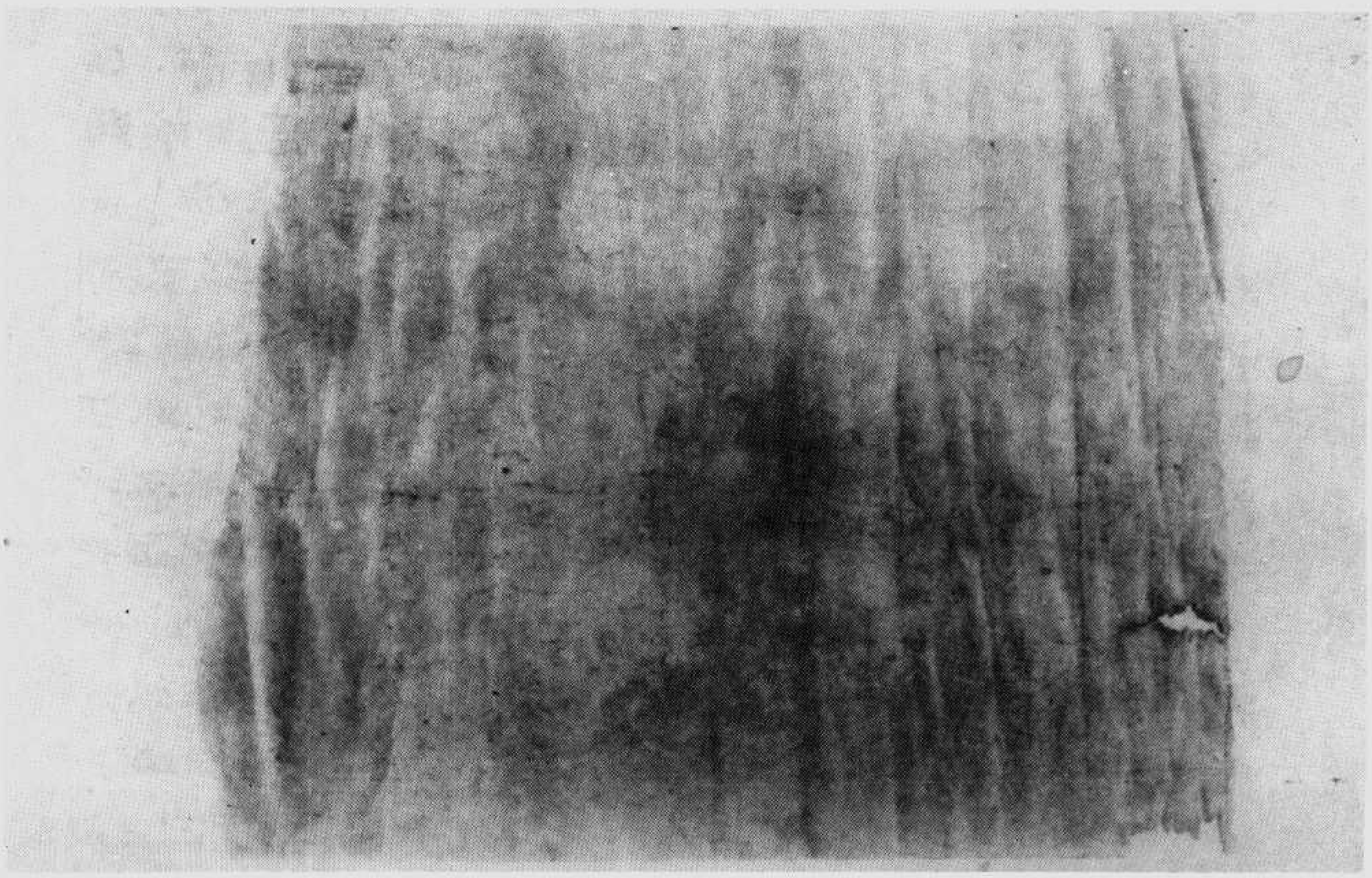
觀門緣起　觀門中復開為
四教不思議三理不思議三行不思議　四果不思議
觀自在菩薩次明所行法即是行深般若波羅蜜多時照見
若中約為三分第一文字為淺般若　第二化　若中能若
第三照見五蘊幹空名深般若次明空色俱遣自此已下廣明實
義分為三段第一菩薩說法空於後為火宅菩薩說法空先明生滅名
淨諸滅不可得次明色心不可得後明三乘境觀俱不可得
[illegible]明中乘无苦明亦无无明盡即无中乘境无滅道乘无
[illegible]盡即无中乘境无苦集即无中乘境无滅道乘无

00003

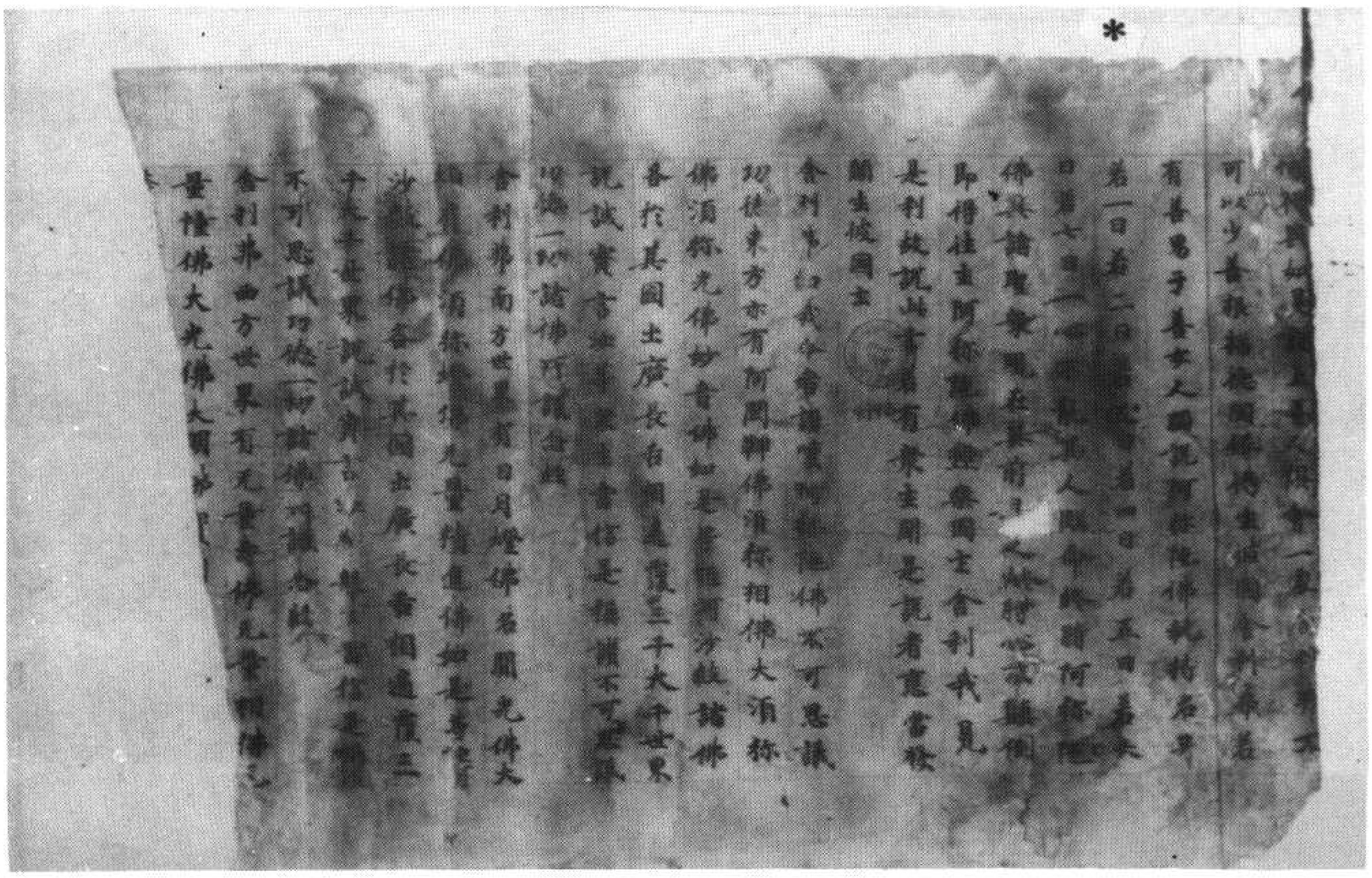
3

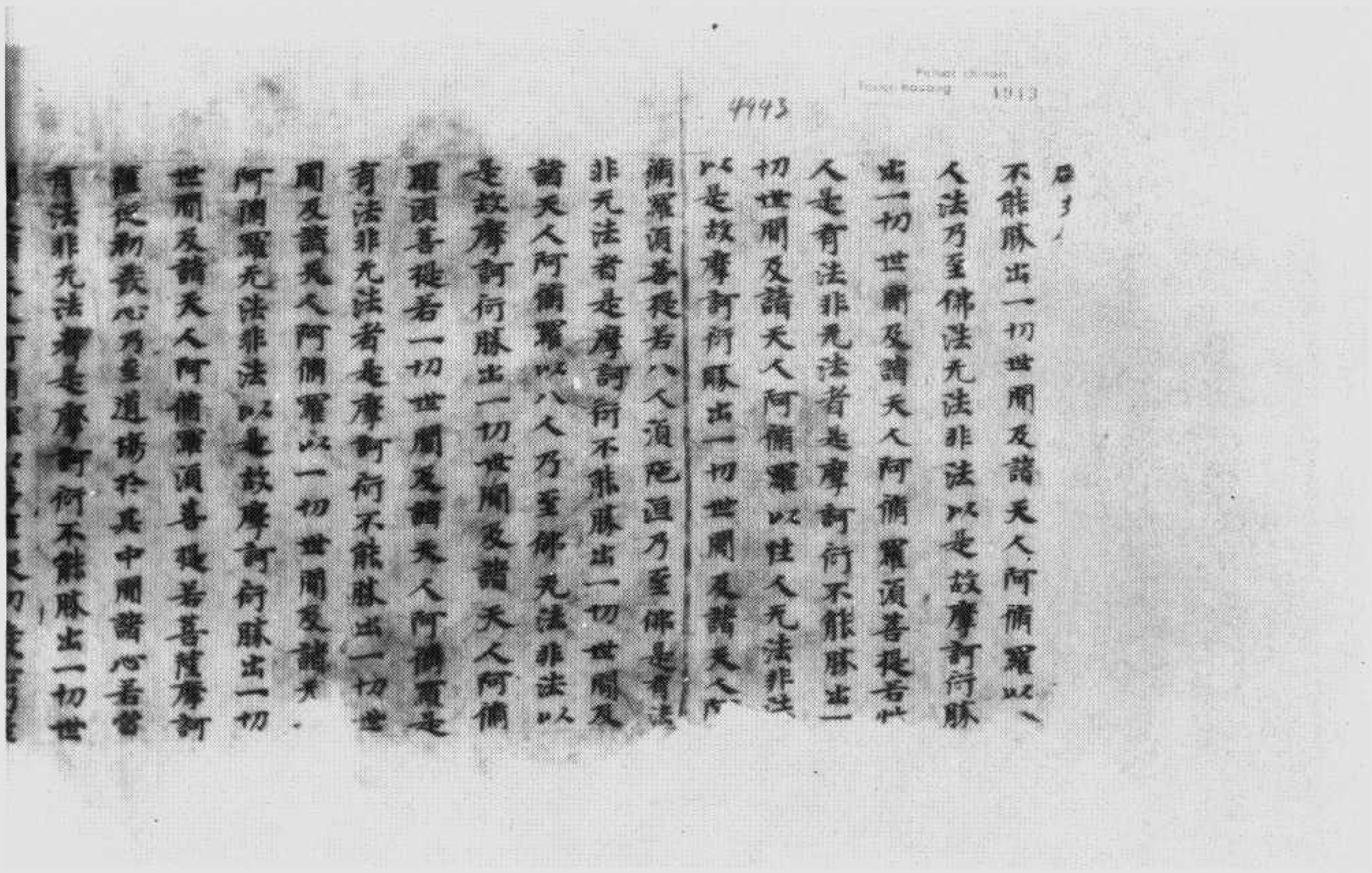
地水火風　合集成空　應時增長共相殘害
猶如四蛇　同處一笥　四大從地　其性各異　二上二下　諸方共奔
如是地大　悉滅无餘　地水二地　其性沉下　風火二地　性輕上昇
隨所作業　而墮三有　水火風動　壞滅城時　大小不淨　盈流於外
穢生諸虫　无可受樂　猶棄塚間　如朽敗木
善女當觀　諸法如是　何處有人　及以衆生
太性空寂　无明故有
如是諸天　一一不實　本自不生　性无和合
以是因緣　我說諸天　從本不實　和合而有
无明體性　本亦不有　妄相因緣　和合而有
无所有故　假名无明　是故我說　名曰无明
行識名色　亦入觸受　愛取有生　老死憂惱

五第品空二第卷經明光金　號一四九四伯

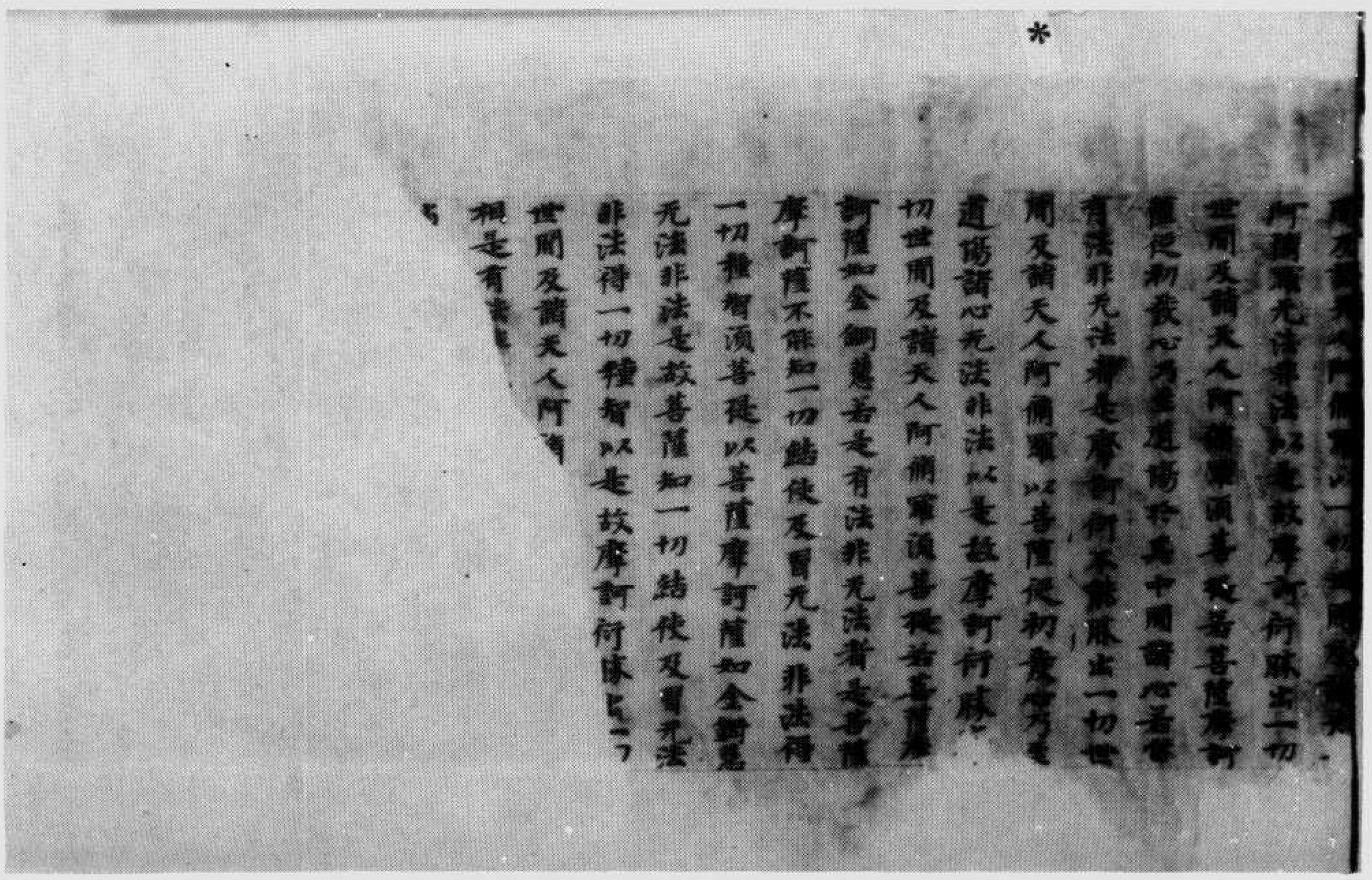


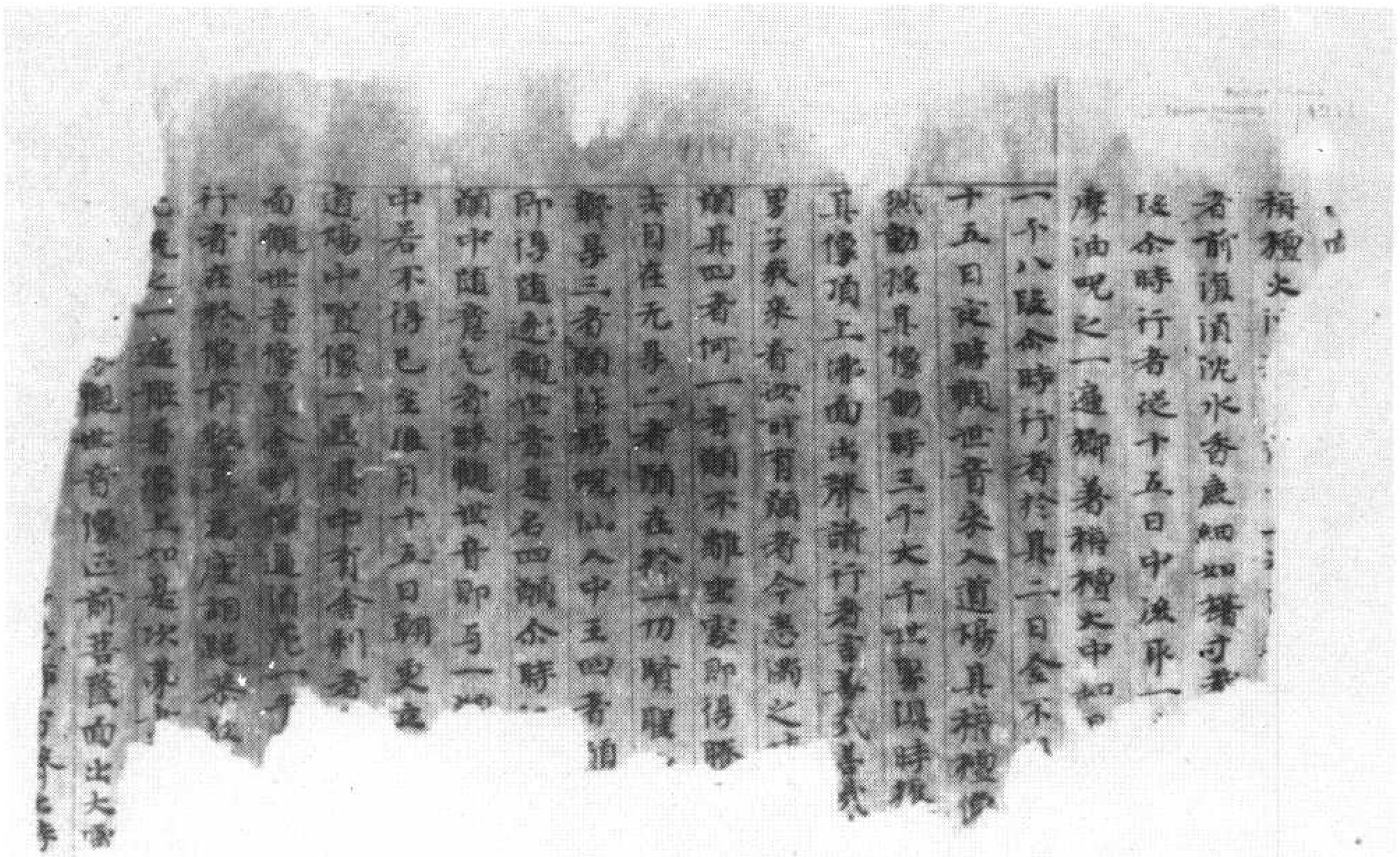
經陀彌阿　號二四九四伯



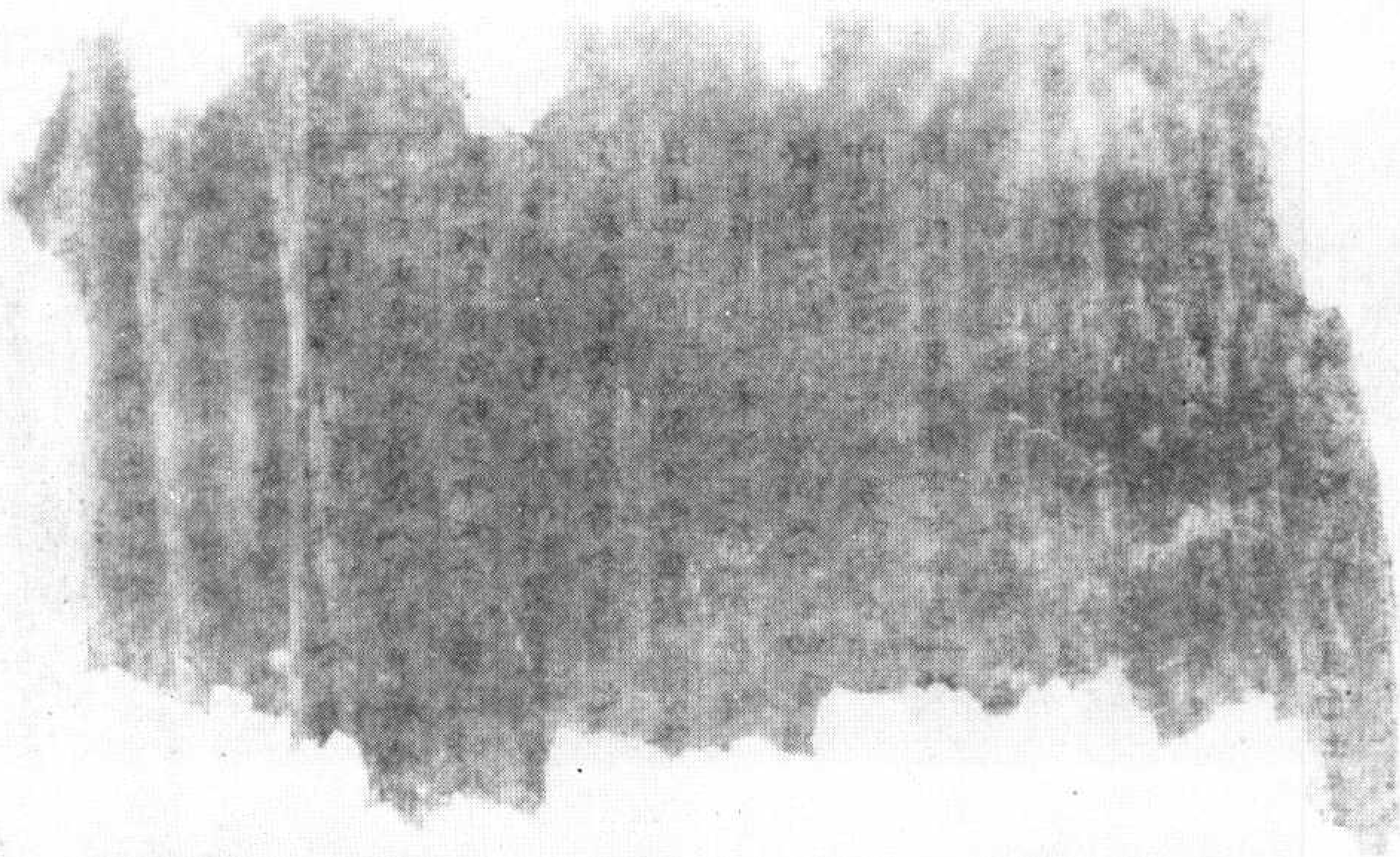


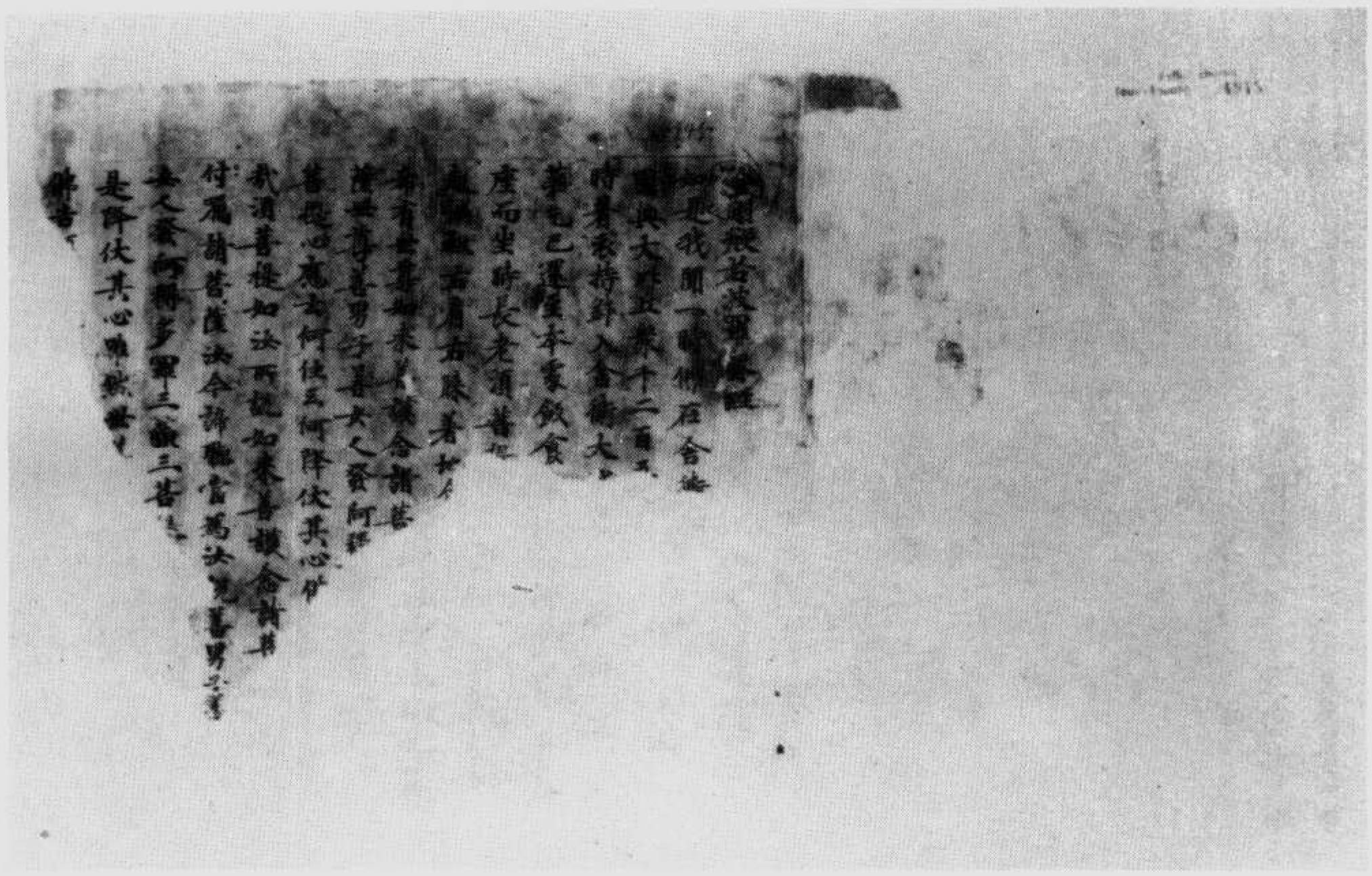
伯四九四三號　摩訶般若波羅蜜經卷第六勝出品第二十二



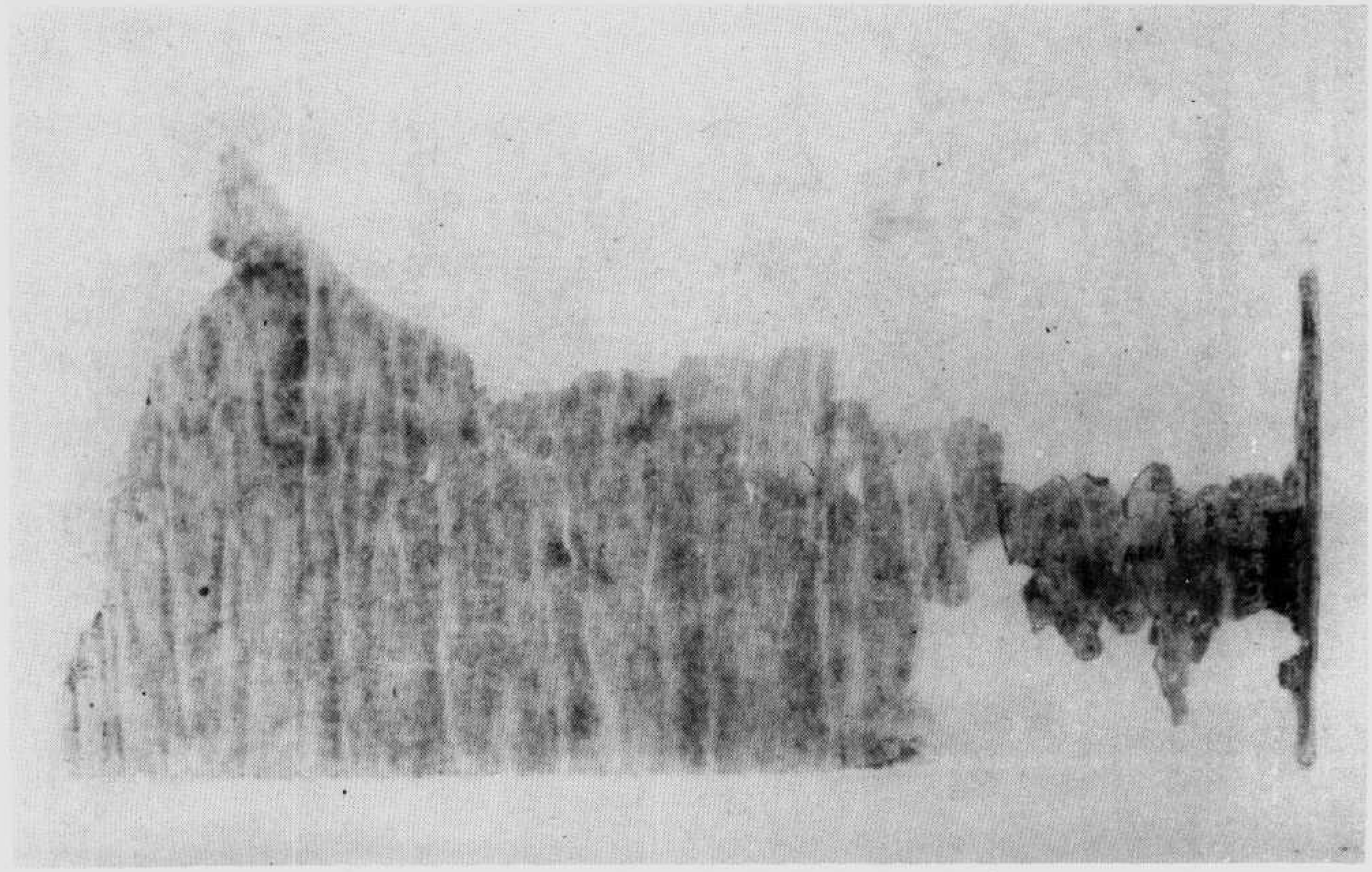


伯四九四四號　觀世音像來入道場文

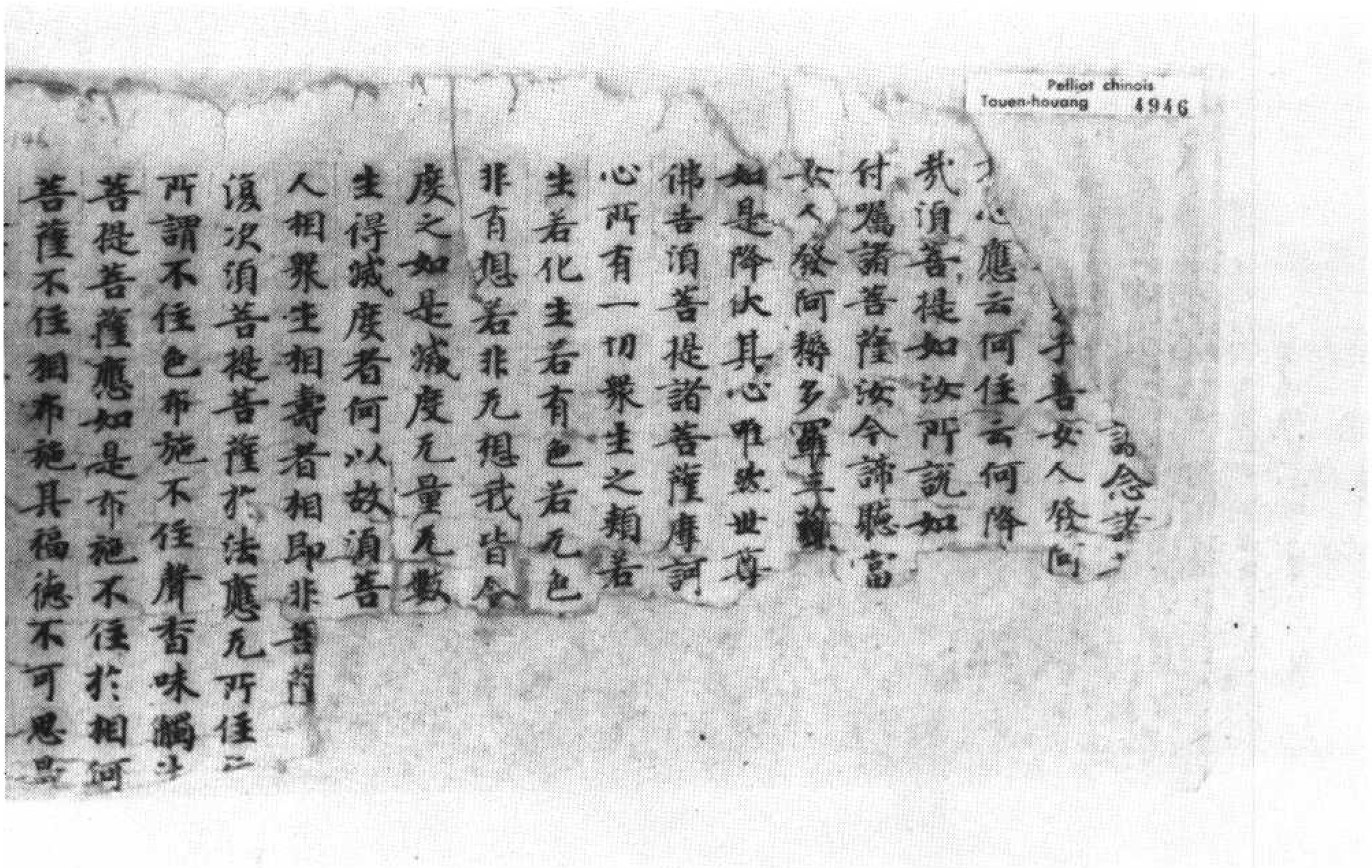




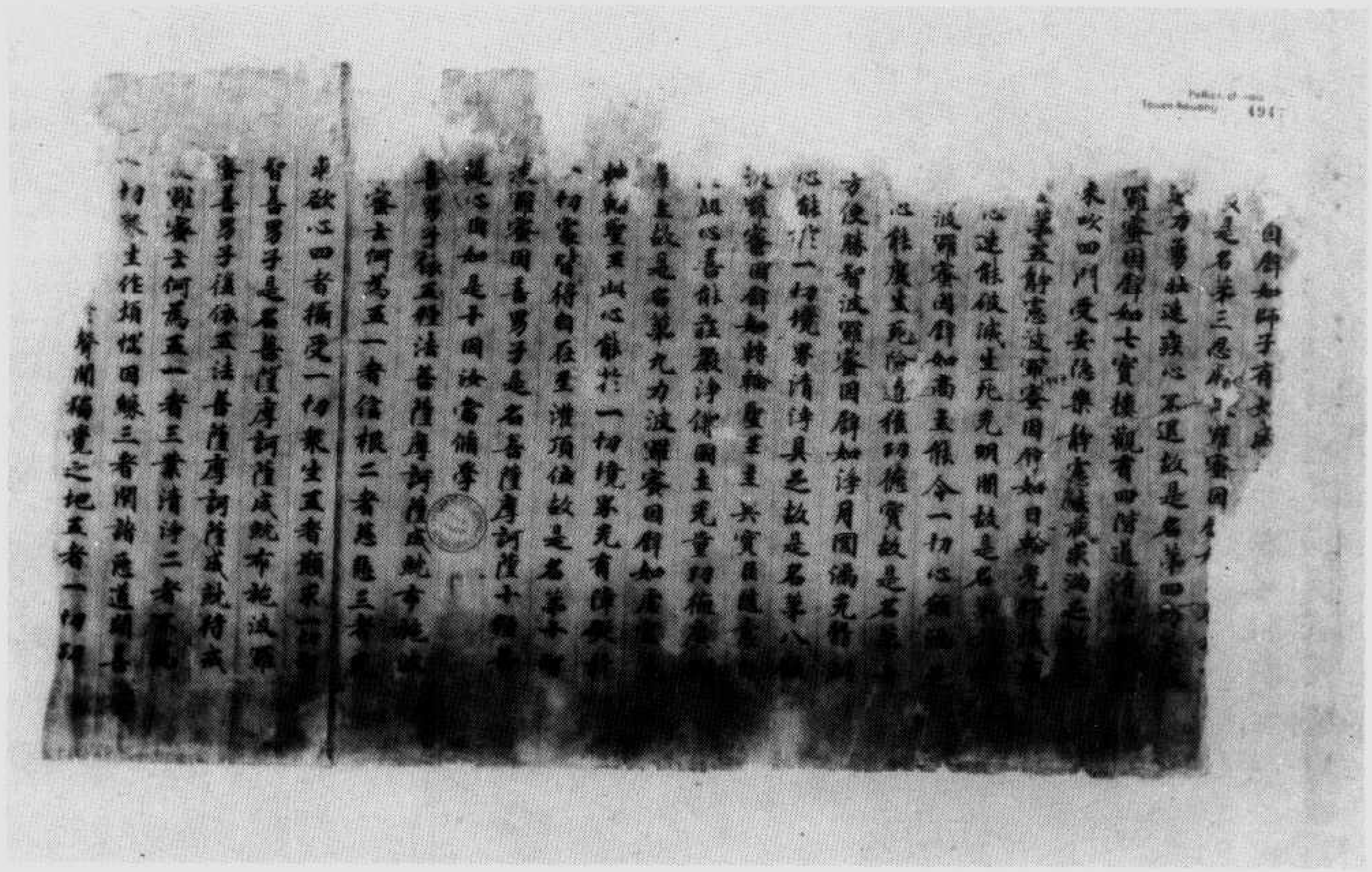
經多蜜羅波若般剛金　號五四九四伯



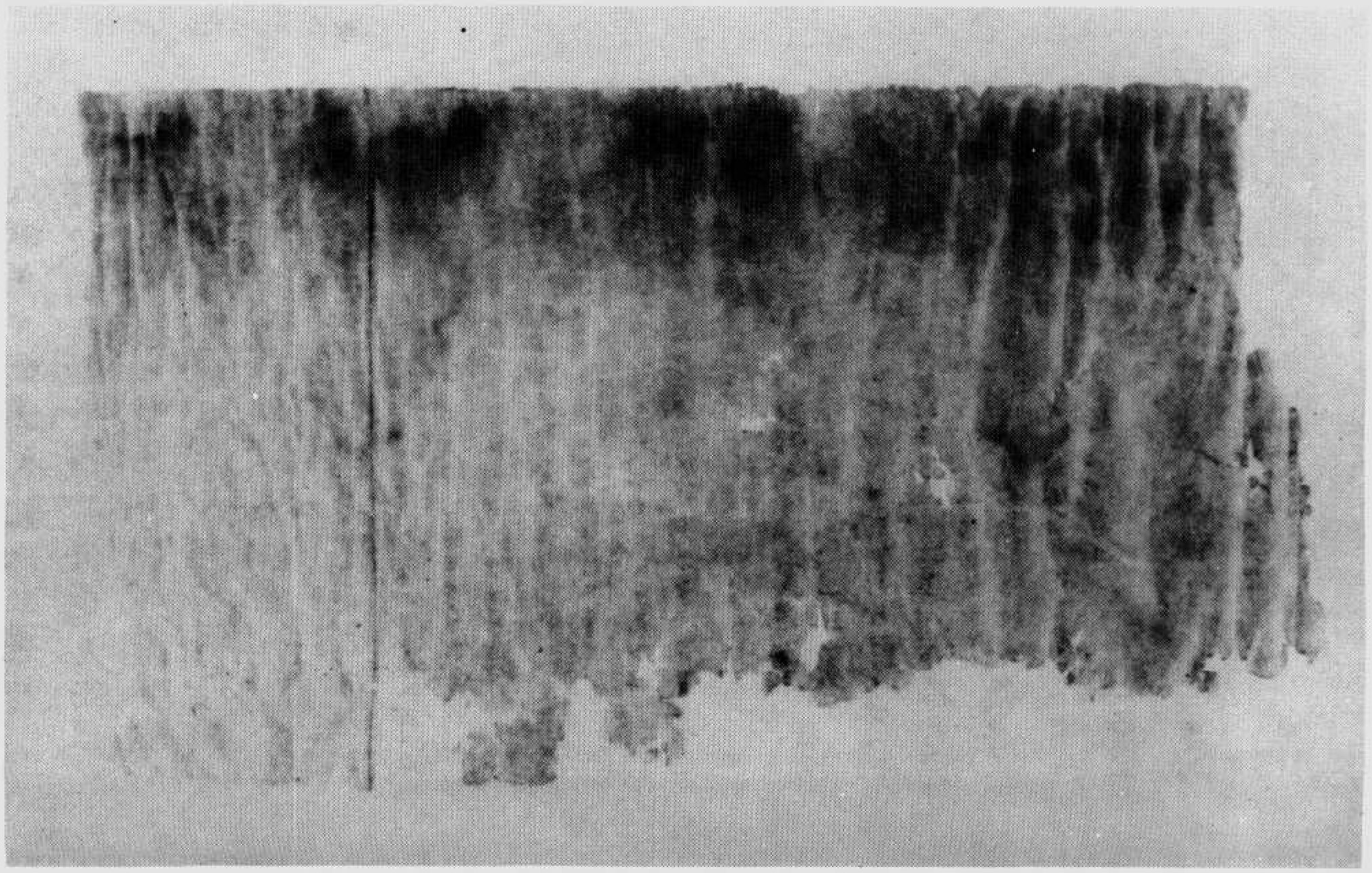
Pelliot chinois
Touen-houang 4946



經多蜜羅波若般剛金　號六四九四伯



伯四九四七號　金光明最勝王經卷第四最淨地陀羅尼品第六



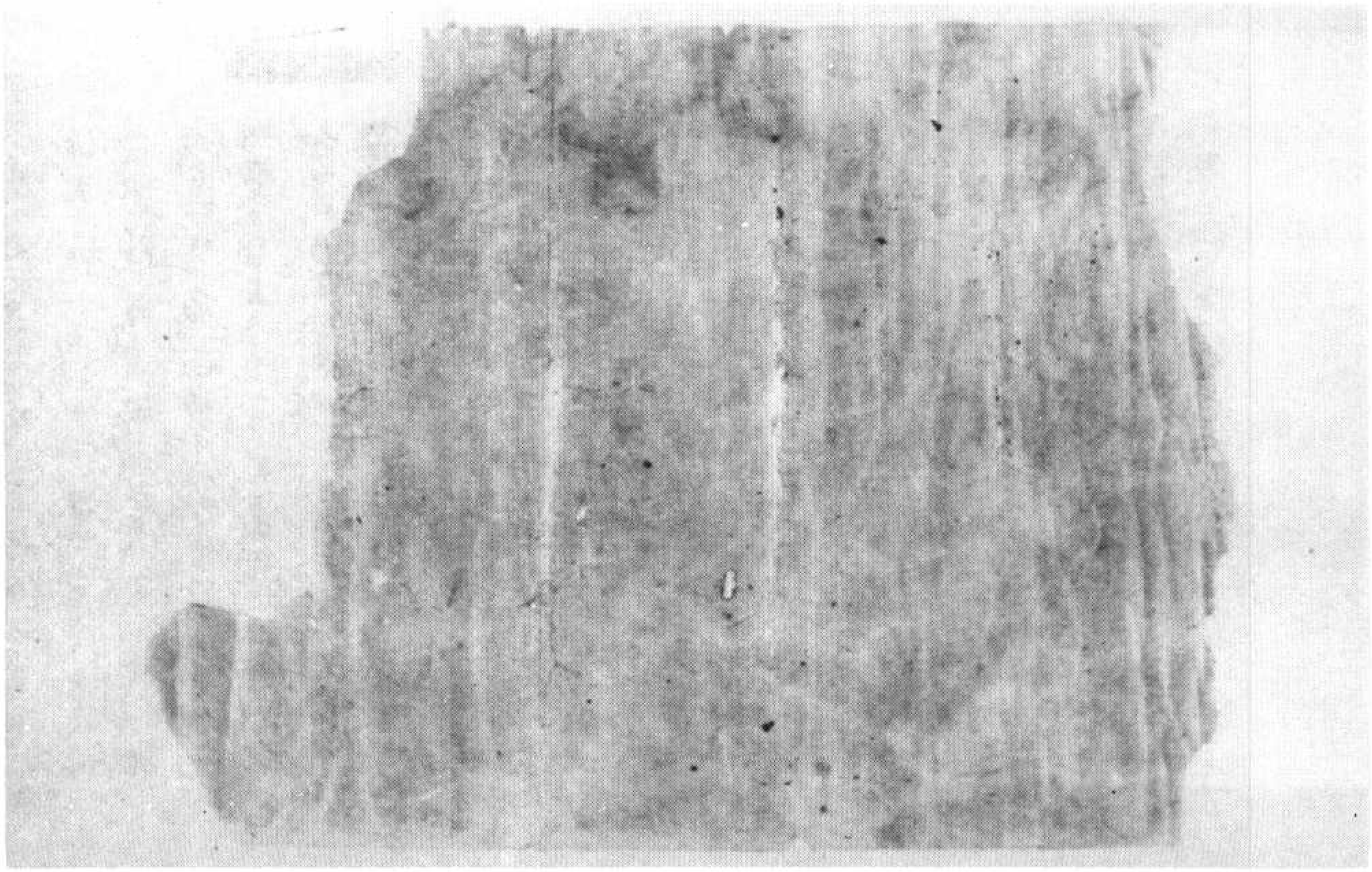
Pelliot Chinois
Inventaire 4948

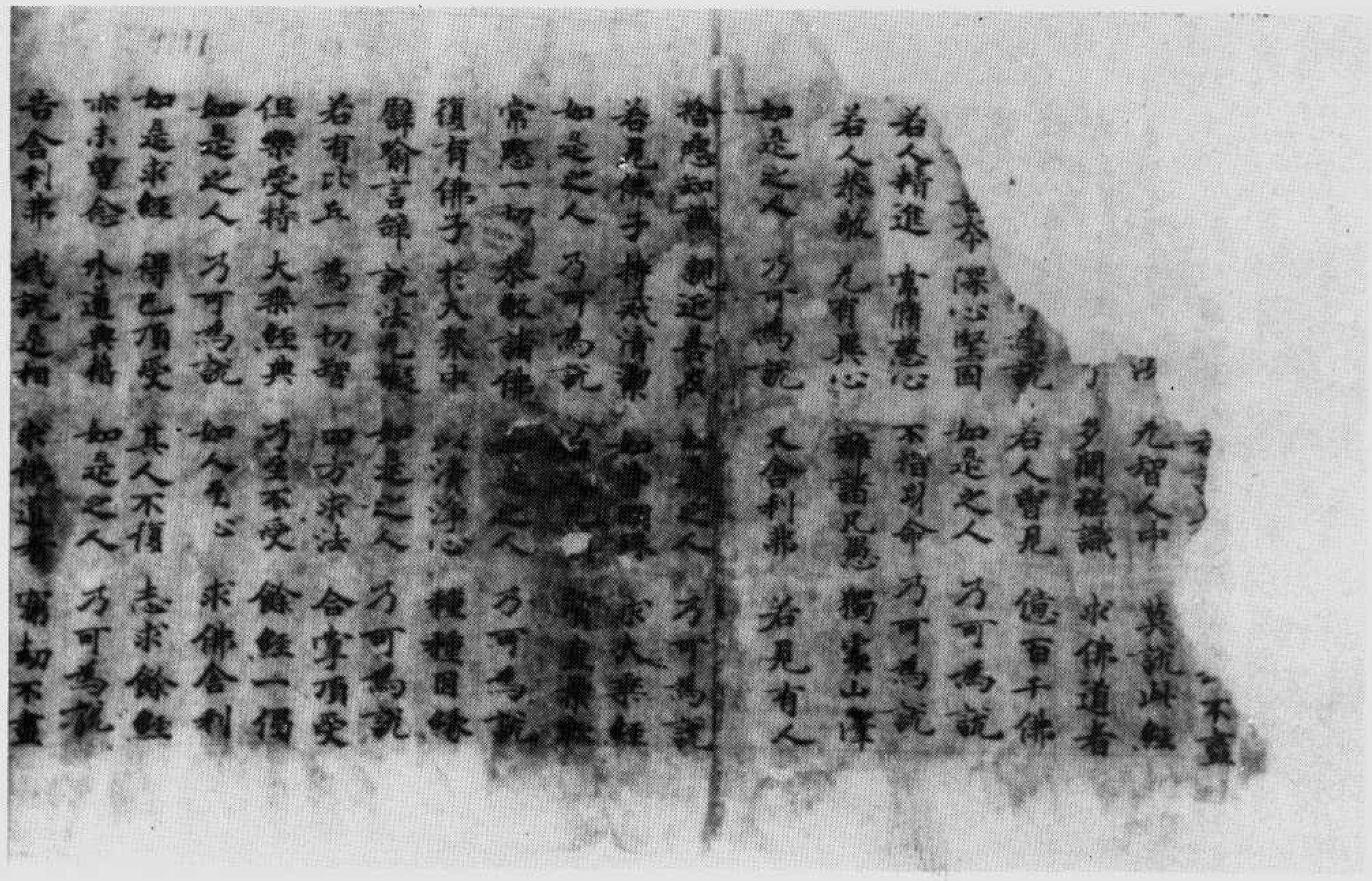
我如來何得阿耨多羅三藐三菩提何以故須
菩提若有小法者者我見人見衆生見壽者
見則於此經不能受讀誦為人解說須菩
提在在處處若有此經一切世間天人阿修
羅所應供養當知此處則為是塔皆應恭敬
作禮圍繞以諸華香而散其處

復次須菩提善男子善女人受持讀誦此經
若為人輕賤是人先世罪業應墮惡道以今
世人輕賤故先世罪業則為消滅當得阿耨
多羅三藐三菩提須菩提我念過去無量
阿僧祇劫於燃燈佛前得值八百四千万億
那由他諸佛悉皆供養承事无空過者若復
有人於後末世能受持讀誦此經所得功德
於所供養諸佛功德百分不及一千万億分
乃至算數譬喻所不能及須菩提若善男子
善女人於後末世有受持讀誦此經所得功
德我若具說者或有人聞心則錯亂狂惑不

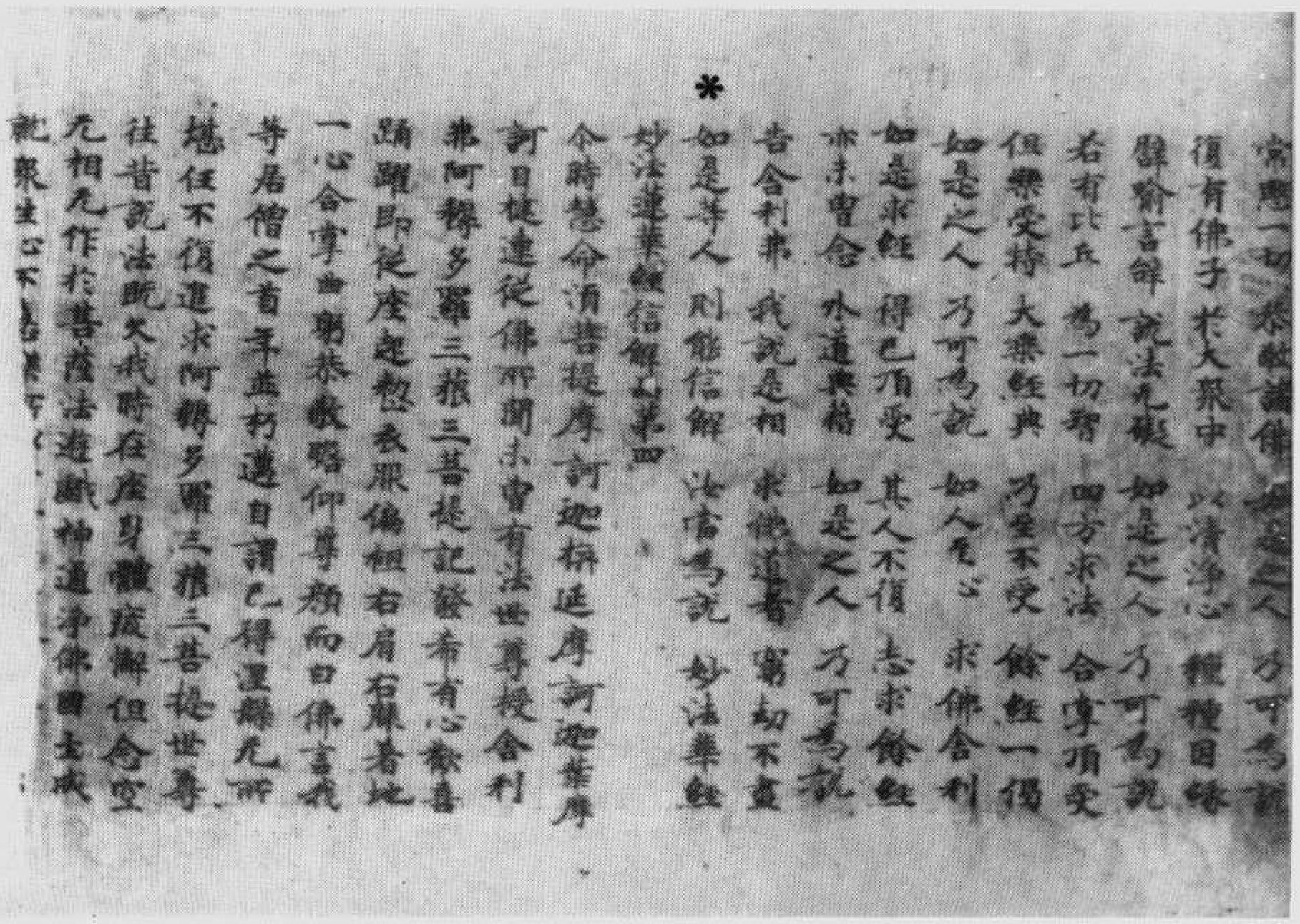
而人輒如
可量不
可計為

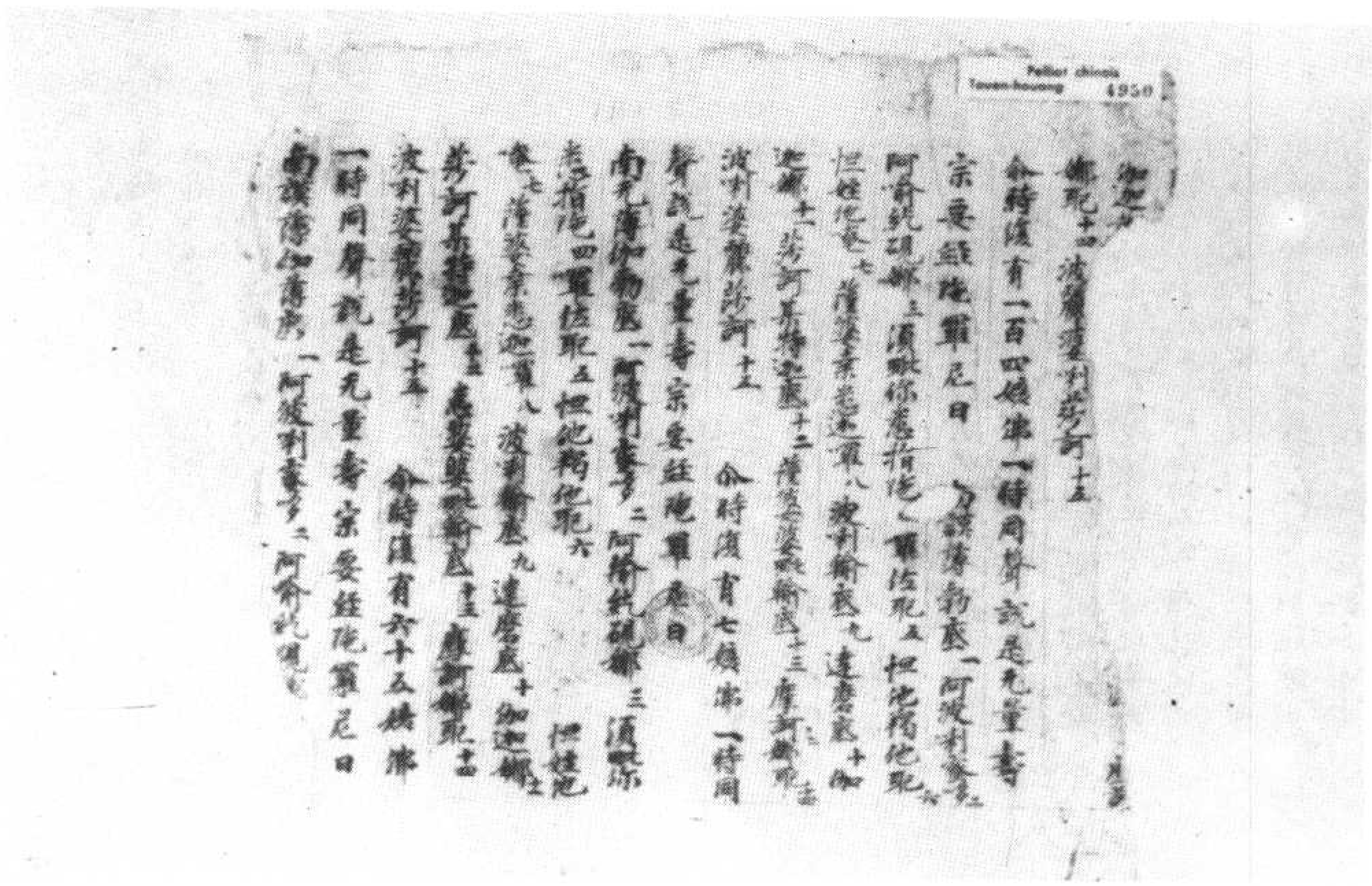
經多蜜羅波若般剛金　號八四九四伯



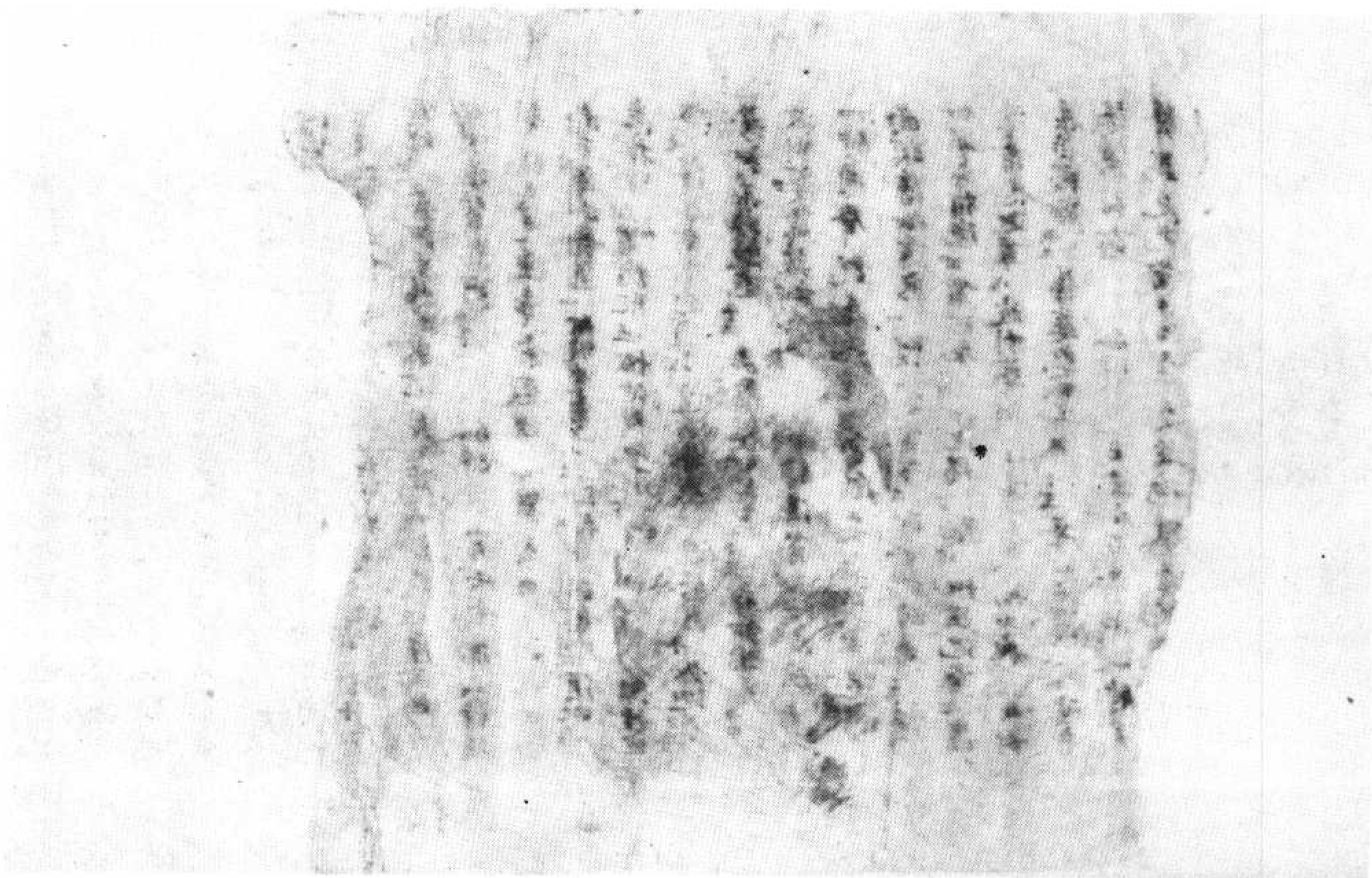


伯四九四九號　妙法蓮華經卷第二

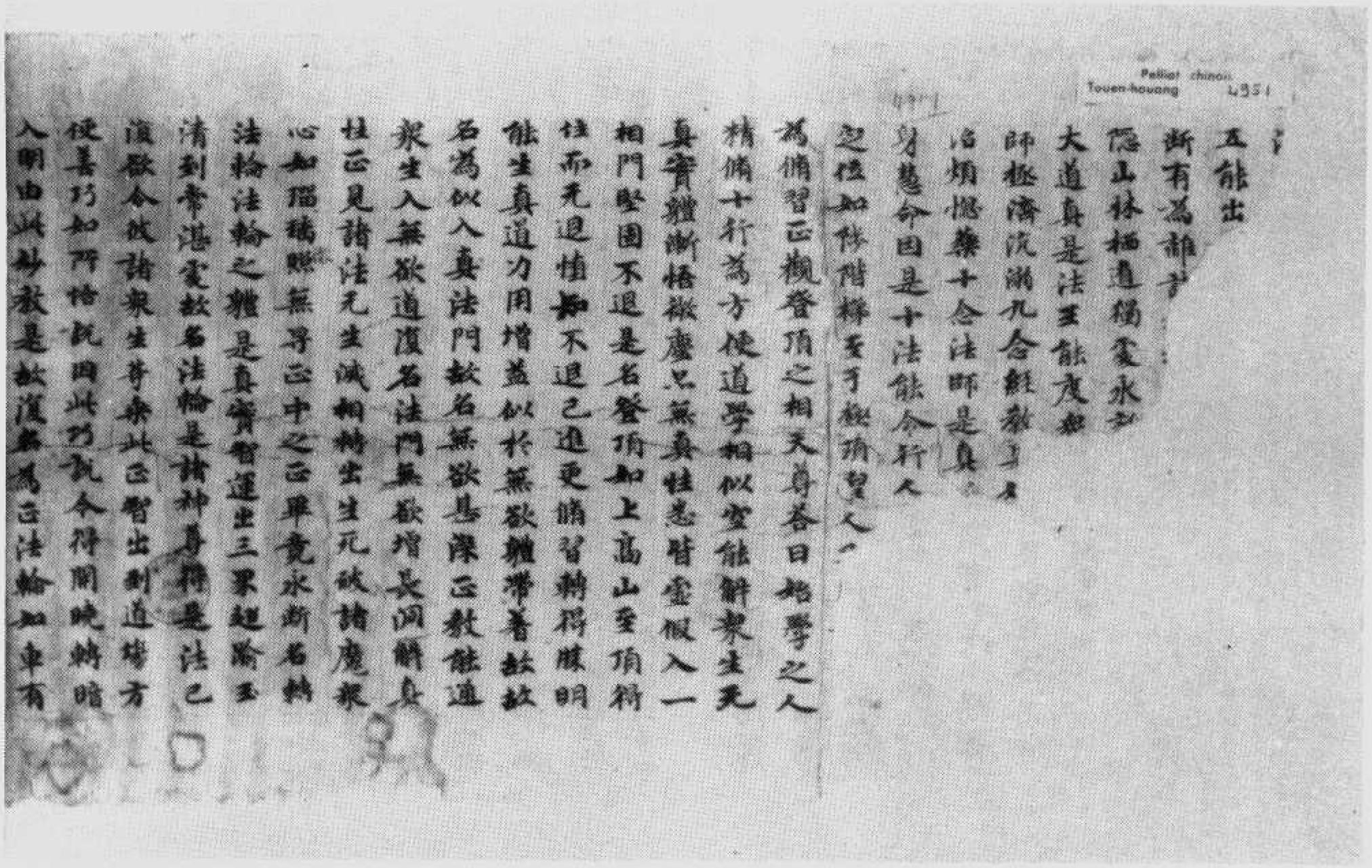




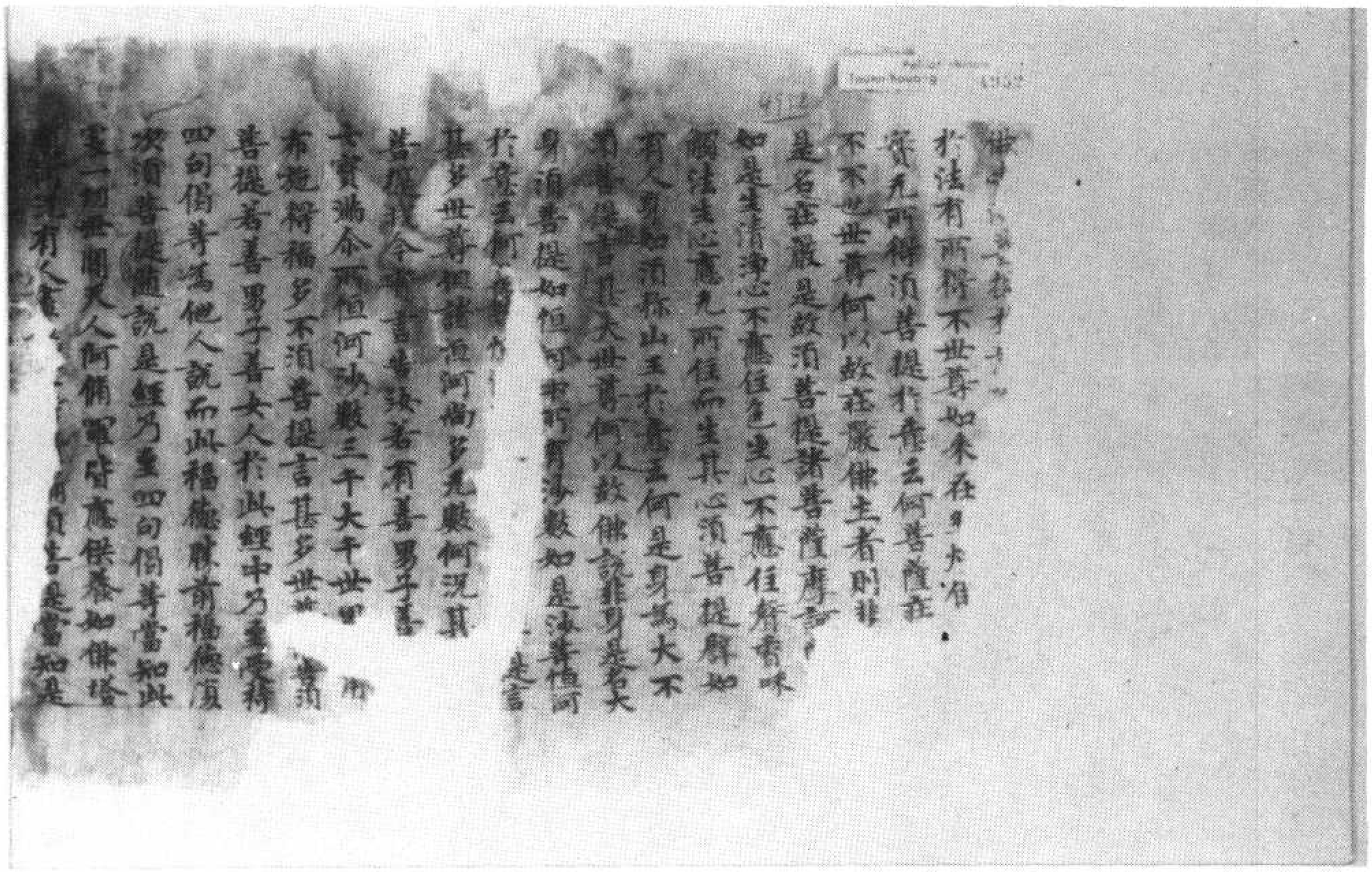
伯四九五〇號　佛說無量壽宗要經



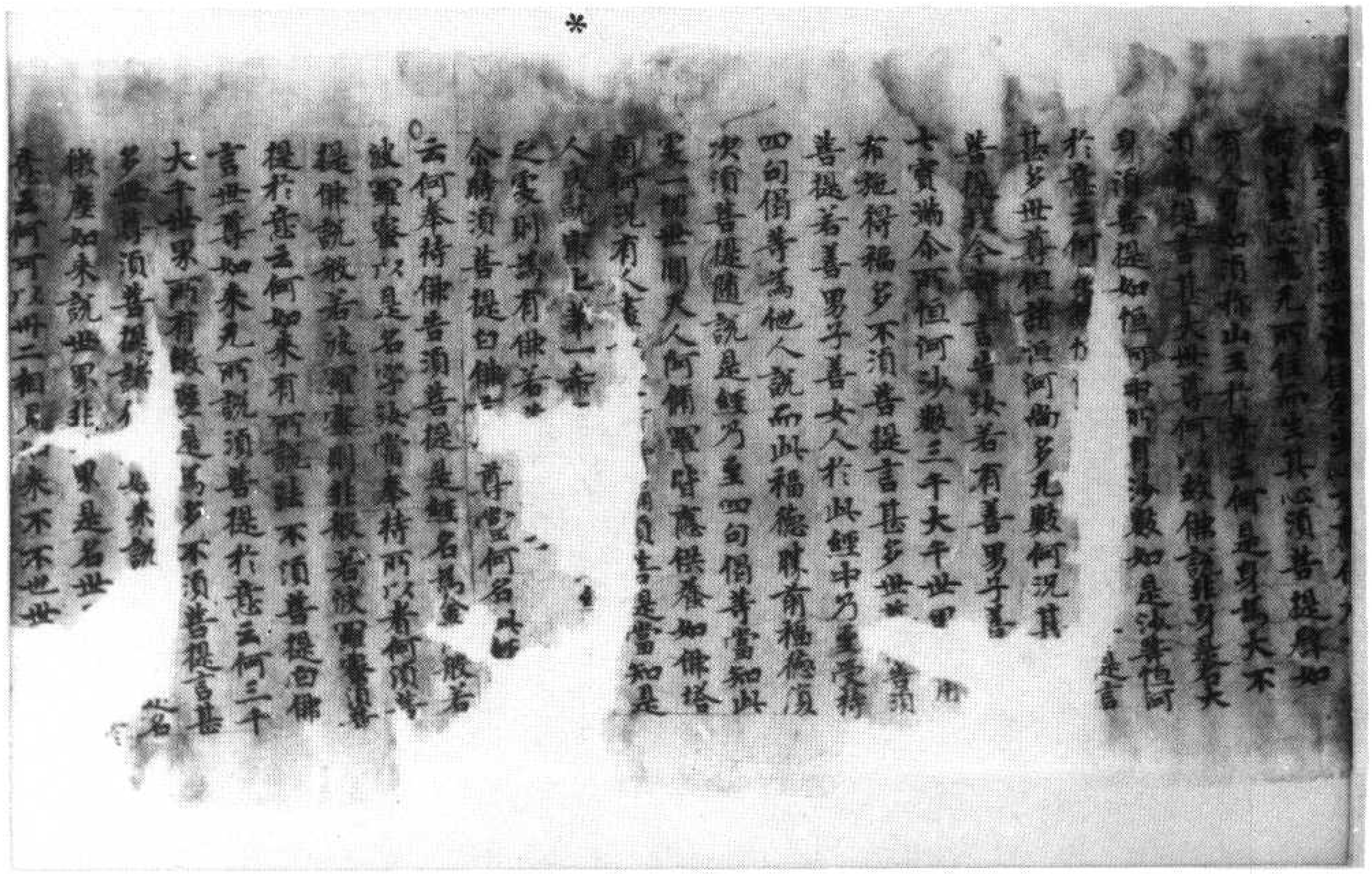
Pelliot chinois
Touen-houang 4551

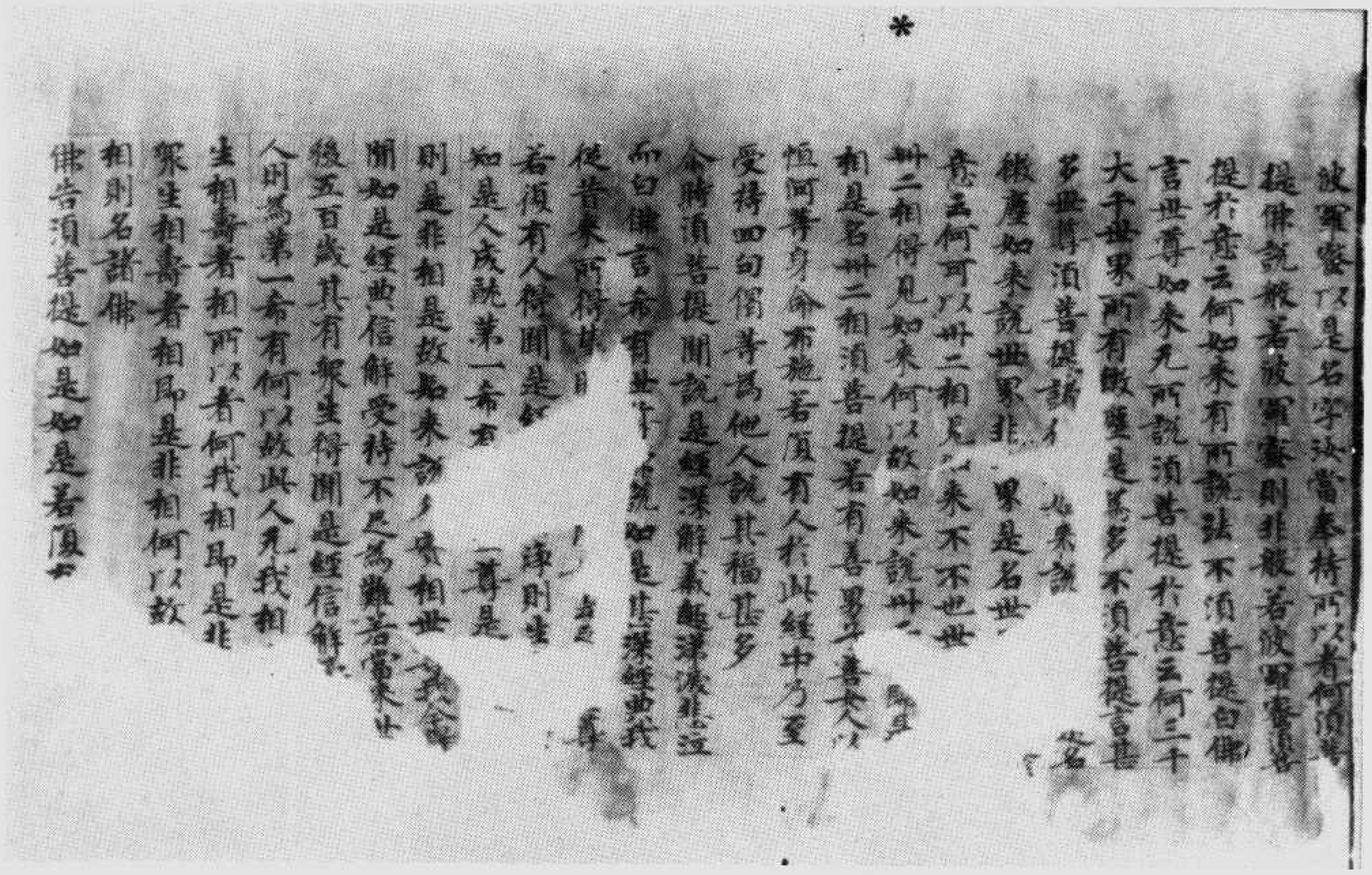


伯四九五一號　太玄真一本際經（擬）

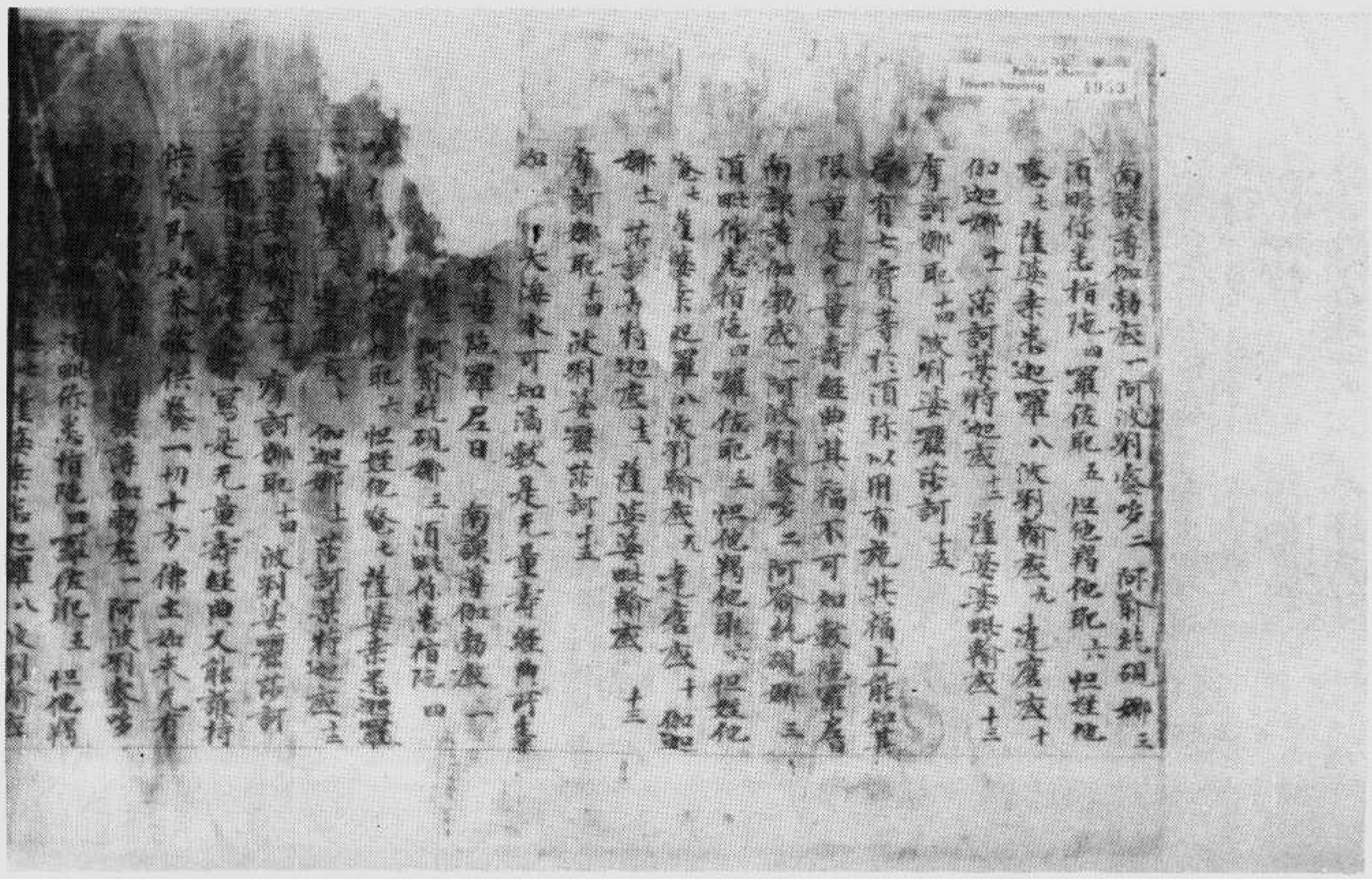


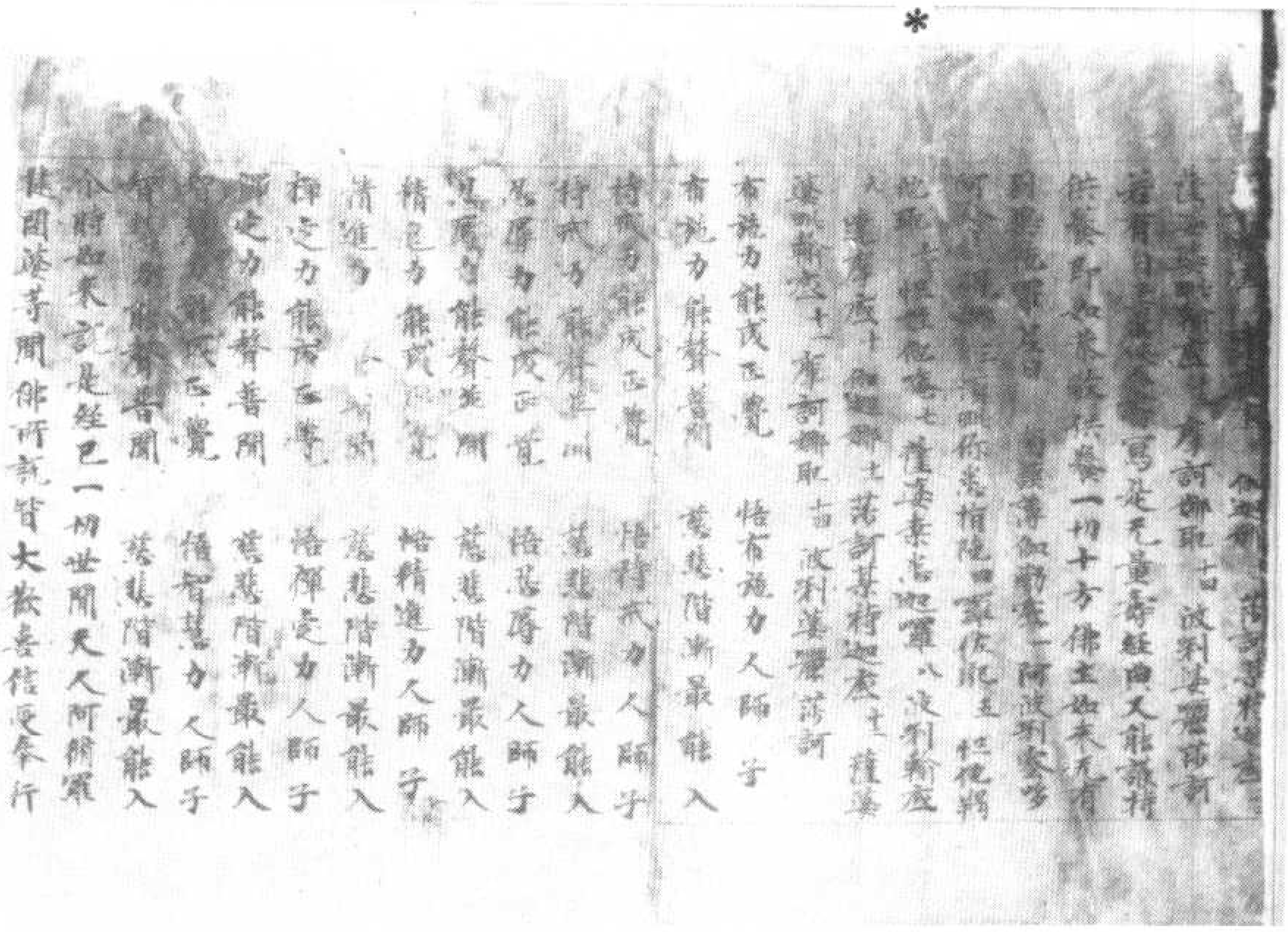
伯四九五二號　金剛般若波羅蜜經

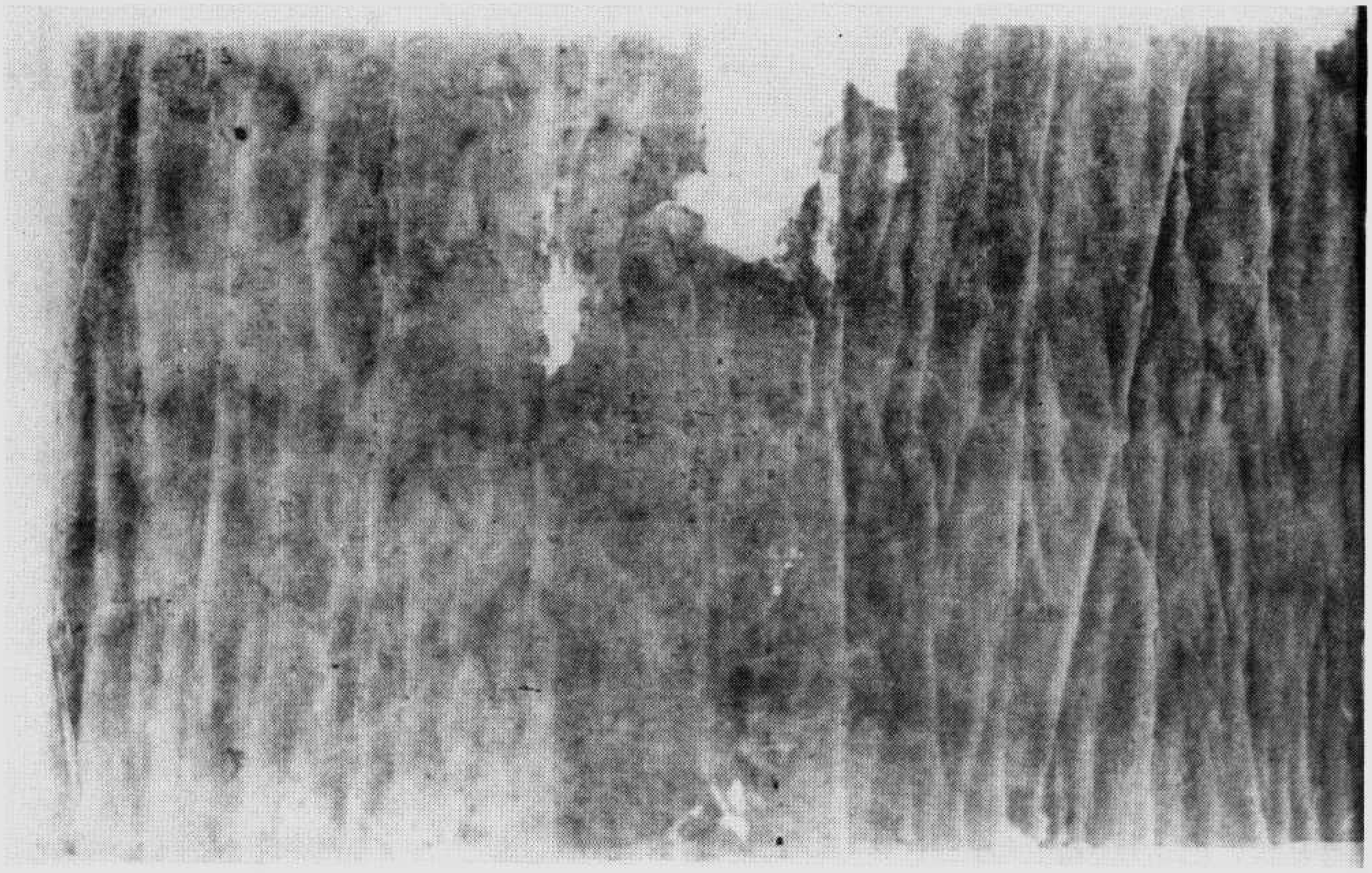




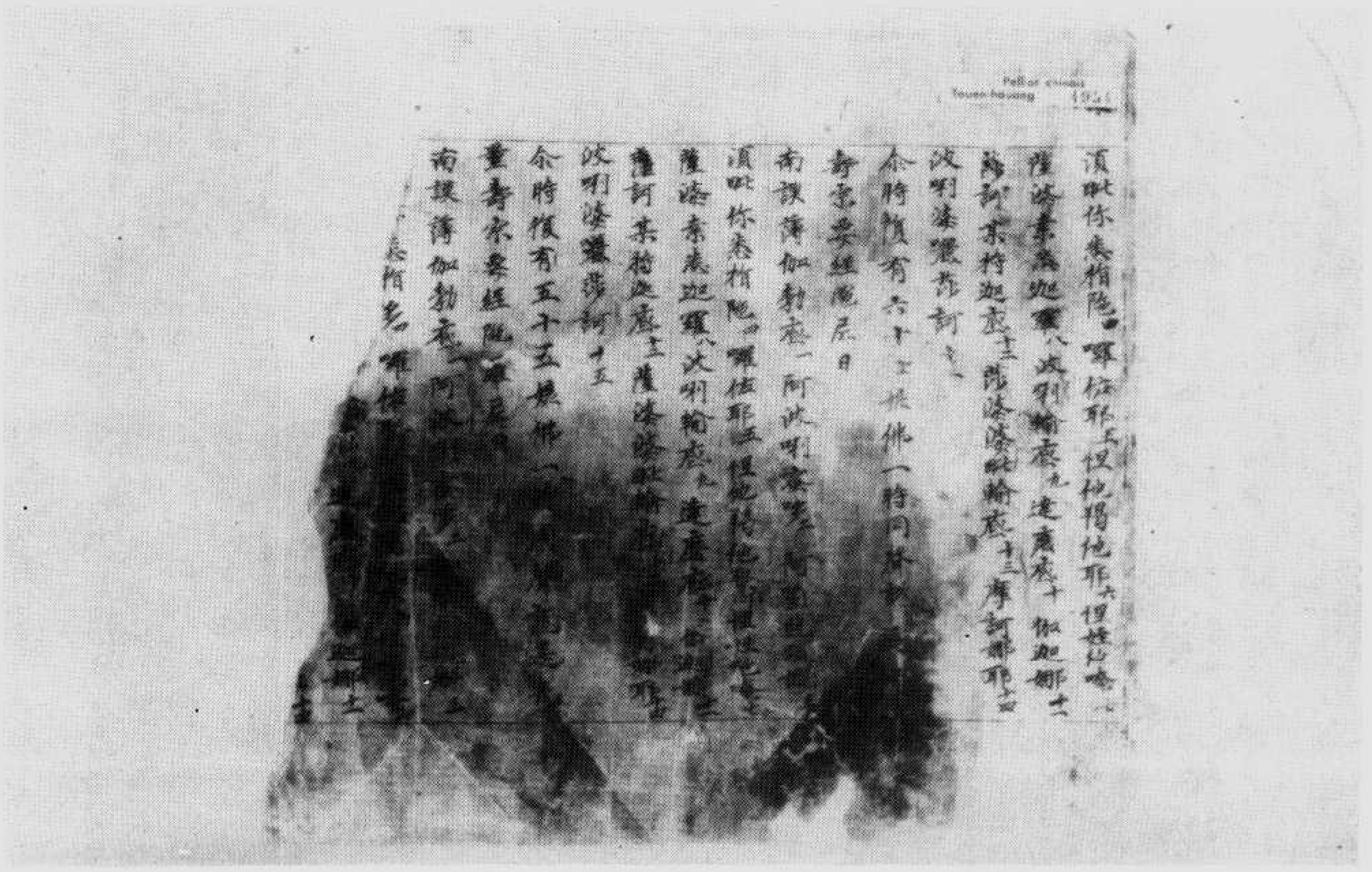
▼伯四九五三號　佛說無量壽宗要經

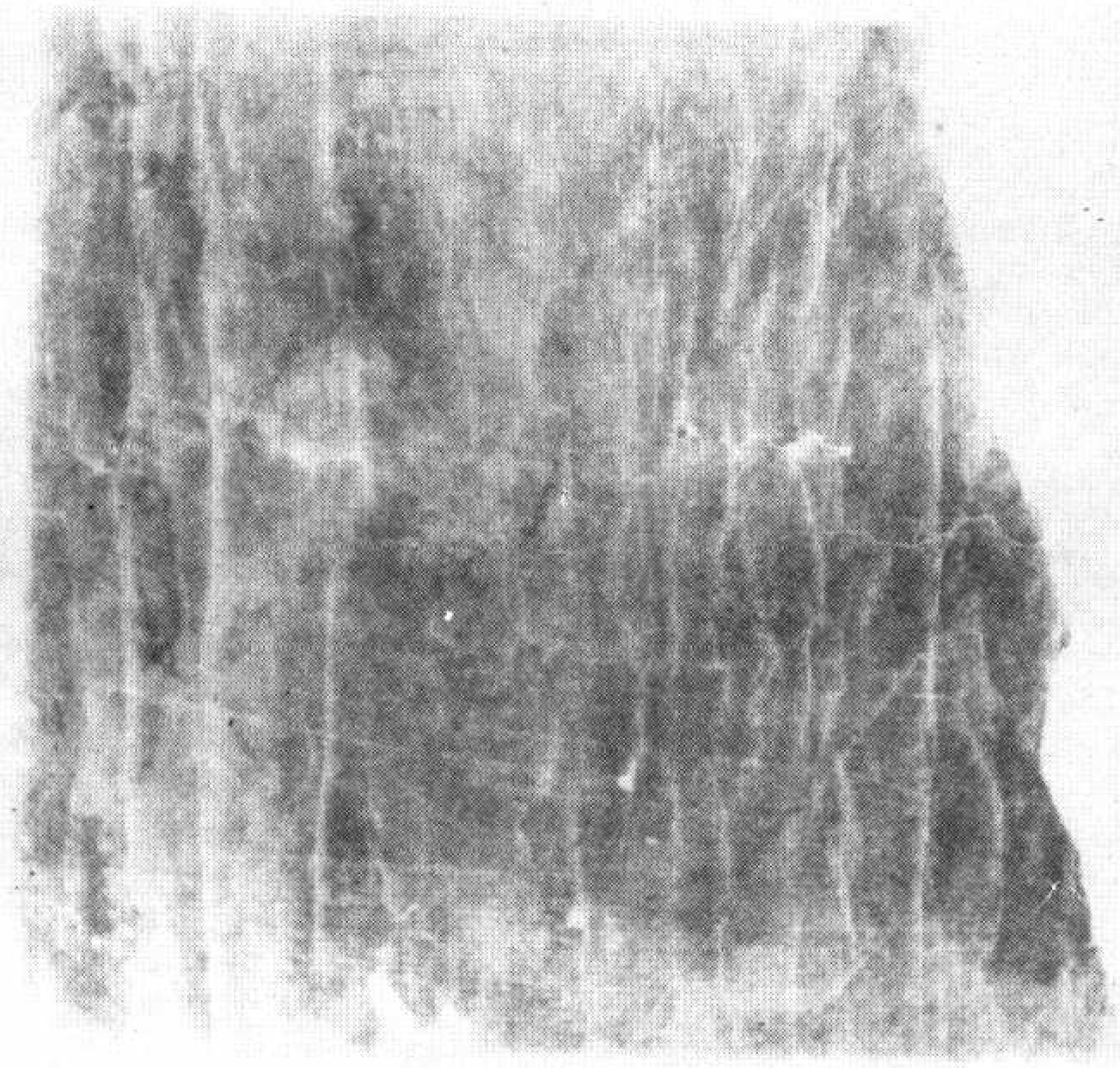




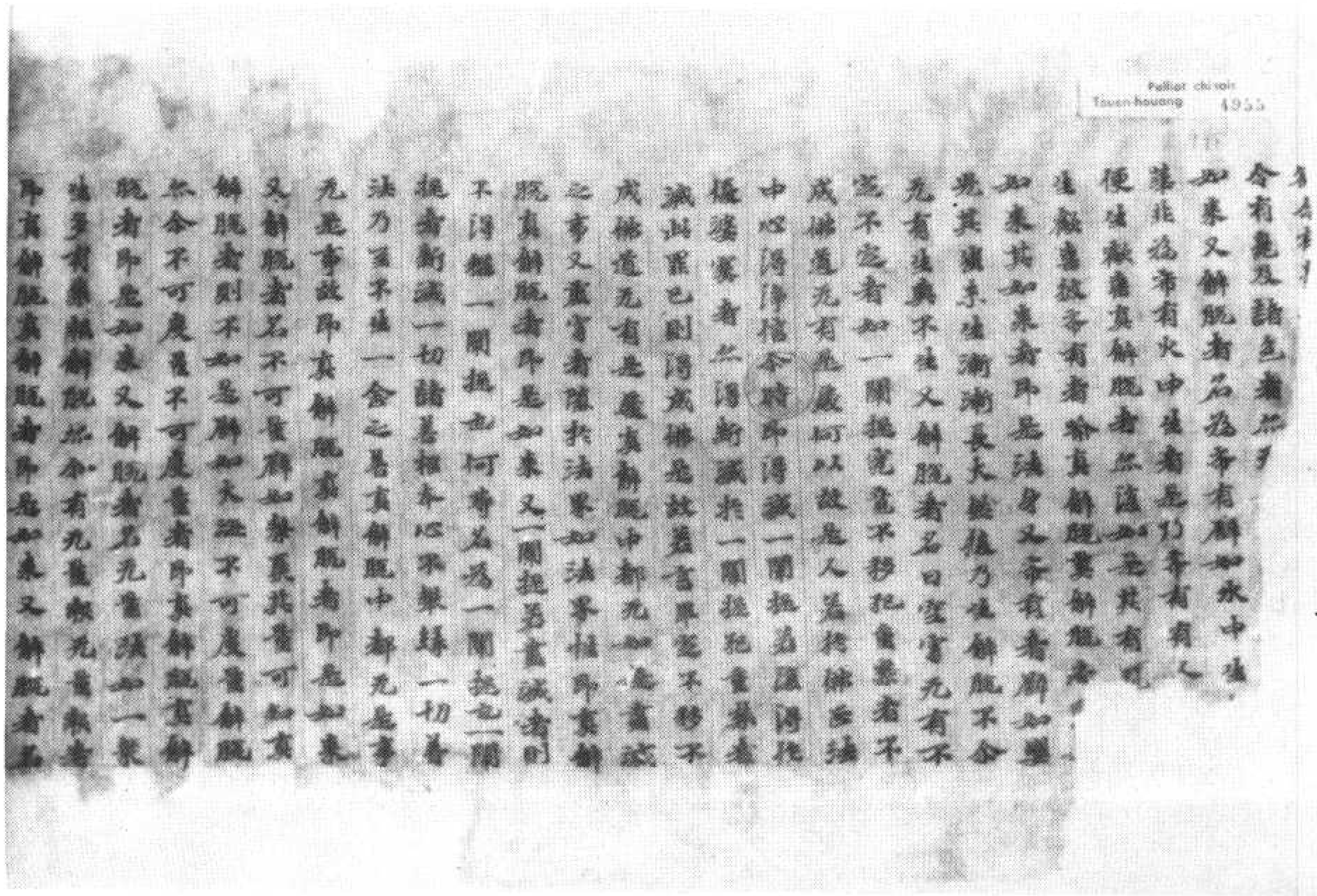


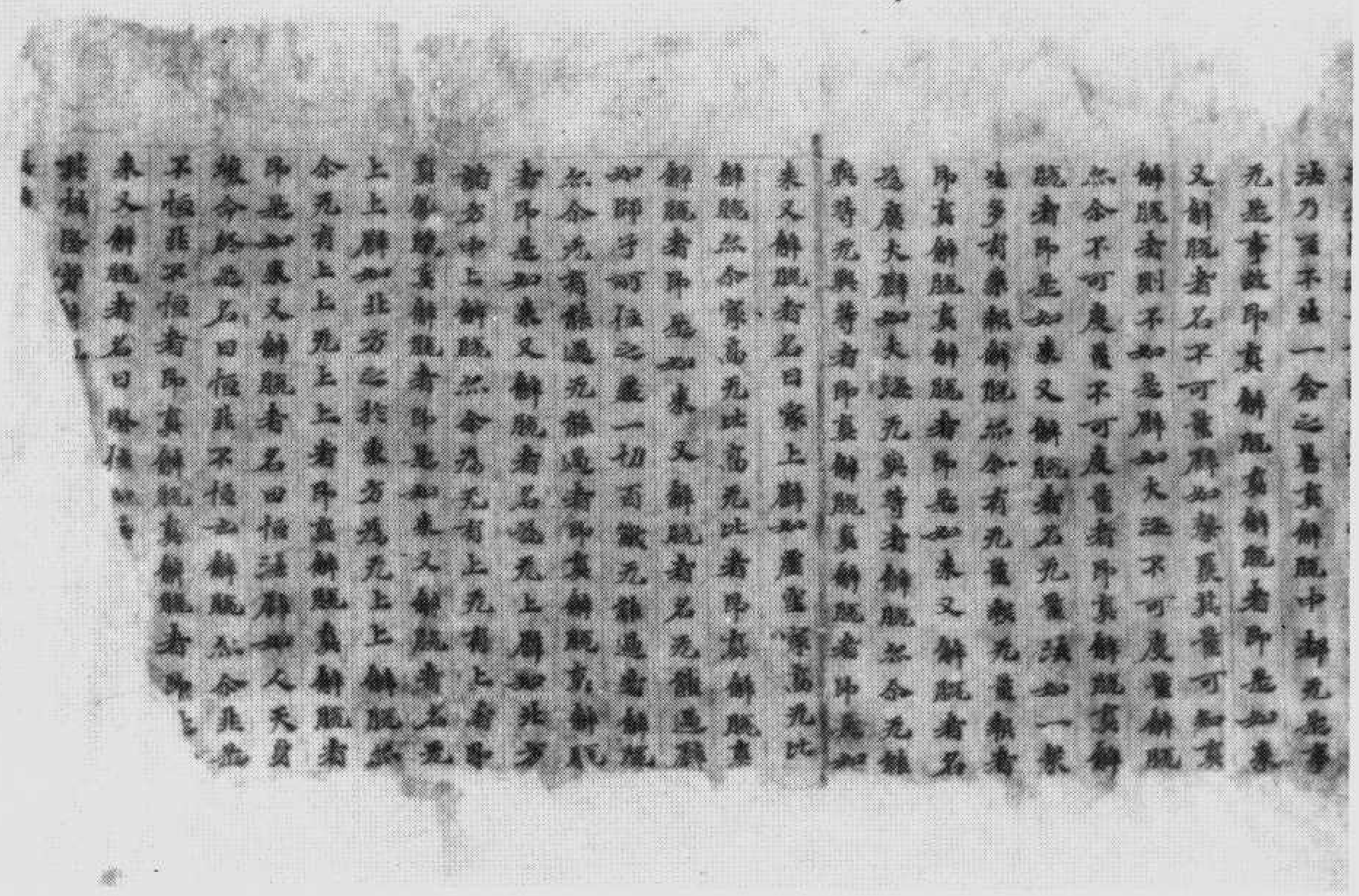
▼伯四九五四號　佛說無量壽宗要經





▼伯四九五五號　大般涅槃經卷第五如來性品第四之二

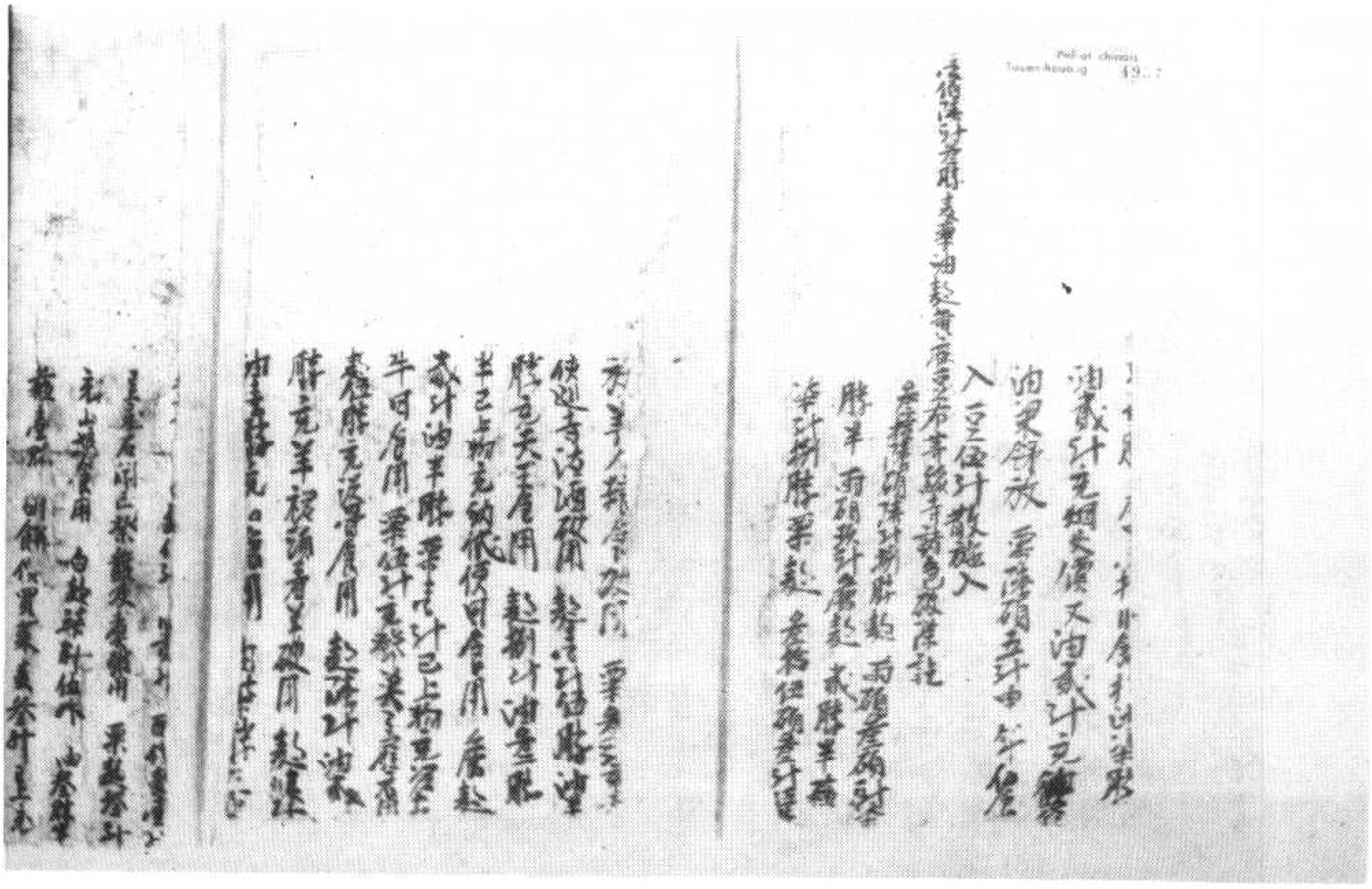




▼伯四九五六號　大般若波羅蜜多經卷第三百三十

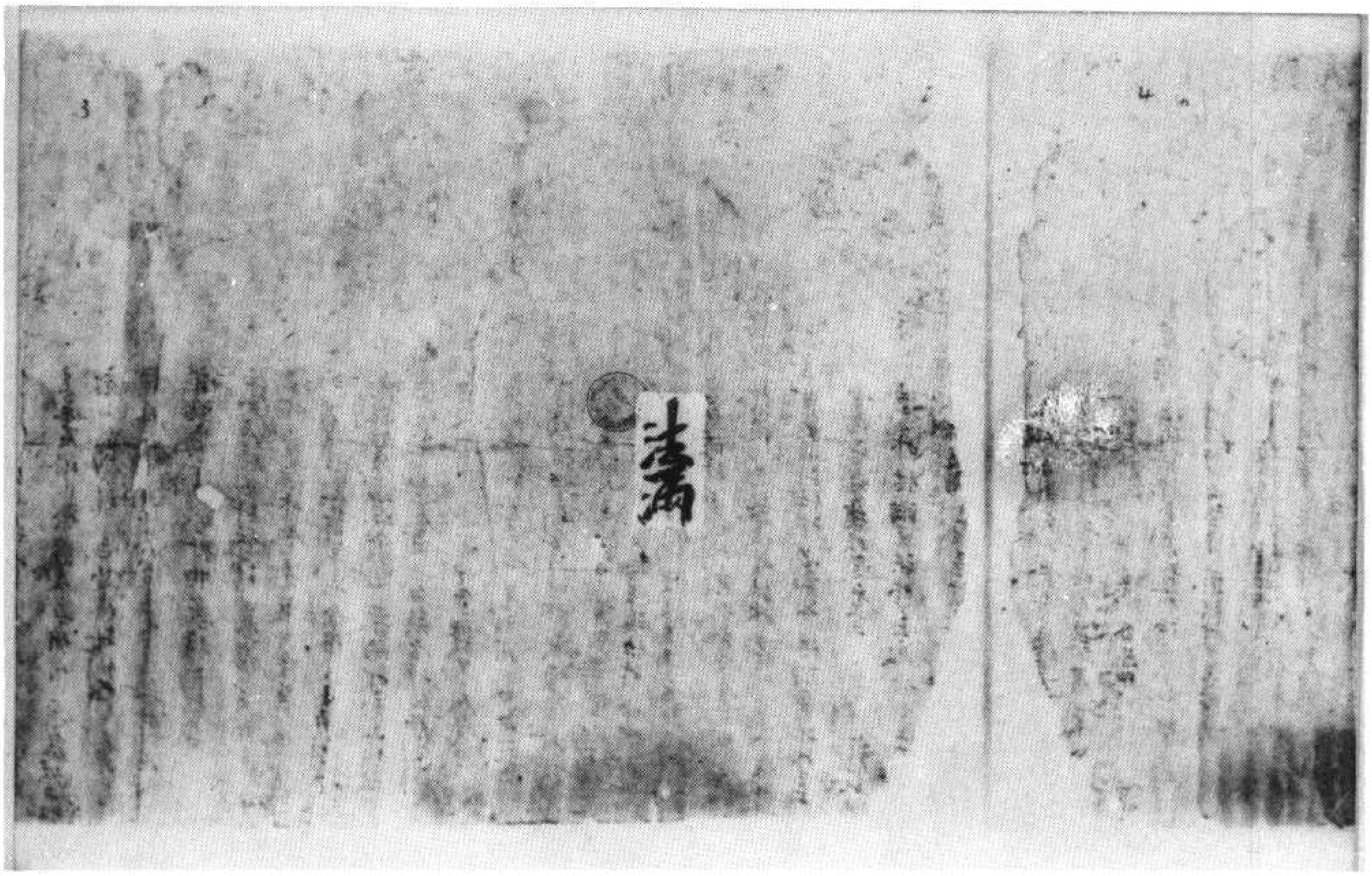
賬紙付　面　　背　號六五九四伯

目賬布豆麻黃麵油粟麥　號七五九四伯▼



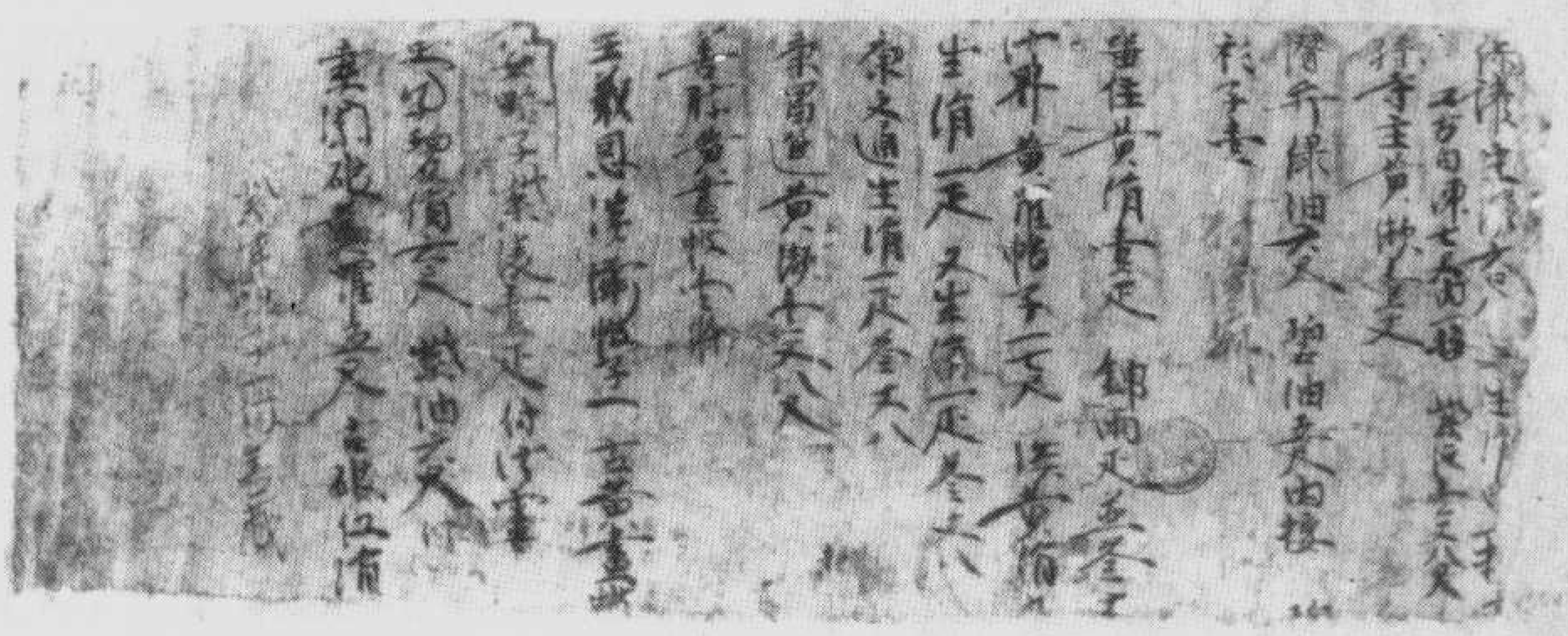
*

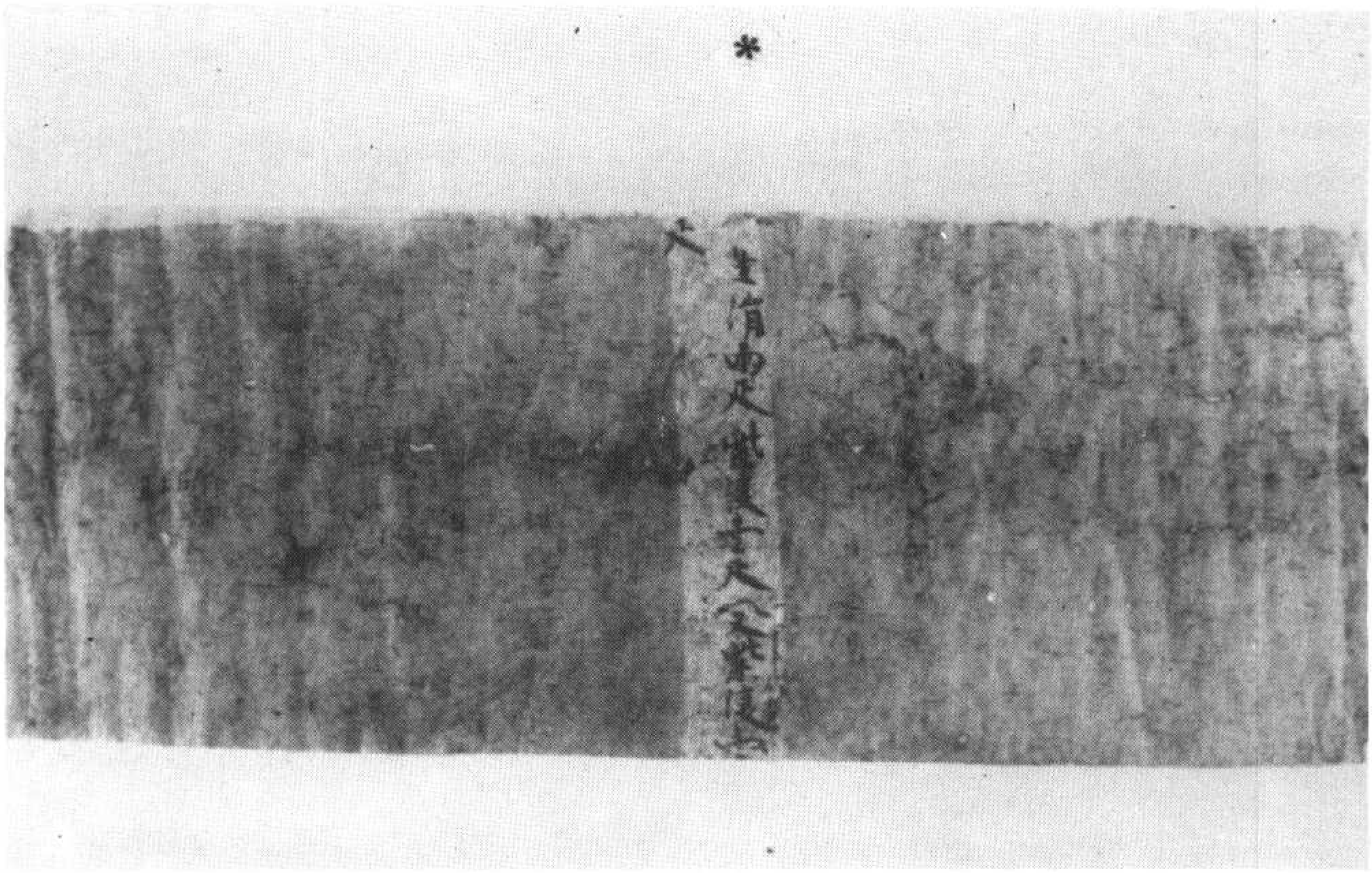
*

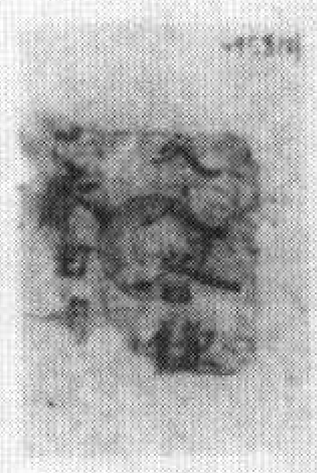


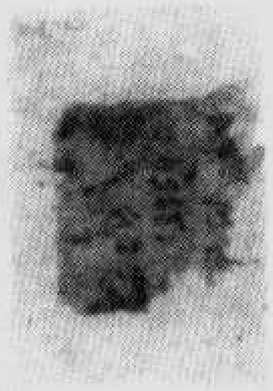
▼伯四九五八號　（大放淺深附）文患除、文願祈

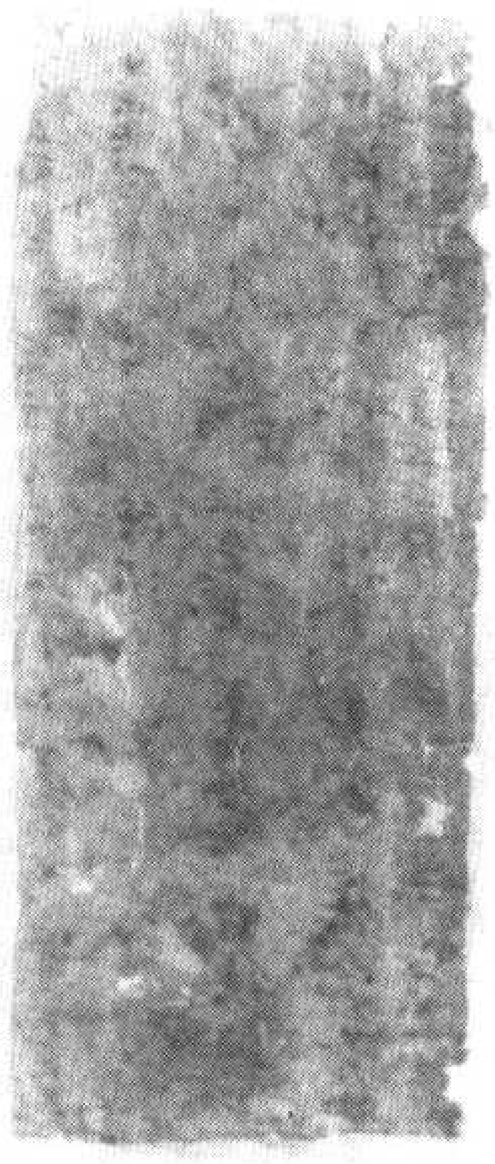
▼伯四九五八號　背　面　絹布賬及「當寺轉帖」（附淺深大放）

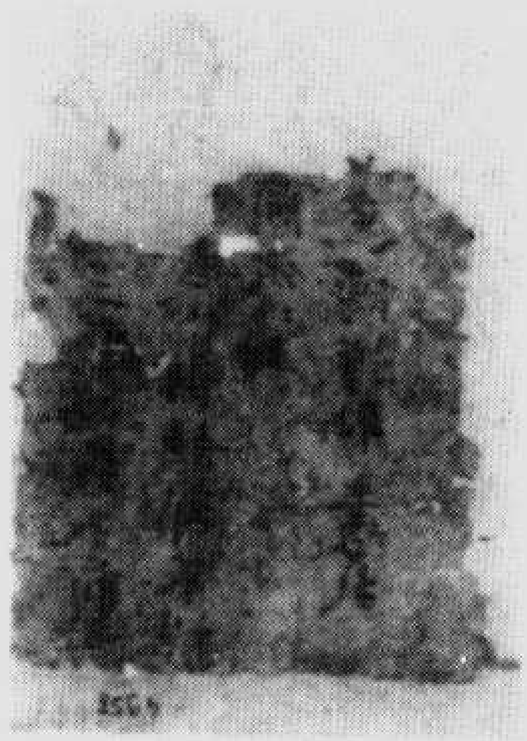



*
土肯西天人



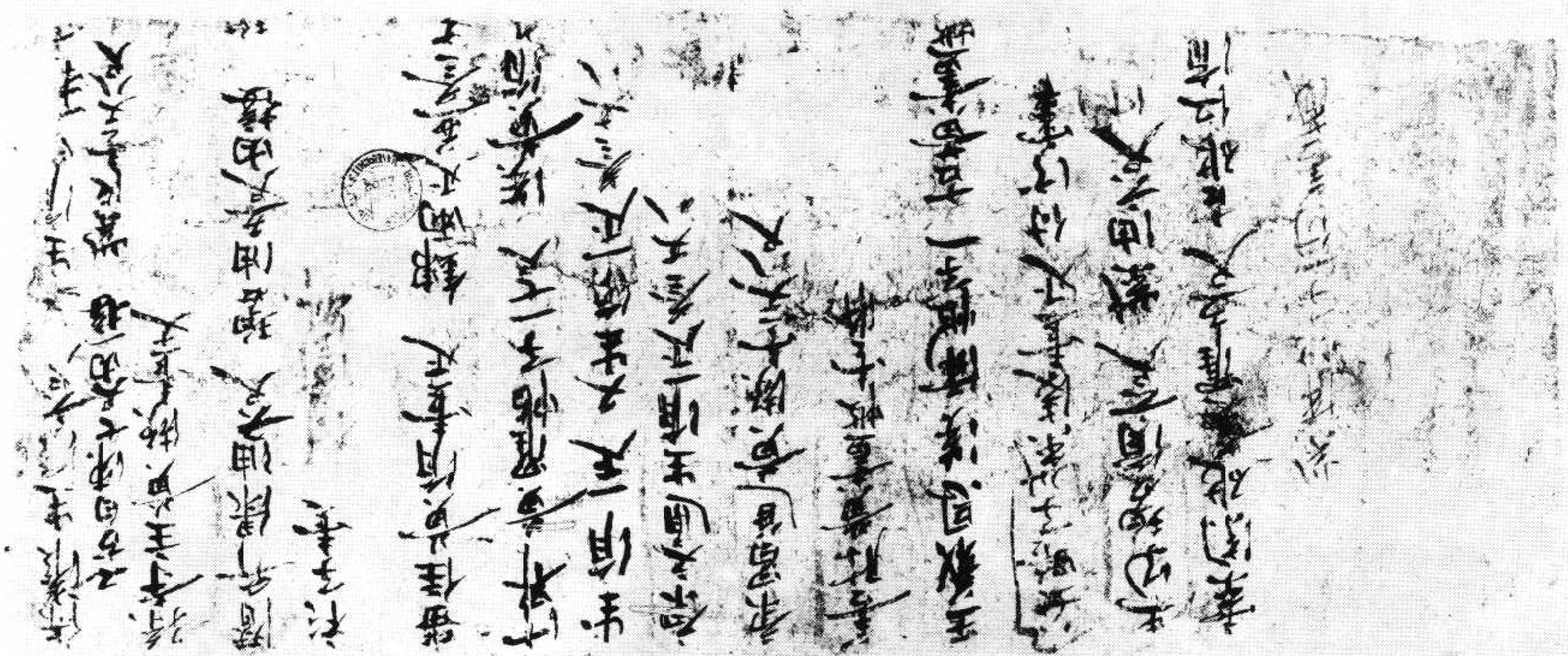


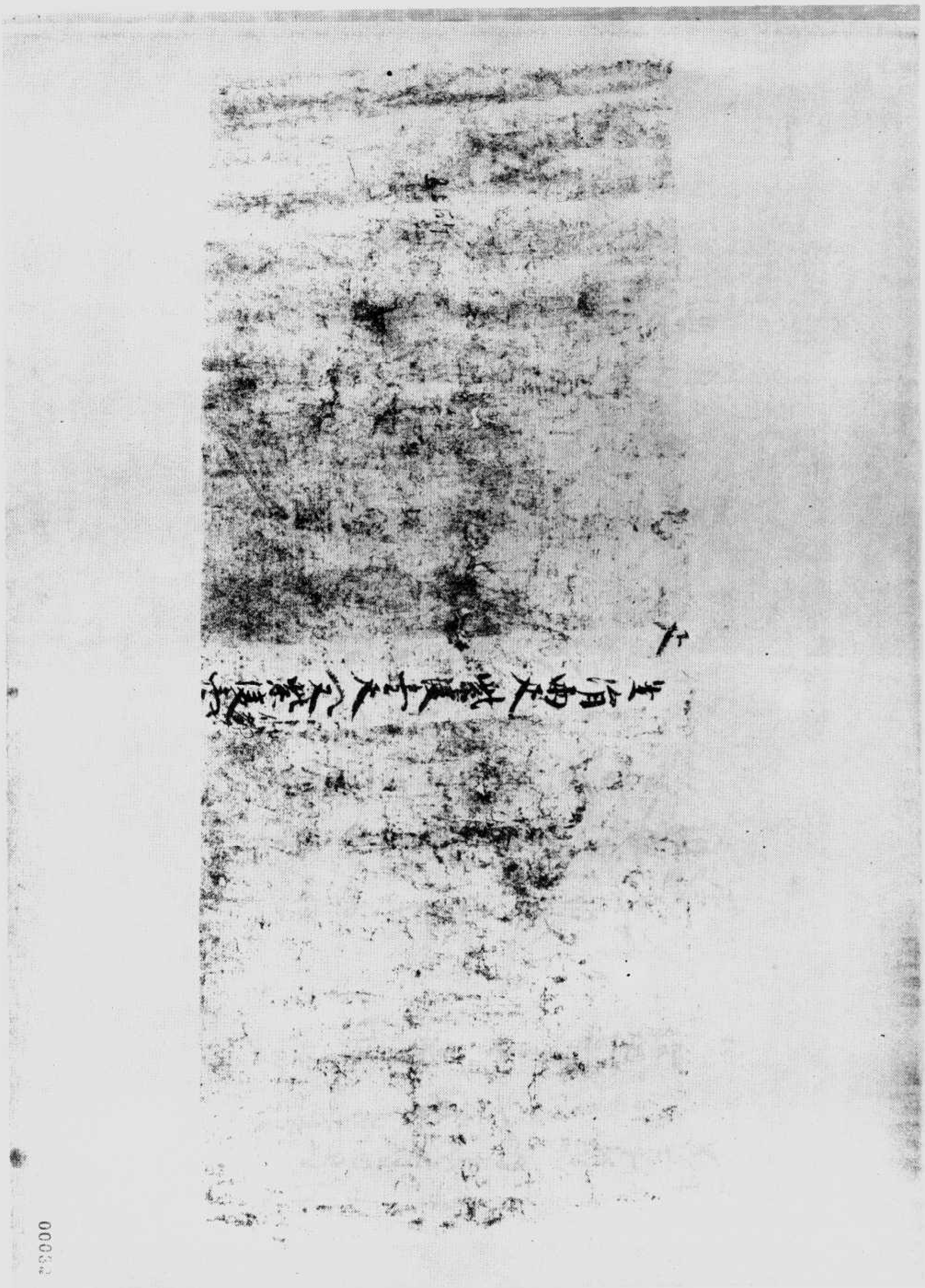


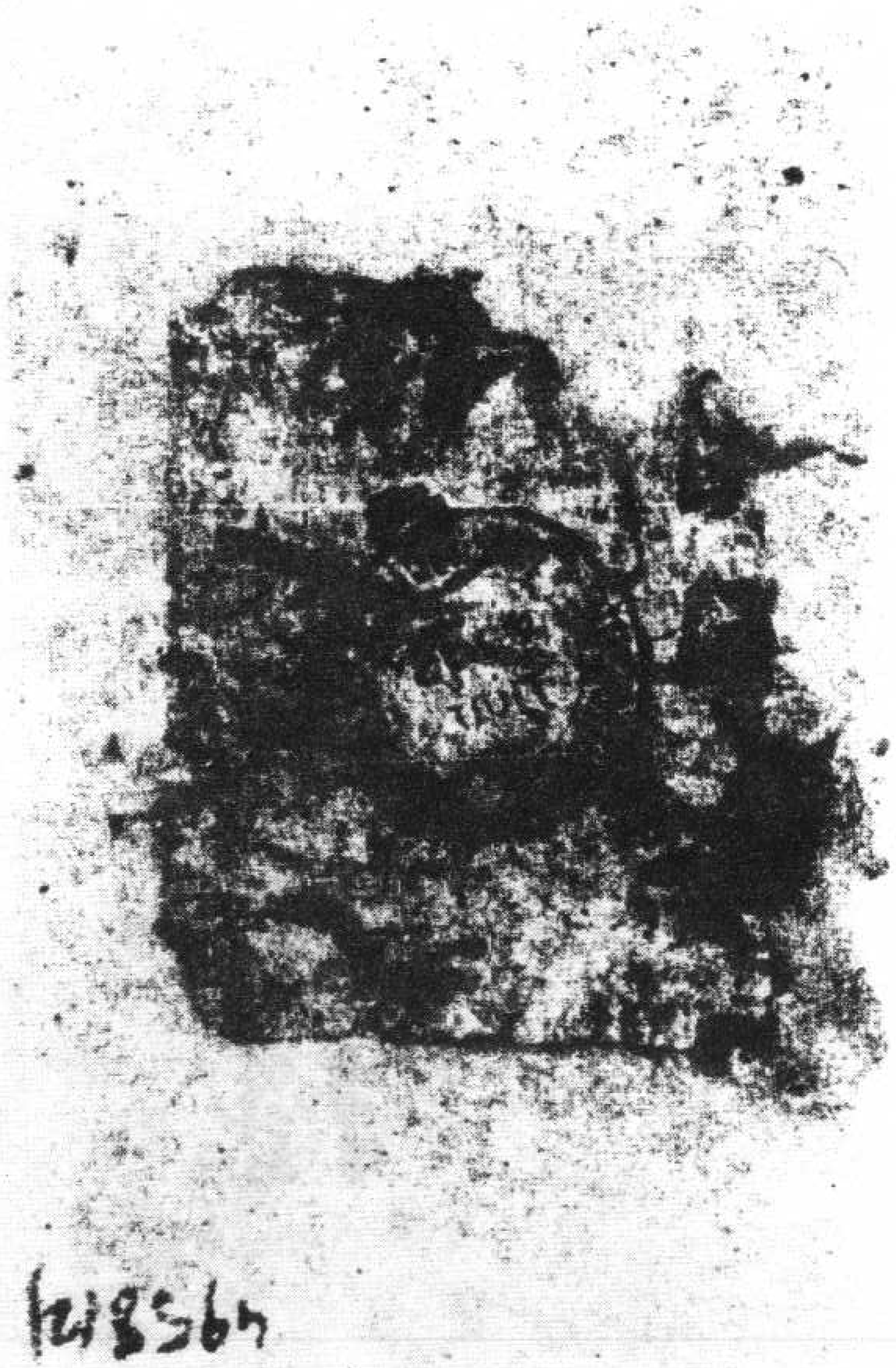


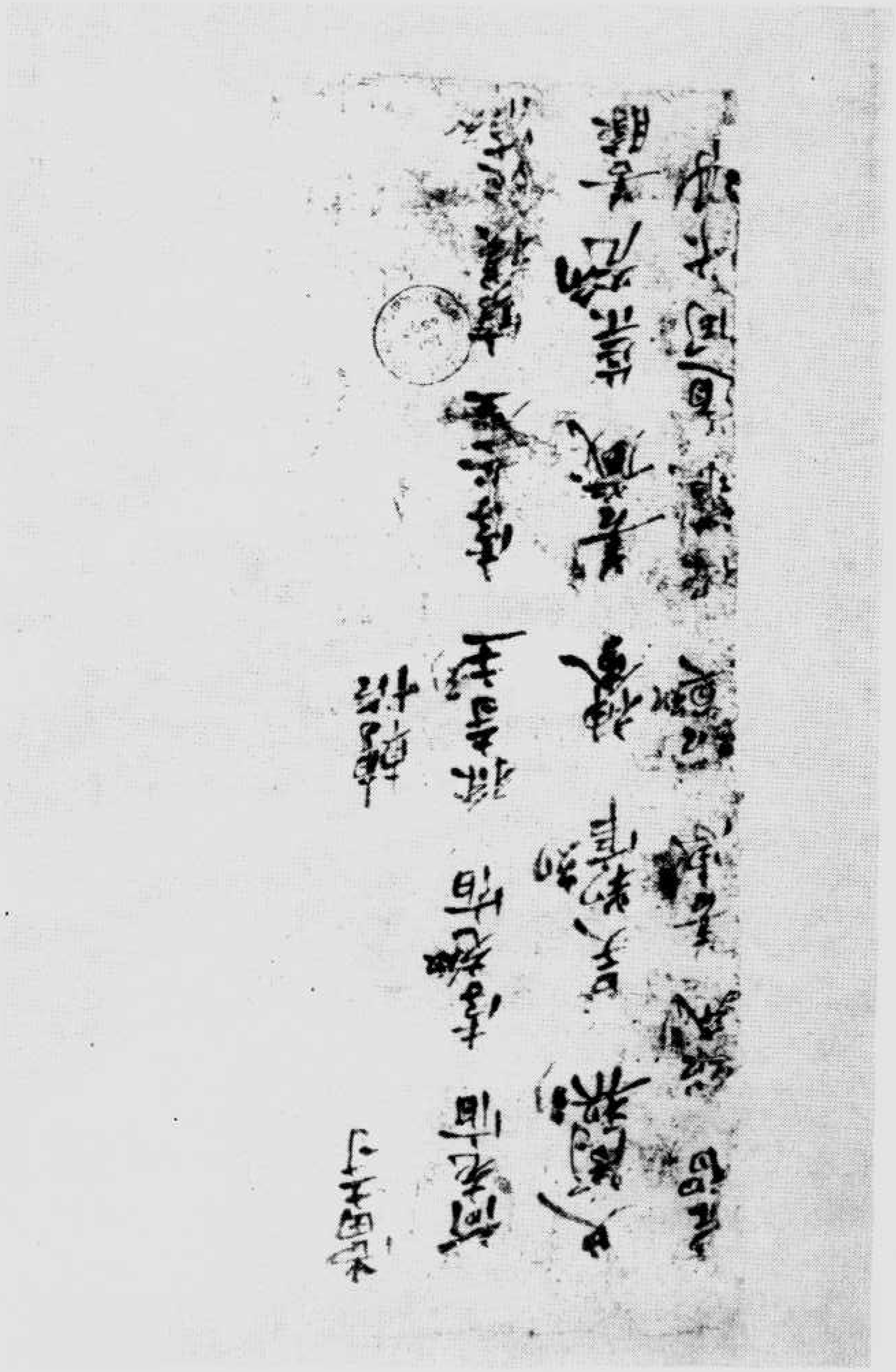
00029

00021

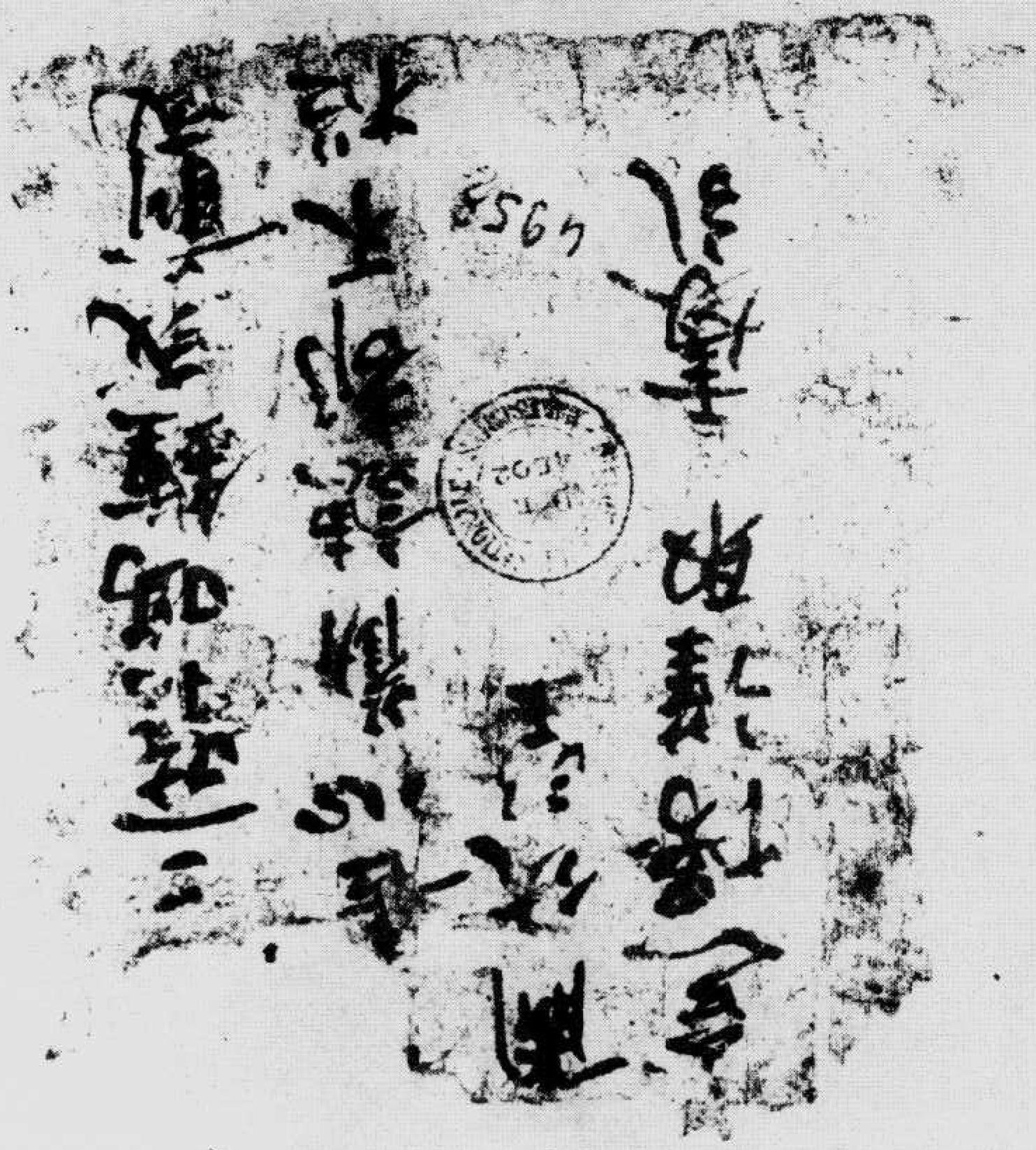




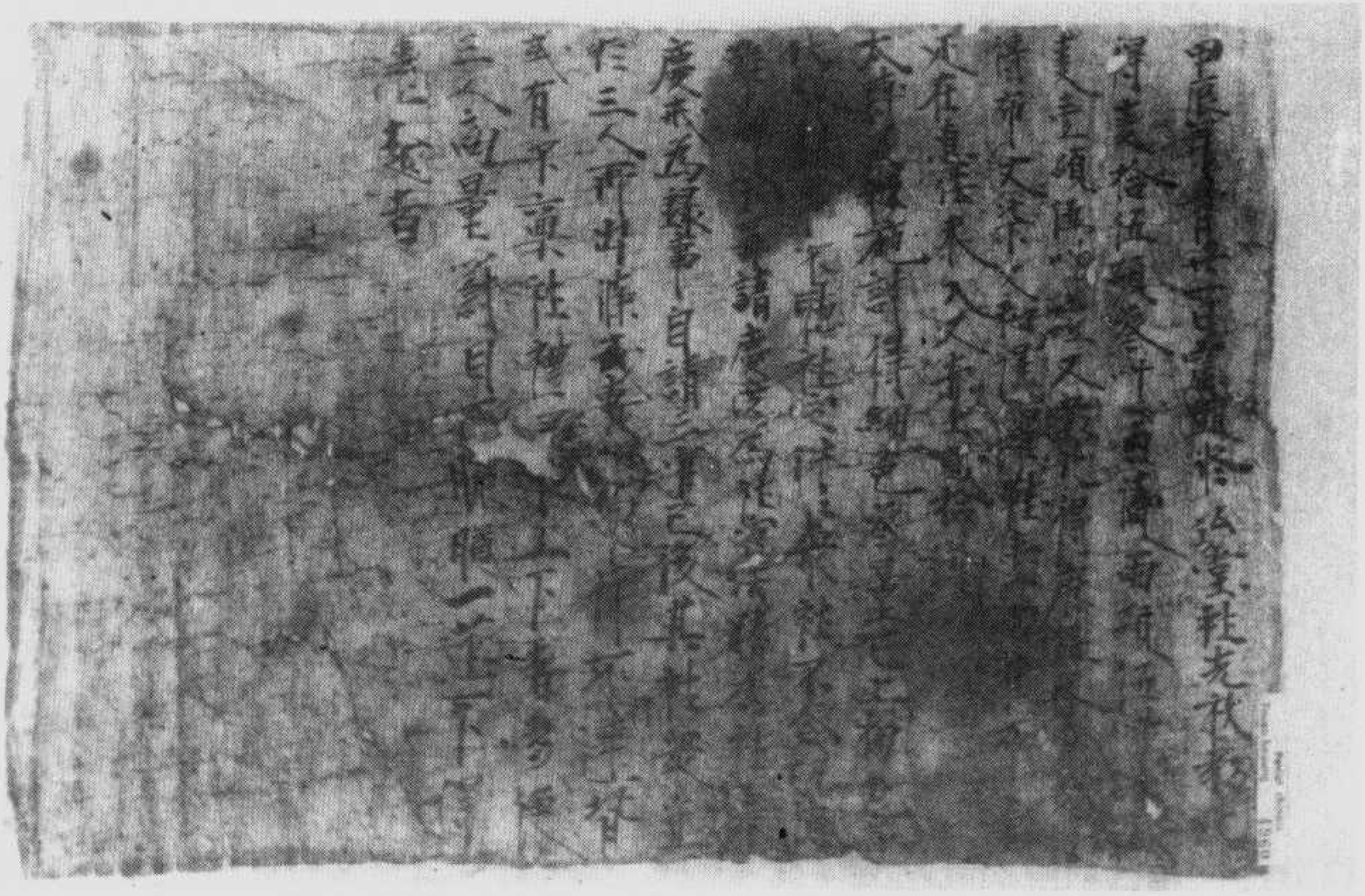




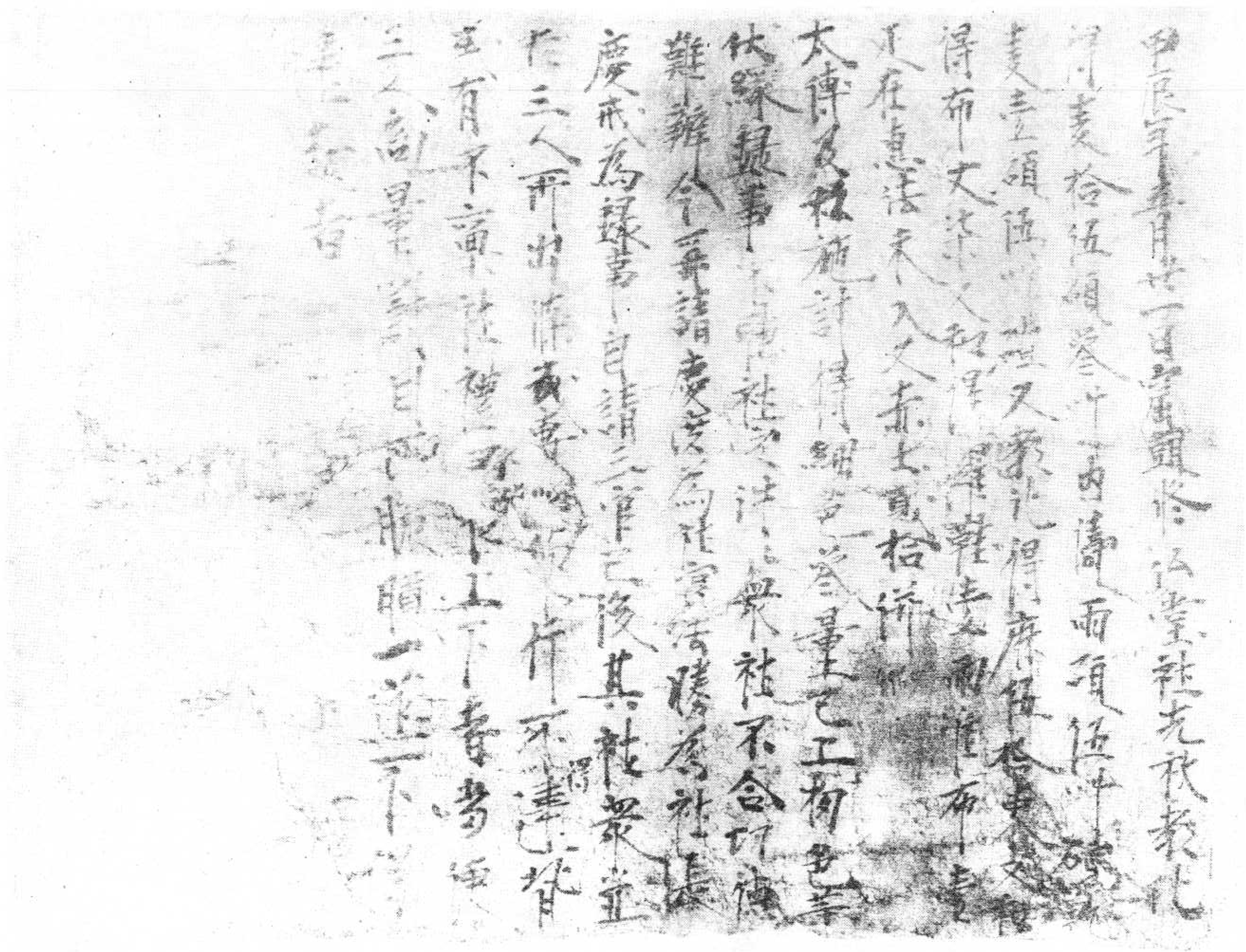
00037



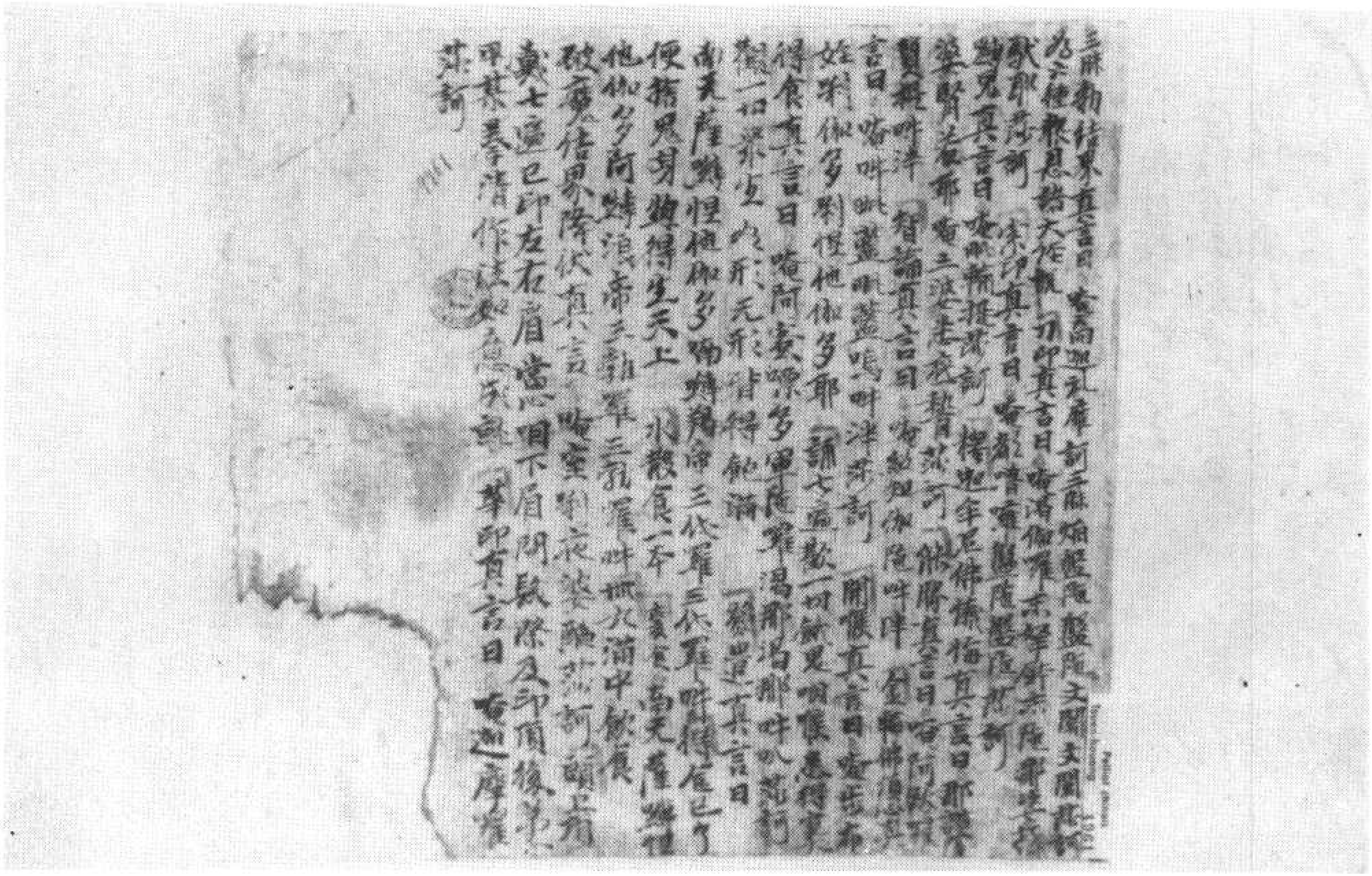
4958



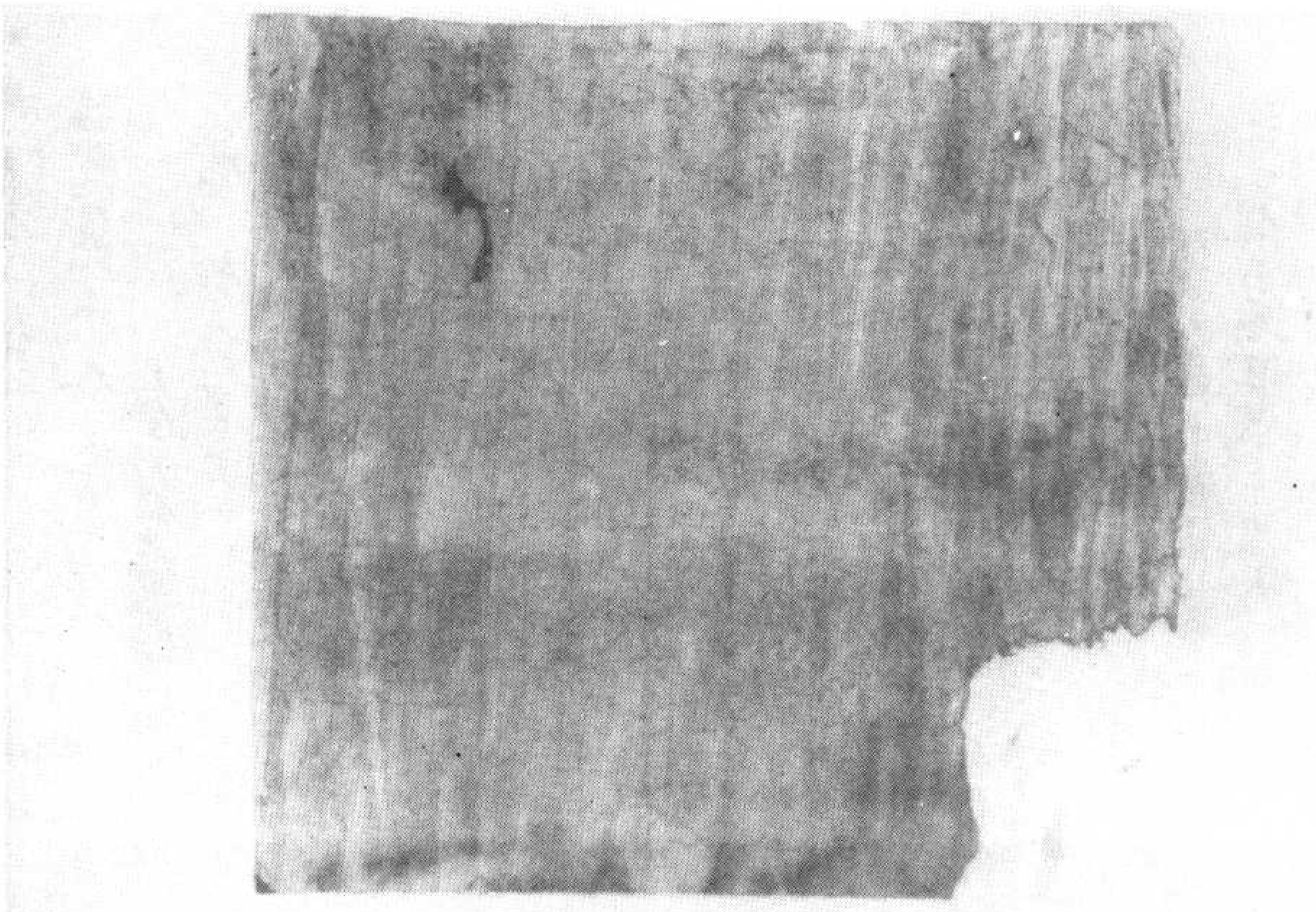
（大放淺深附）歷物得充社堂佛修頭窟日一十二月五年辰甲　號〇六九四伯

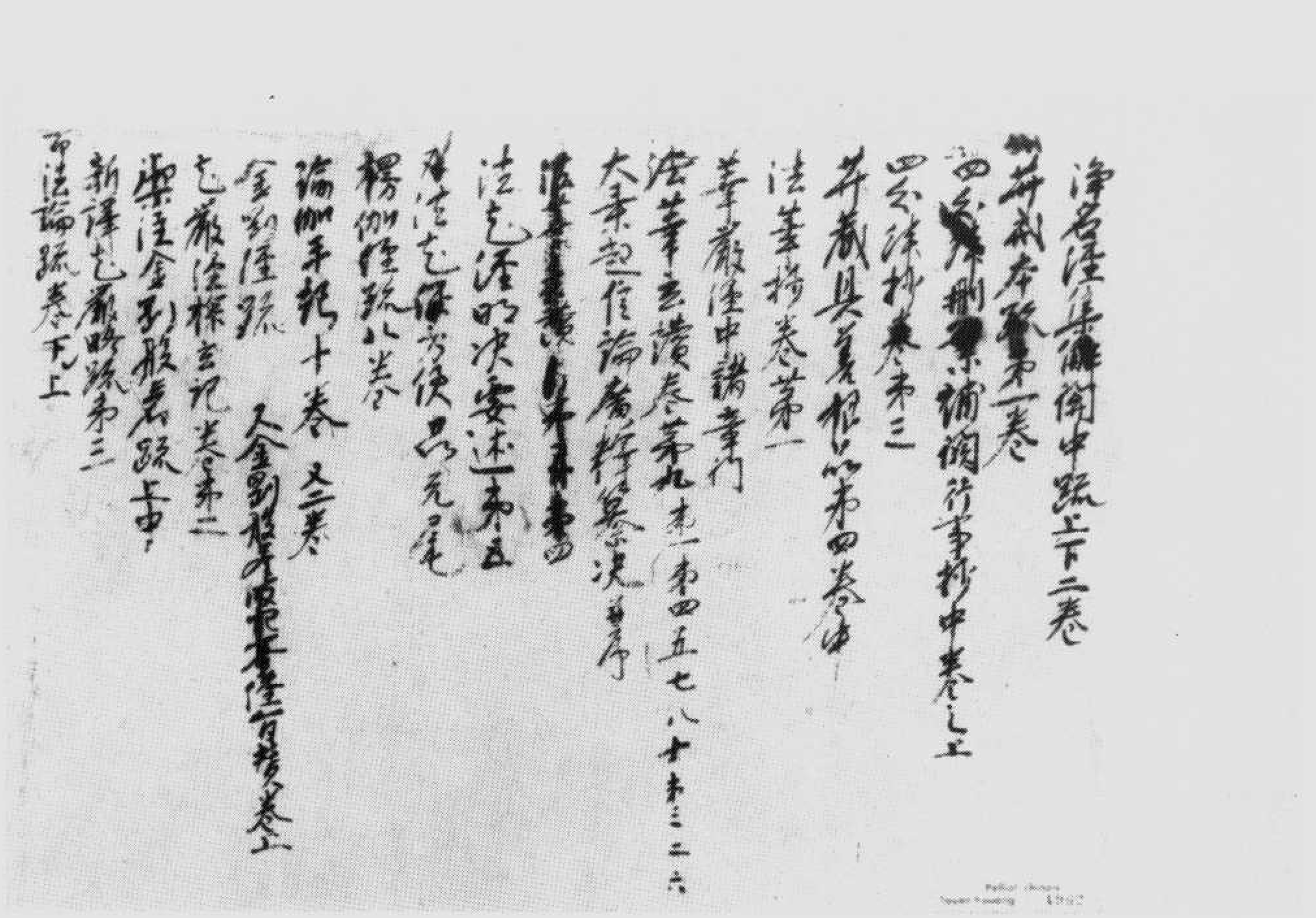


甲辰年五月廿日當頭修仏堂社先祝教化
得麦拾伍頭參叶西濤雨頭伍十束
麦壹頭伍叶 [illegible] 又教化得府[illegible]
得布丈六 又和尚[illegible]
又在惠法衣入又赤土壹拾[illegible]
太傅及社施計得[illegible]細色參量七斗色參
伏緣[illegible]社[illegible]仲[illegible]社不合[illegible]
難辨今[illegible]請慶[illegible]為社[illegible]
慶成為録事自請三[illegible]已後其社衆[illegible]
於三人所出[illegible]
或有不[illegible]社禮[illegible]上下者[illegible]
三人副量[illegible]日[illegible]
[illegible]



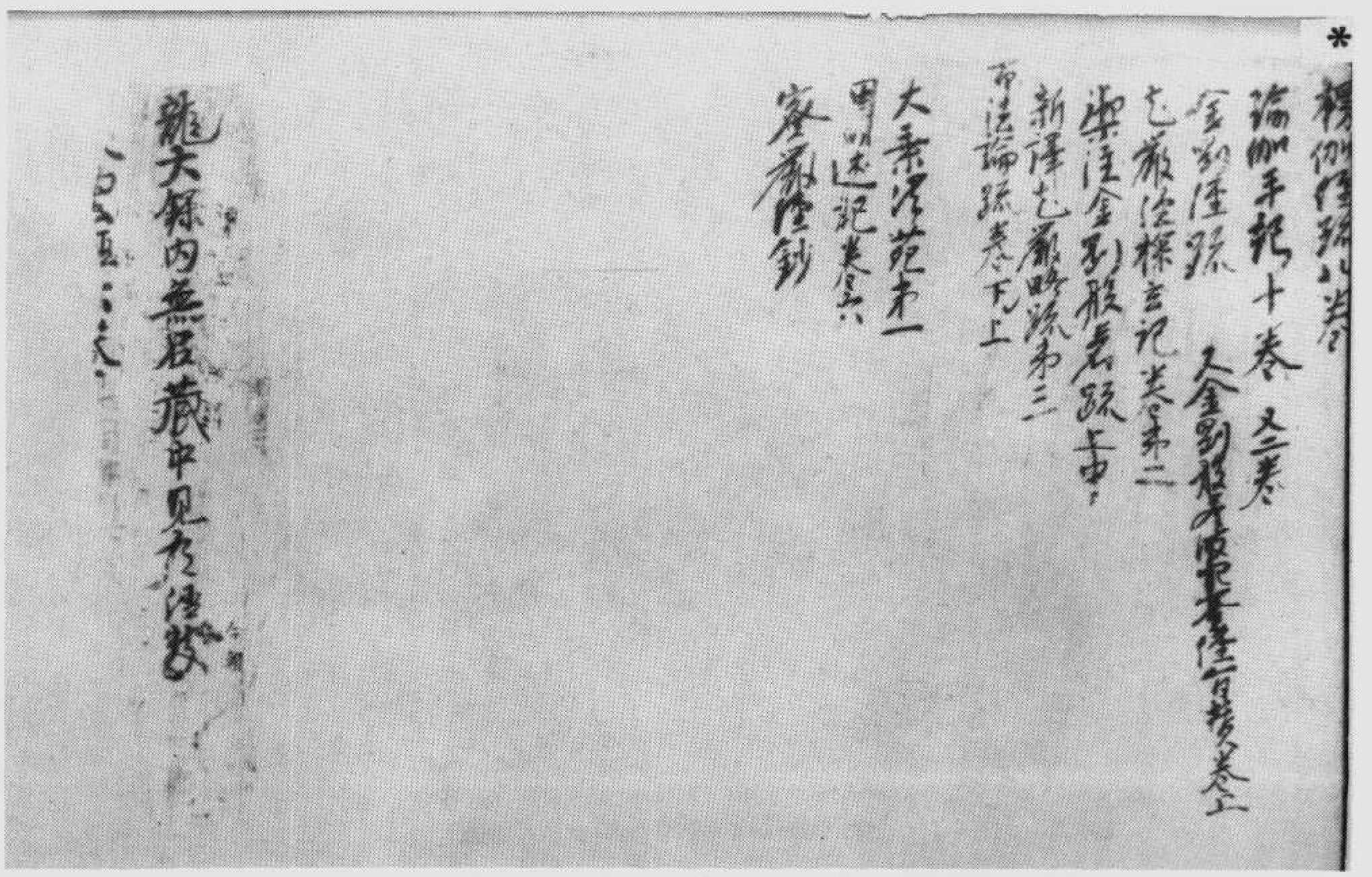
伯四九六一號　真言十四首

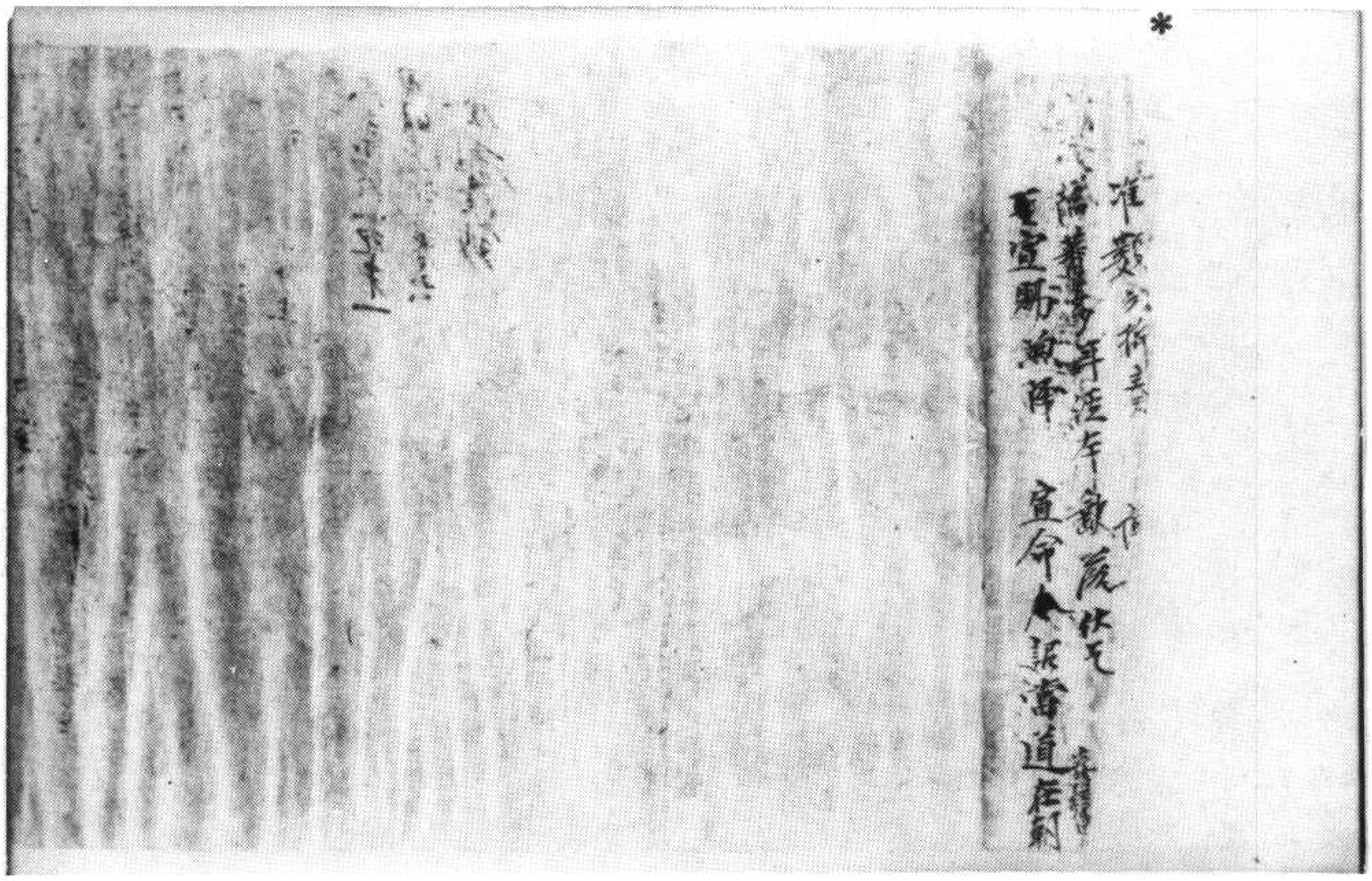




伯四九六二號　佛經目

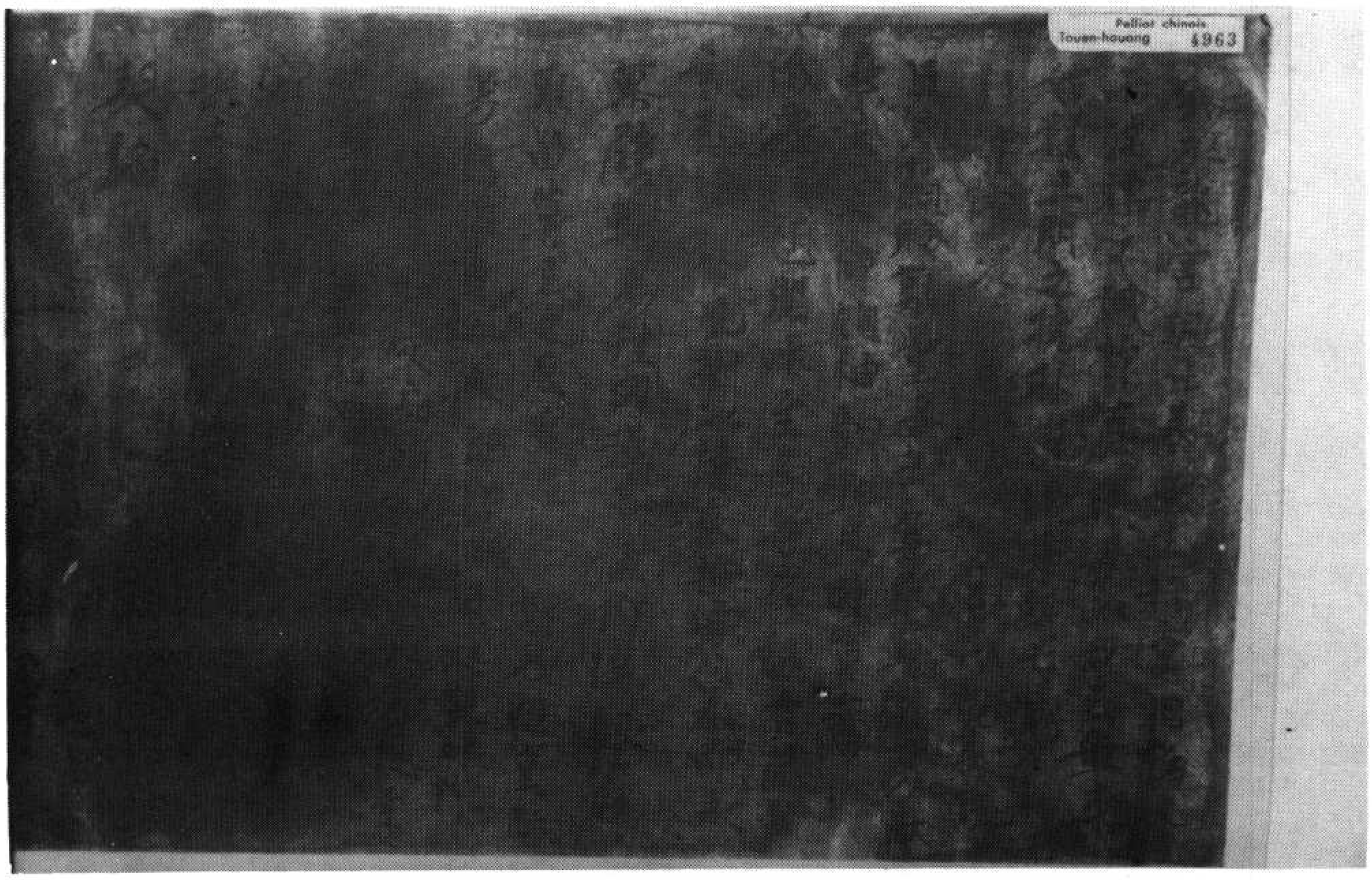
▼伯四九六二號　龍大錄內無名藏中見有經數

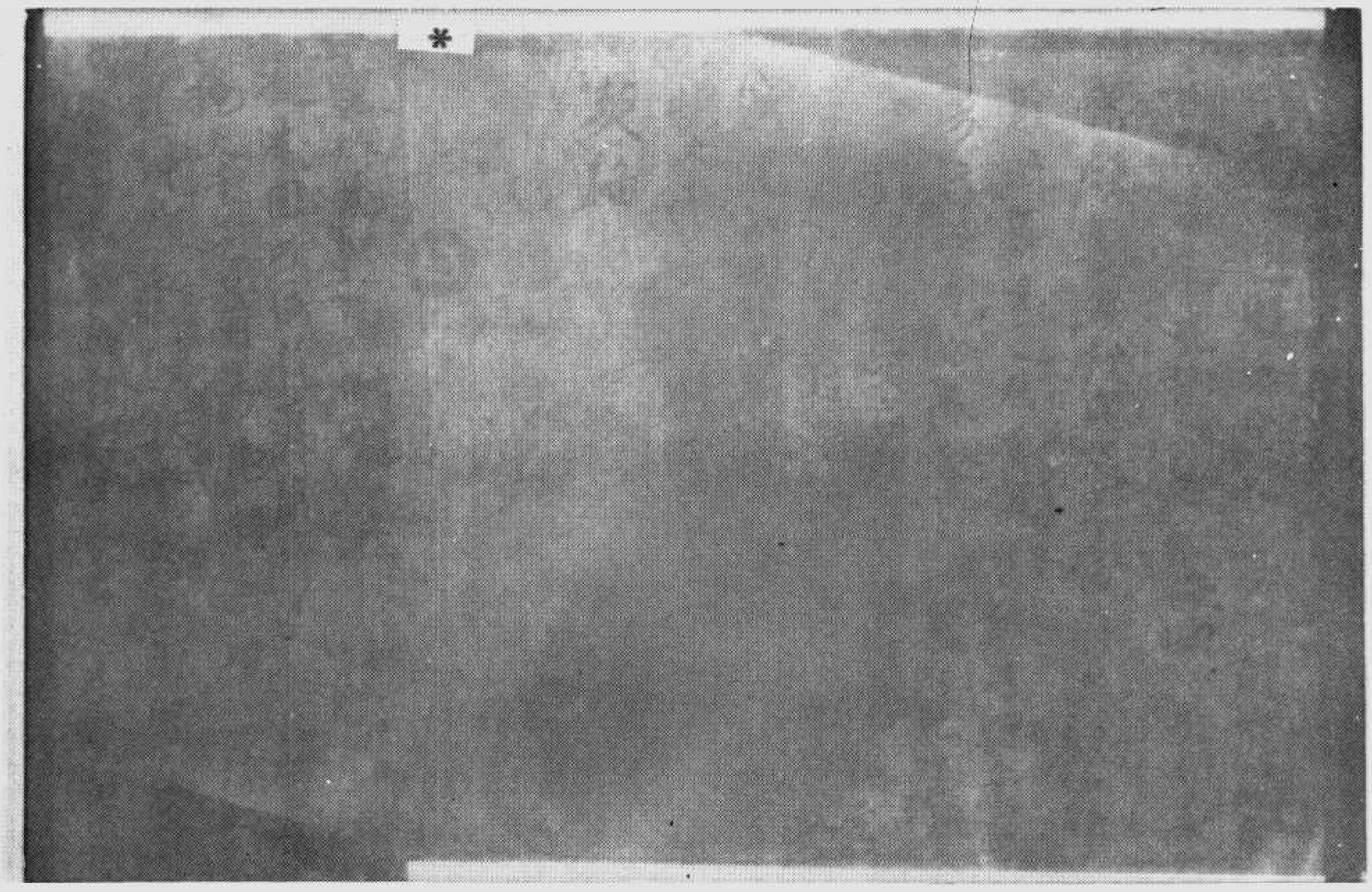


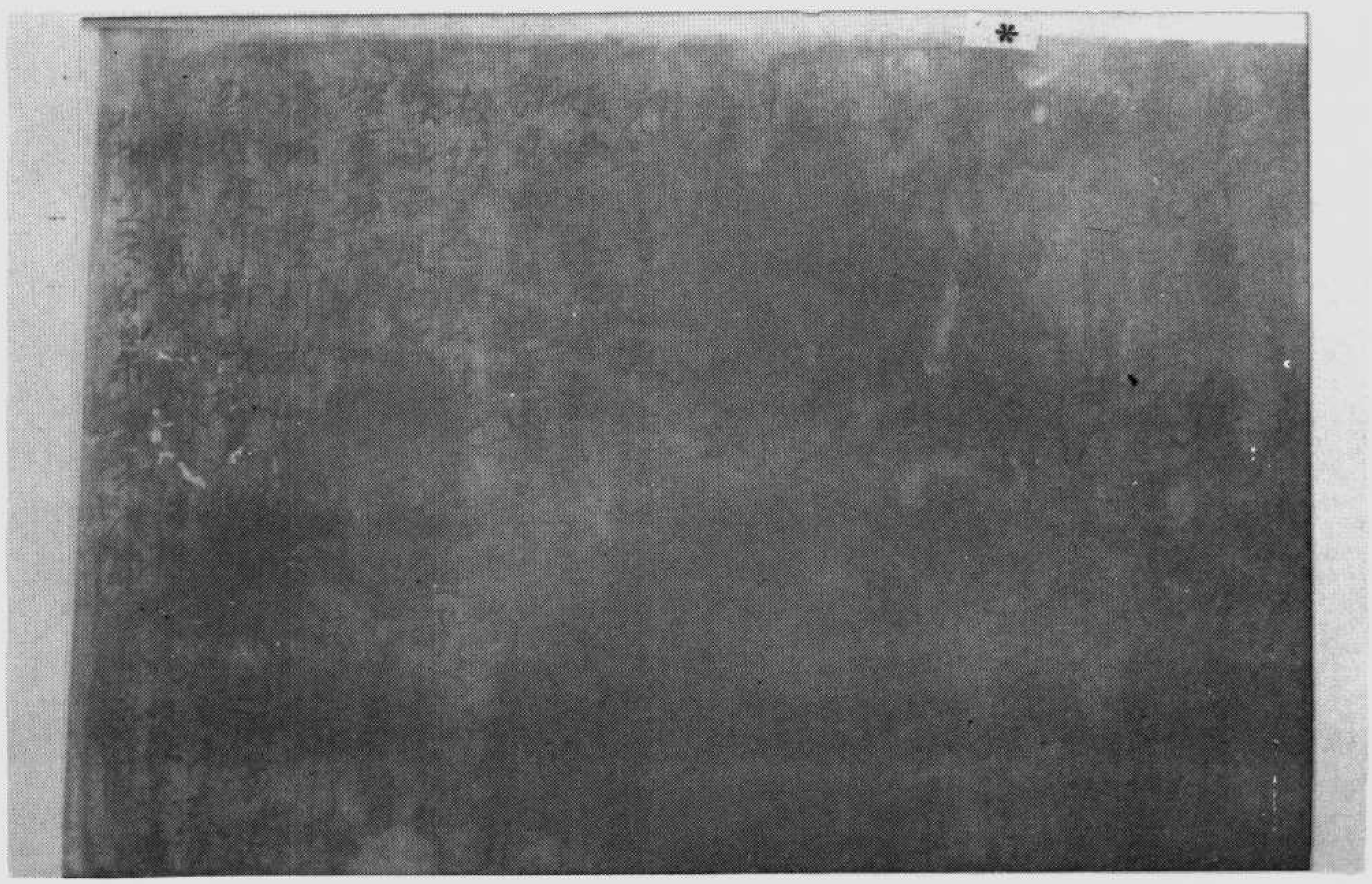


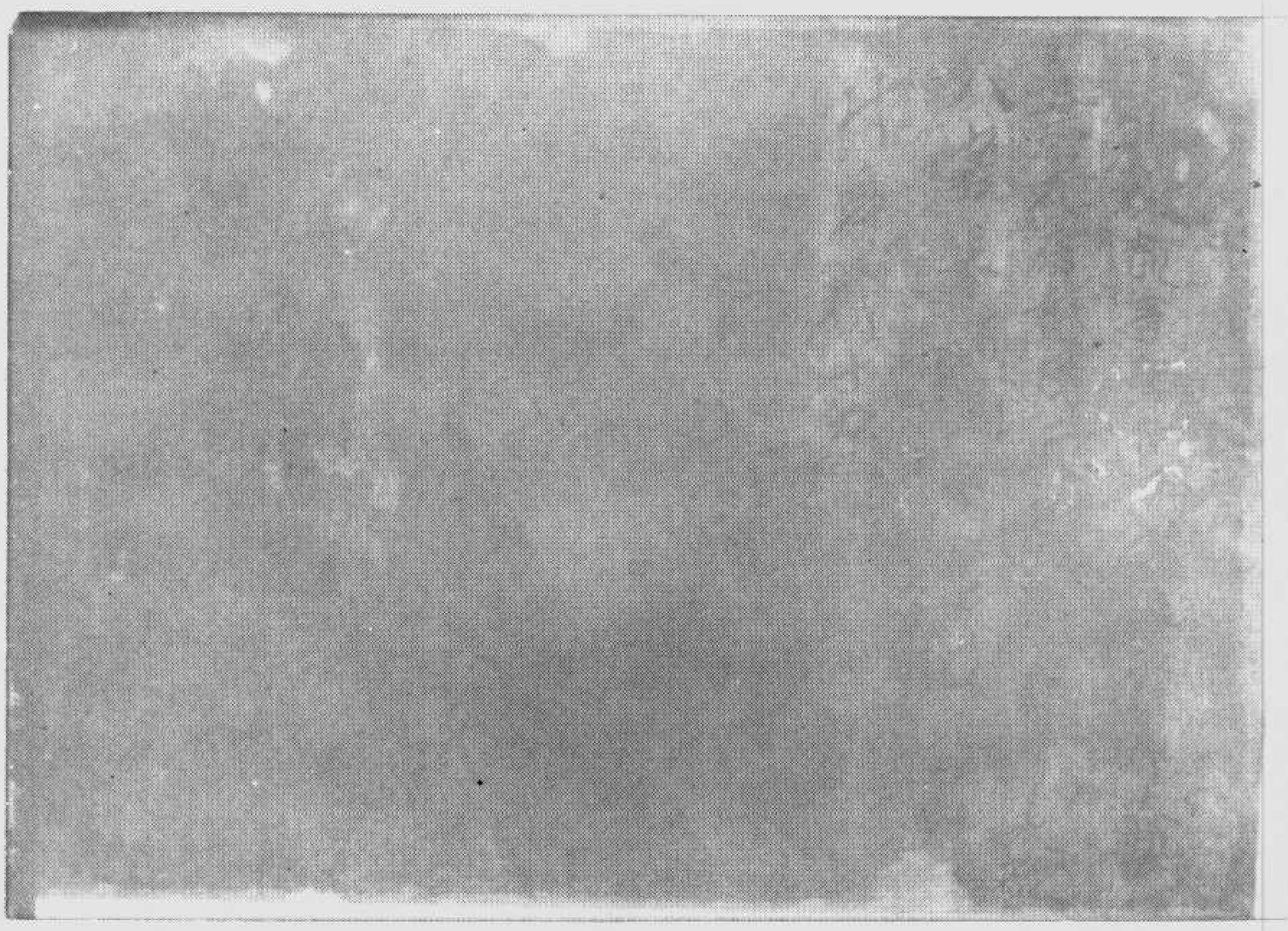
伯四九六二號　背　面　陷舊多年經本缺落乞宣賜狀

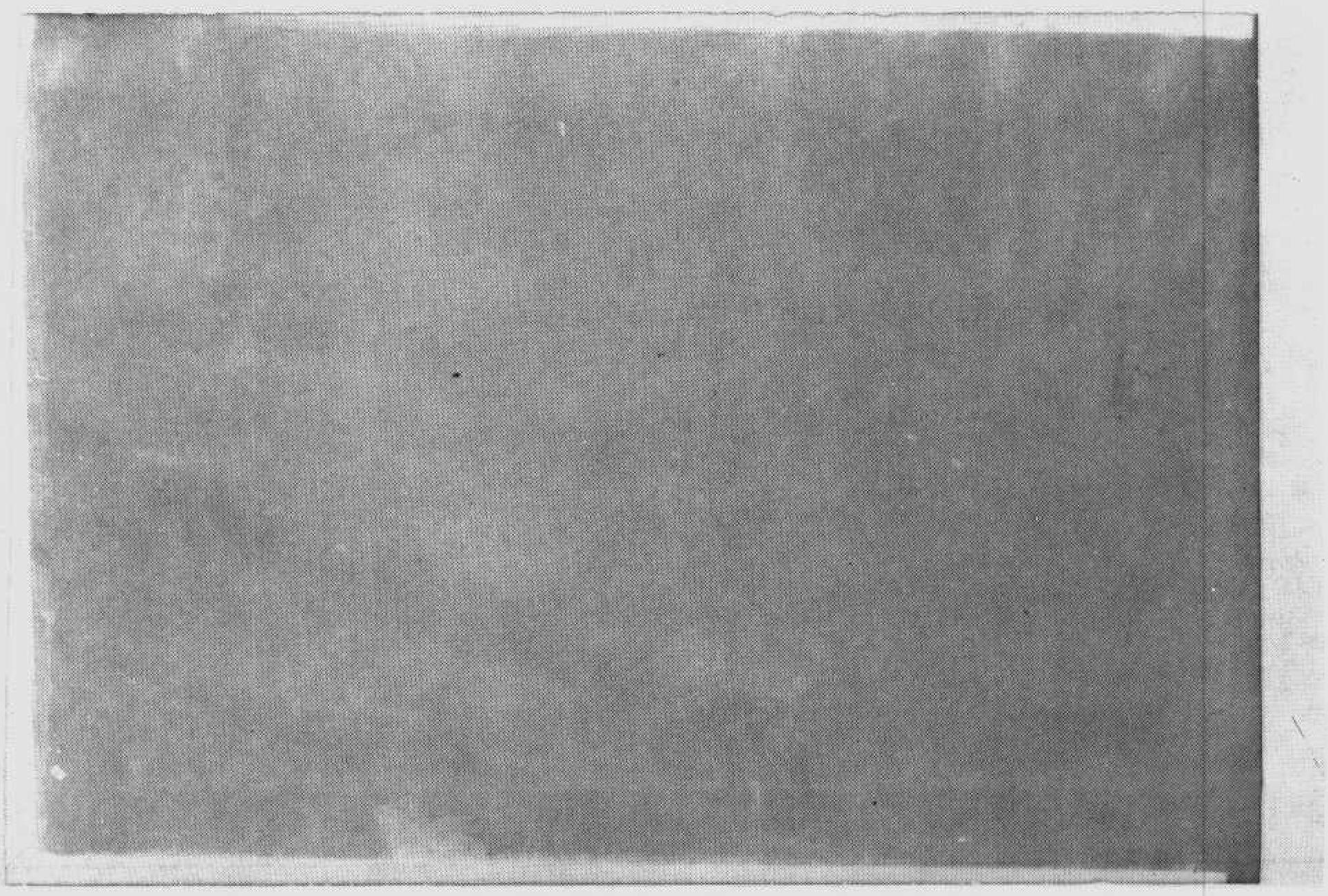
▼伯四九六三號　祭文　（大放淺深附）

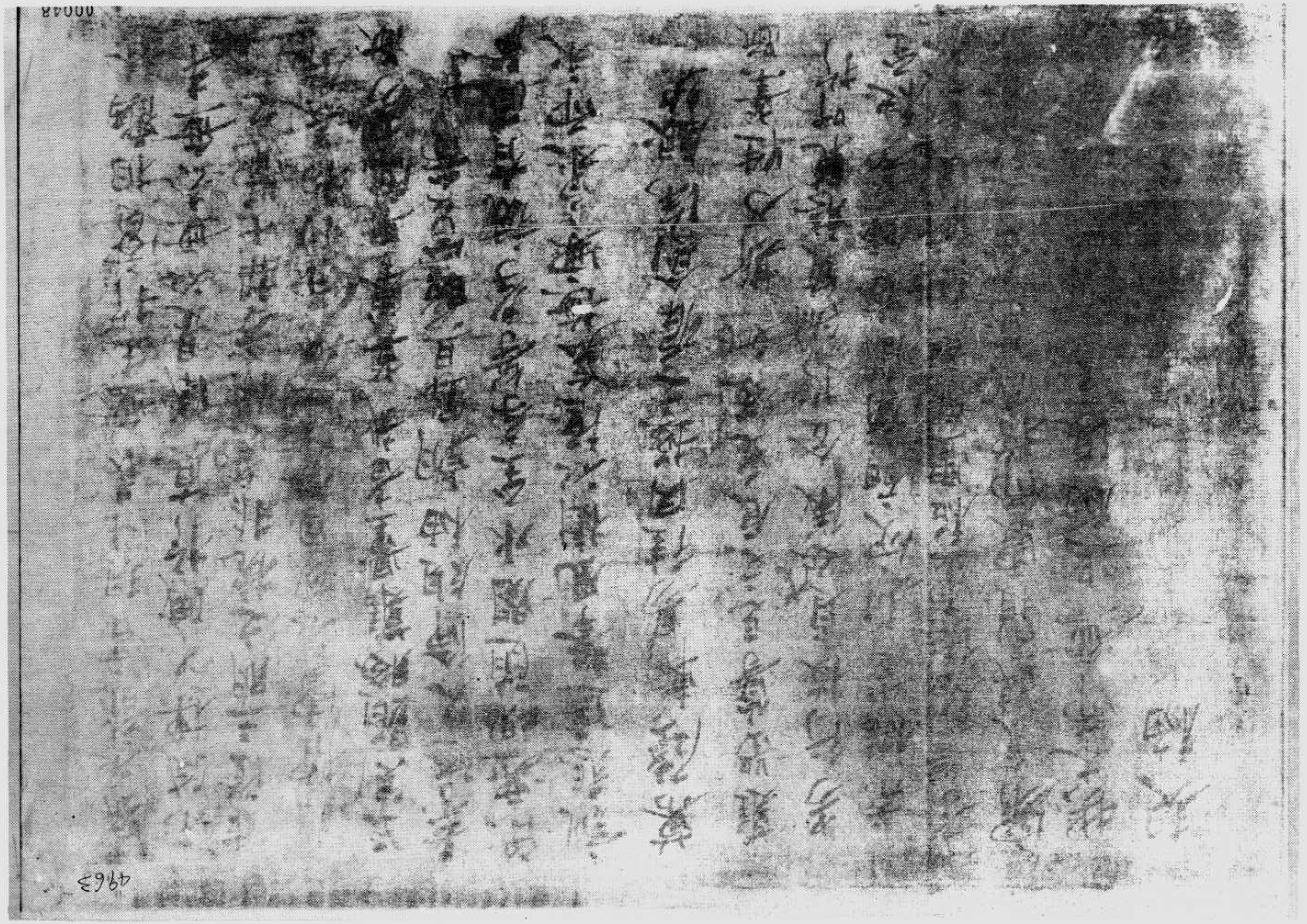


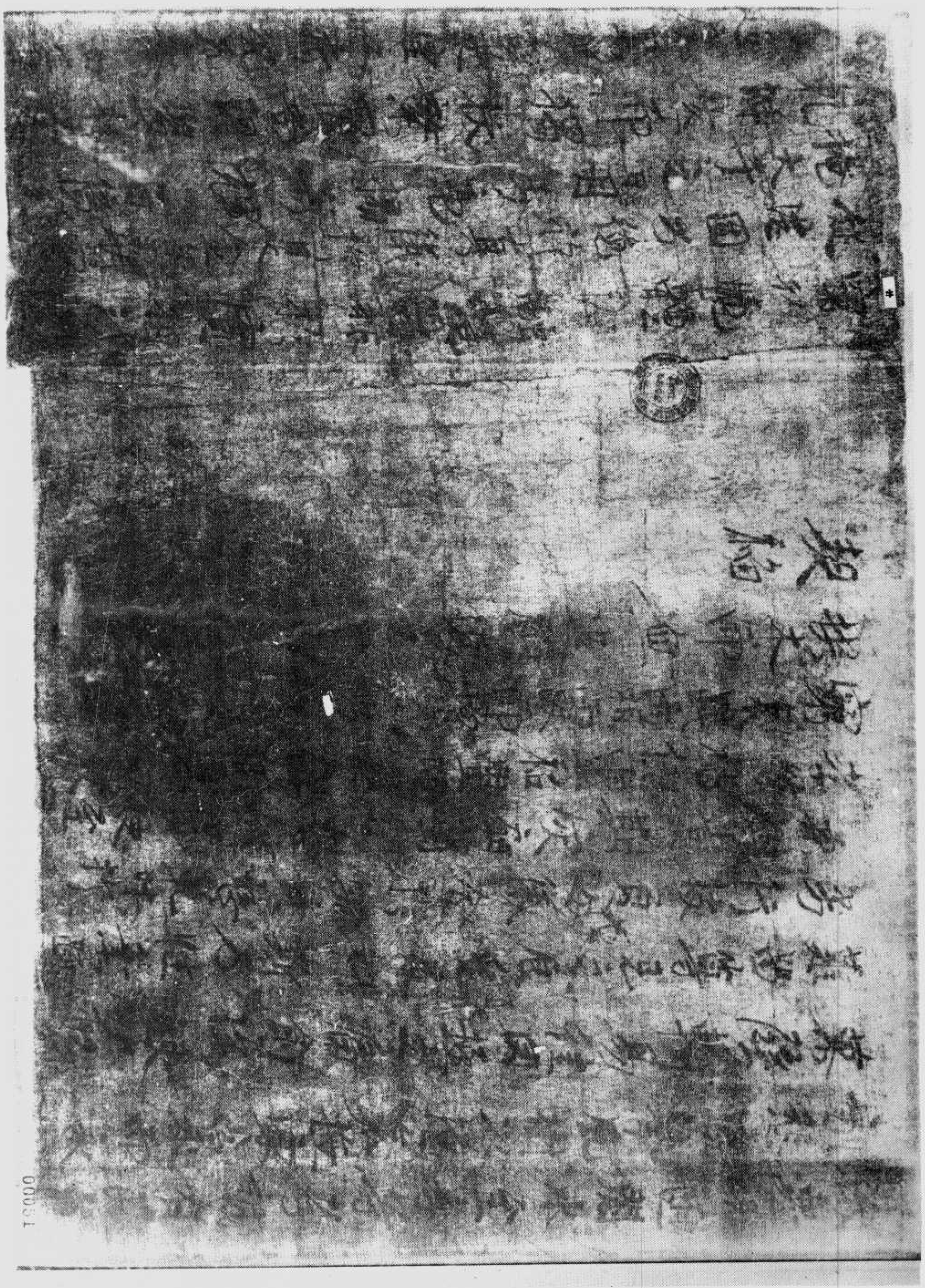


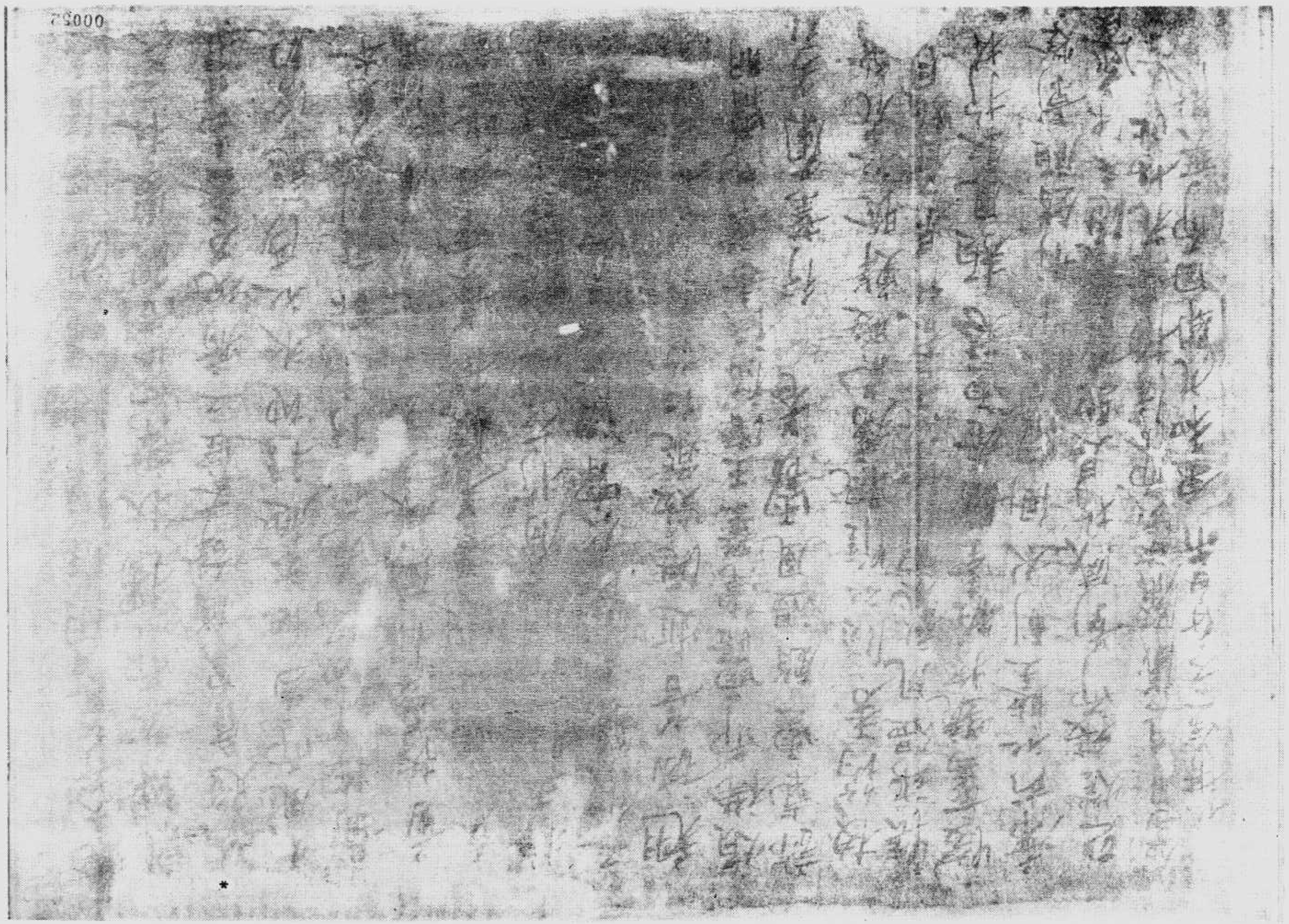


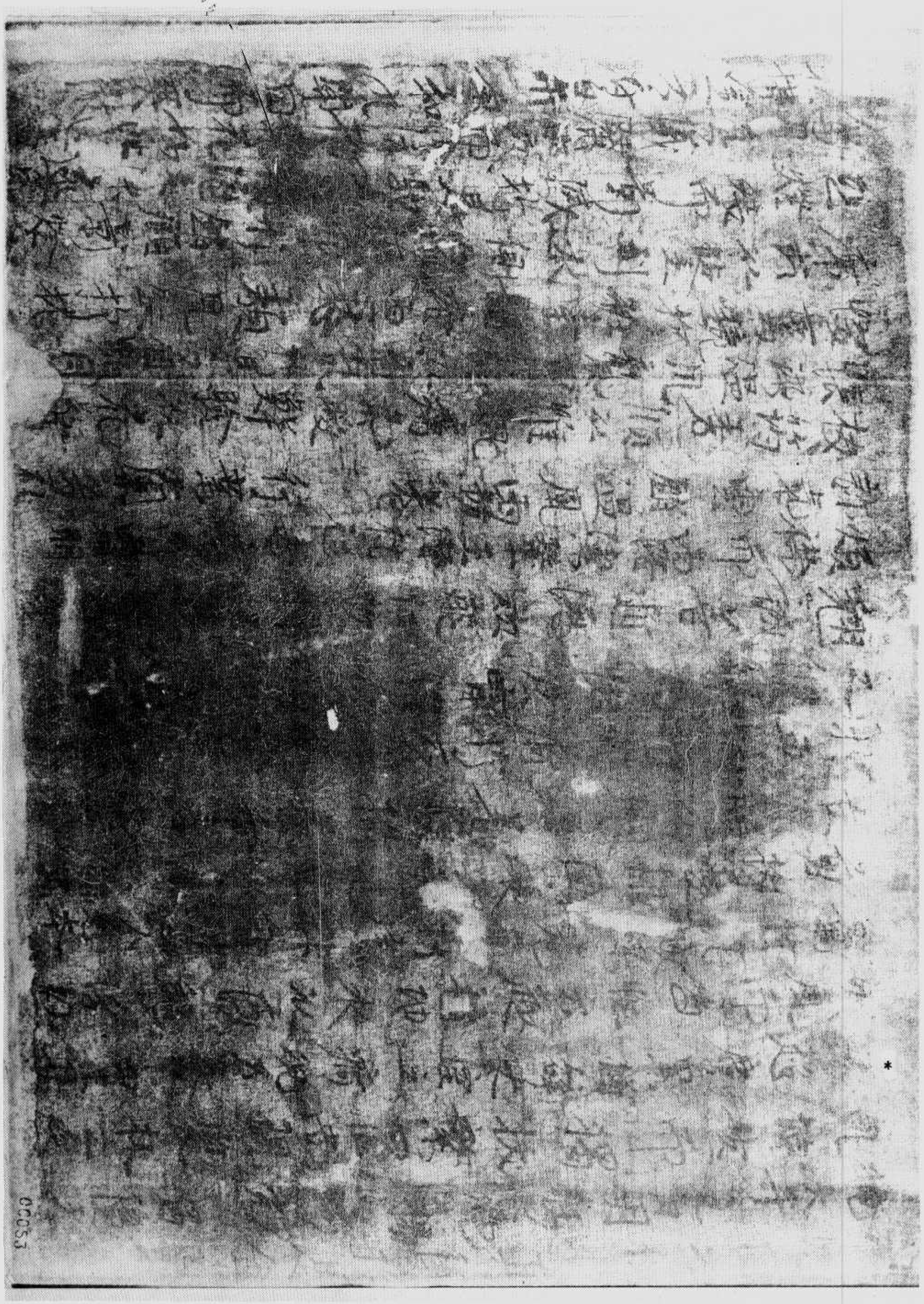


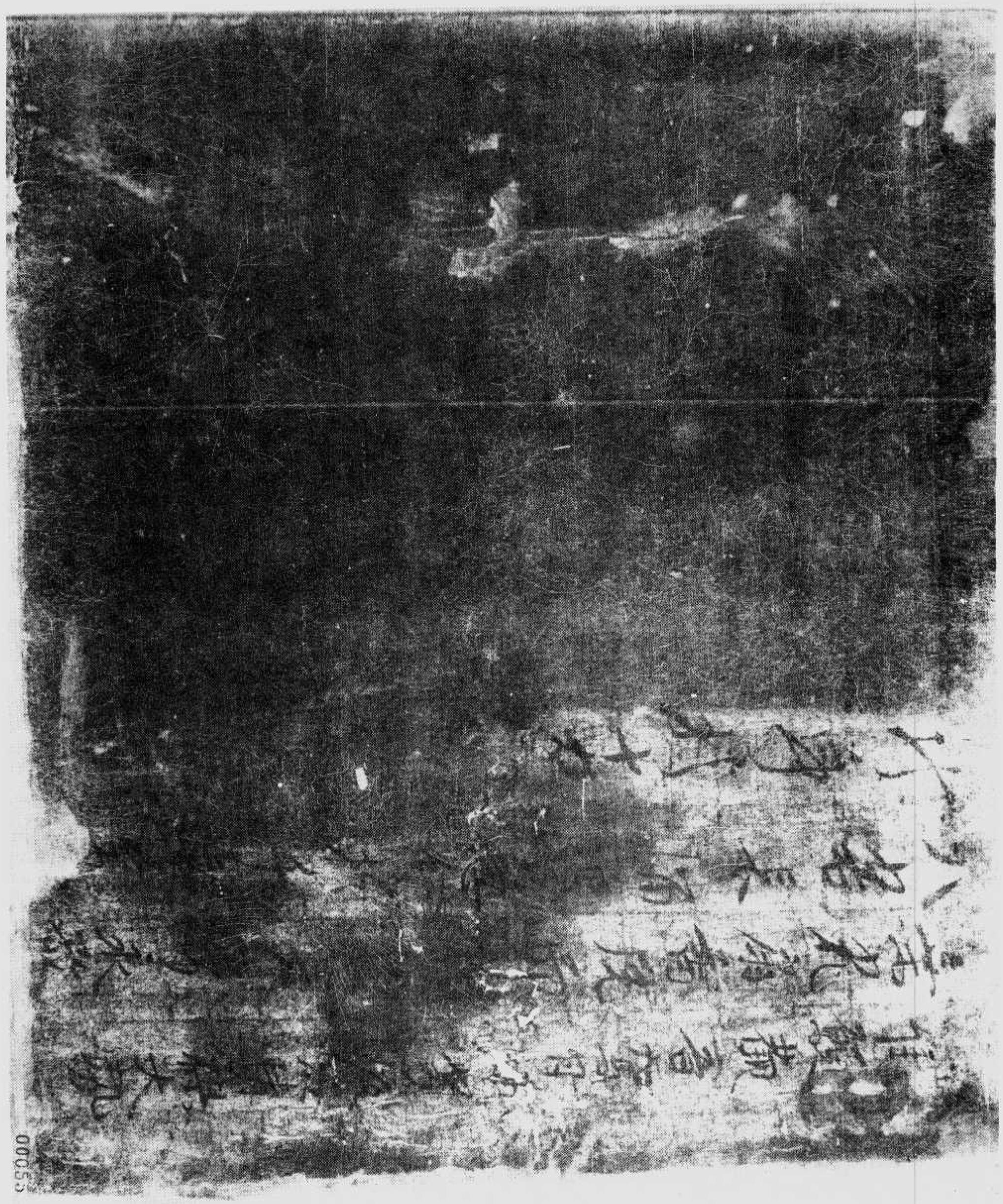


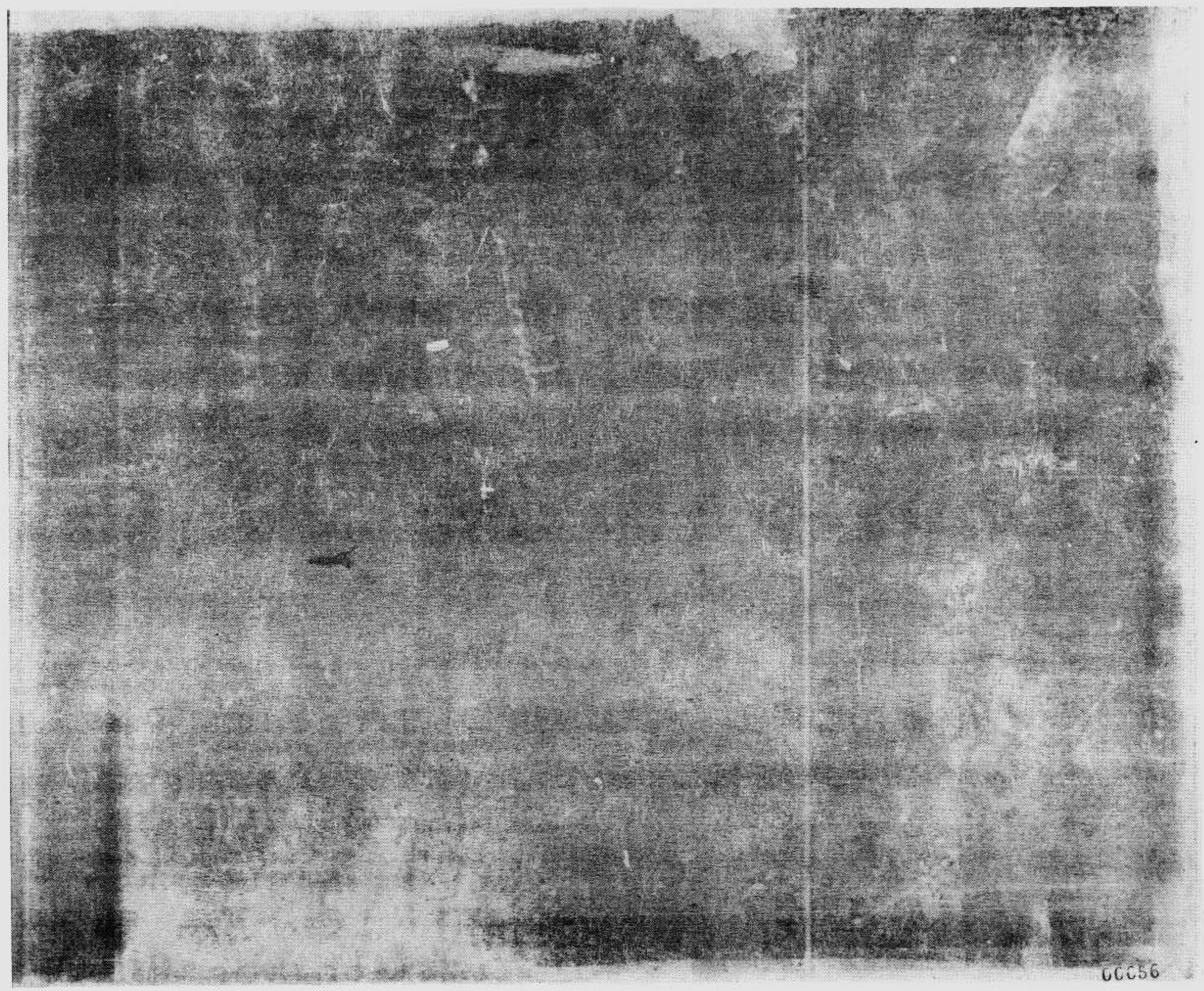


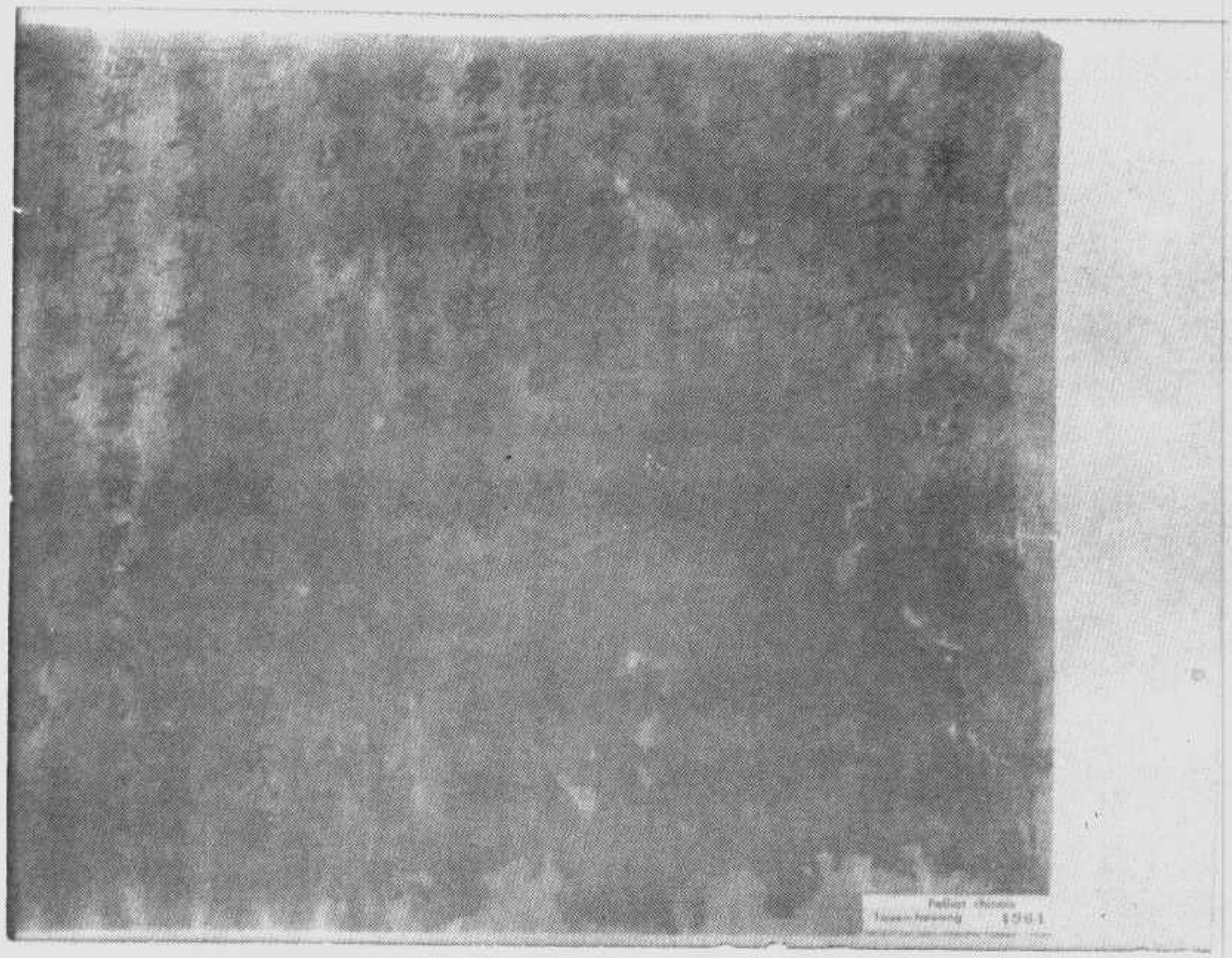




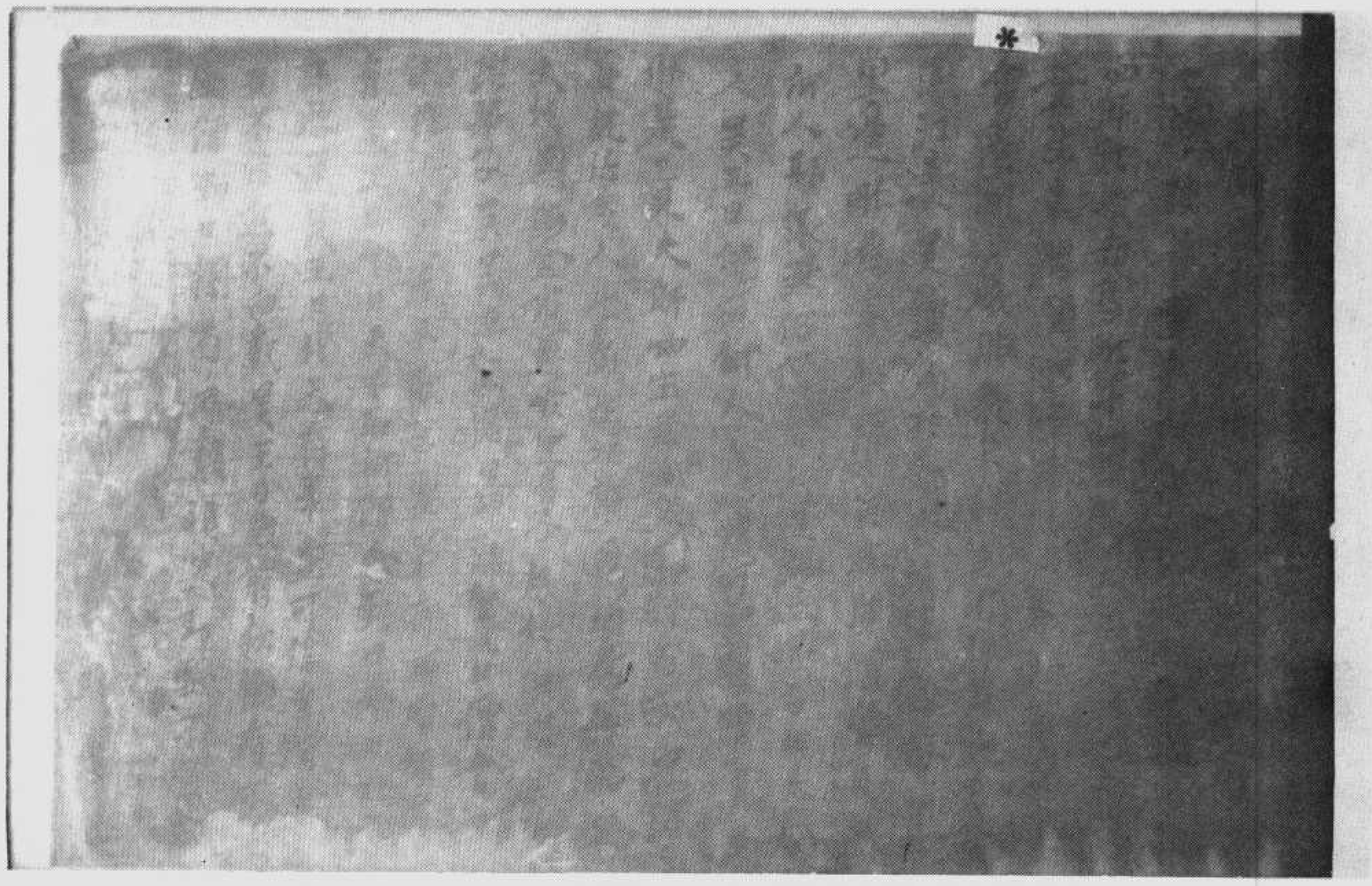




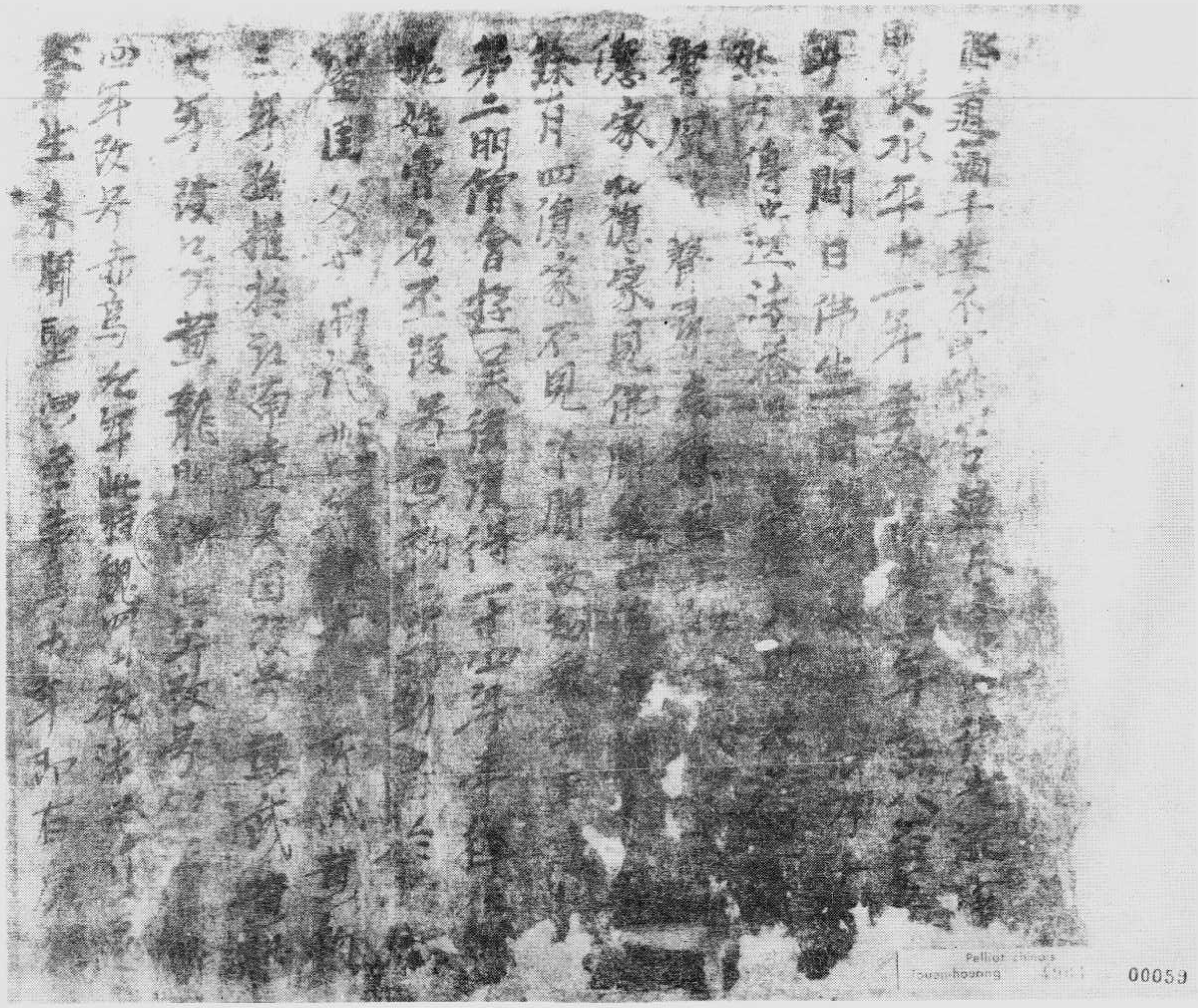

CCC56



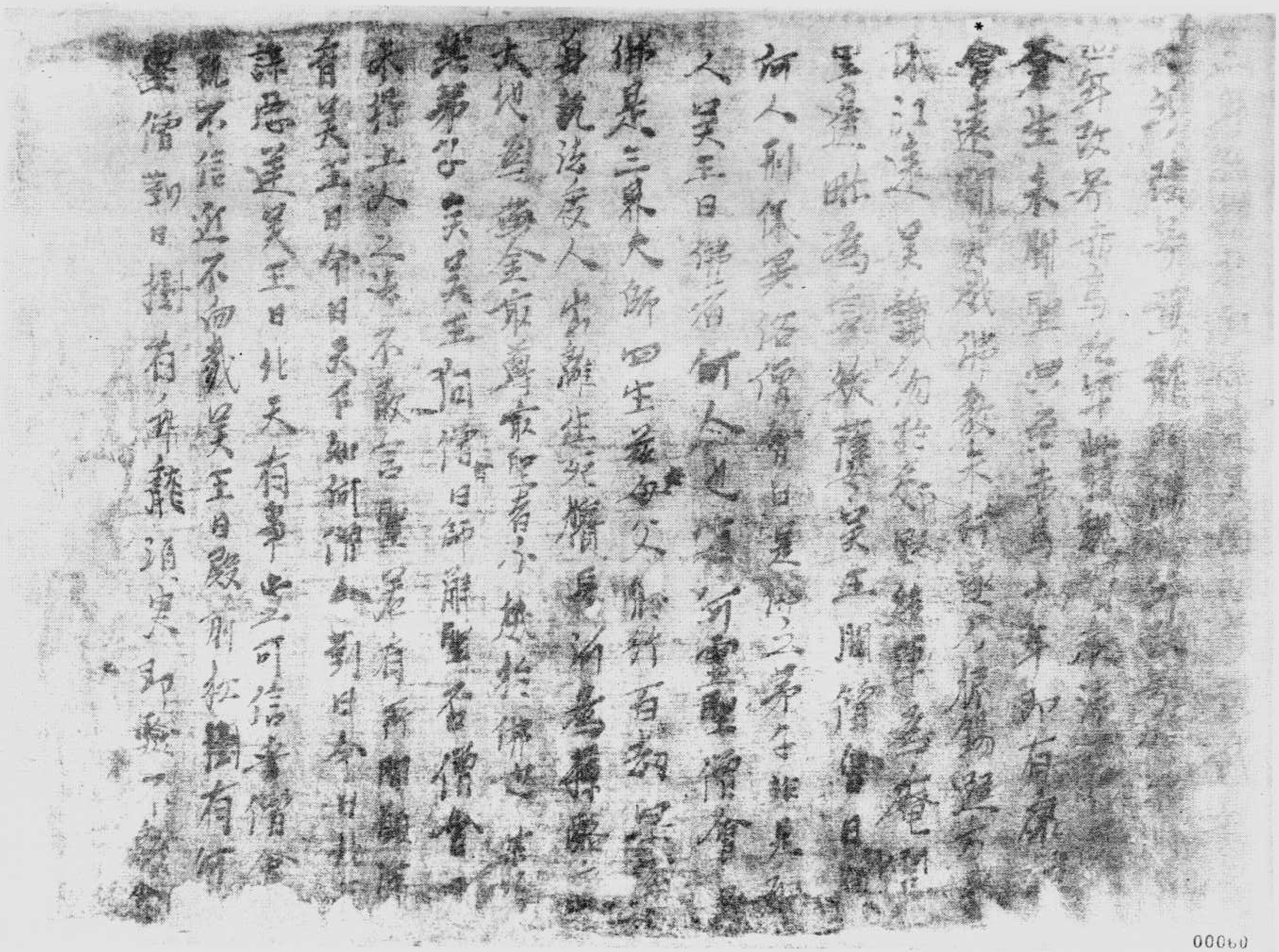
（大放淺深附）史殘冢佛　號四六九四伯

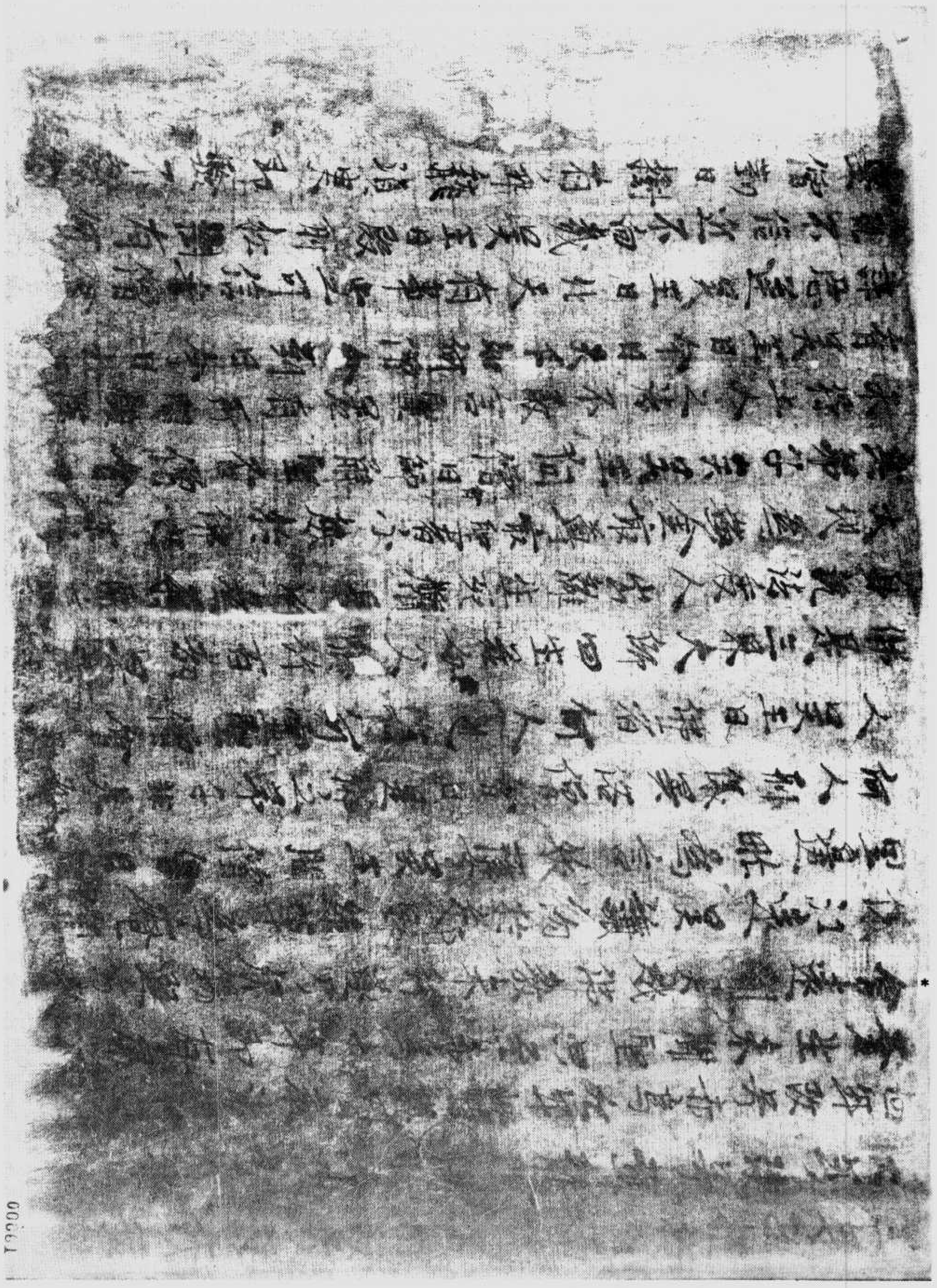


00058 4964



Pelliot chinois
Tourn-houang
00059



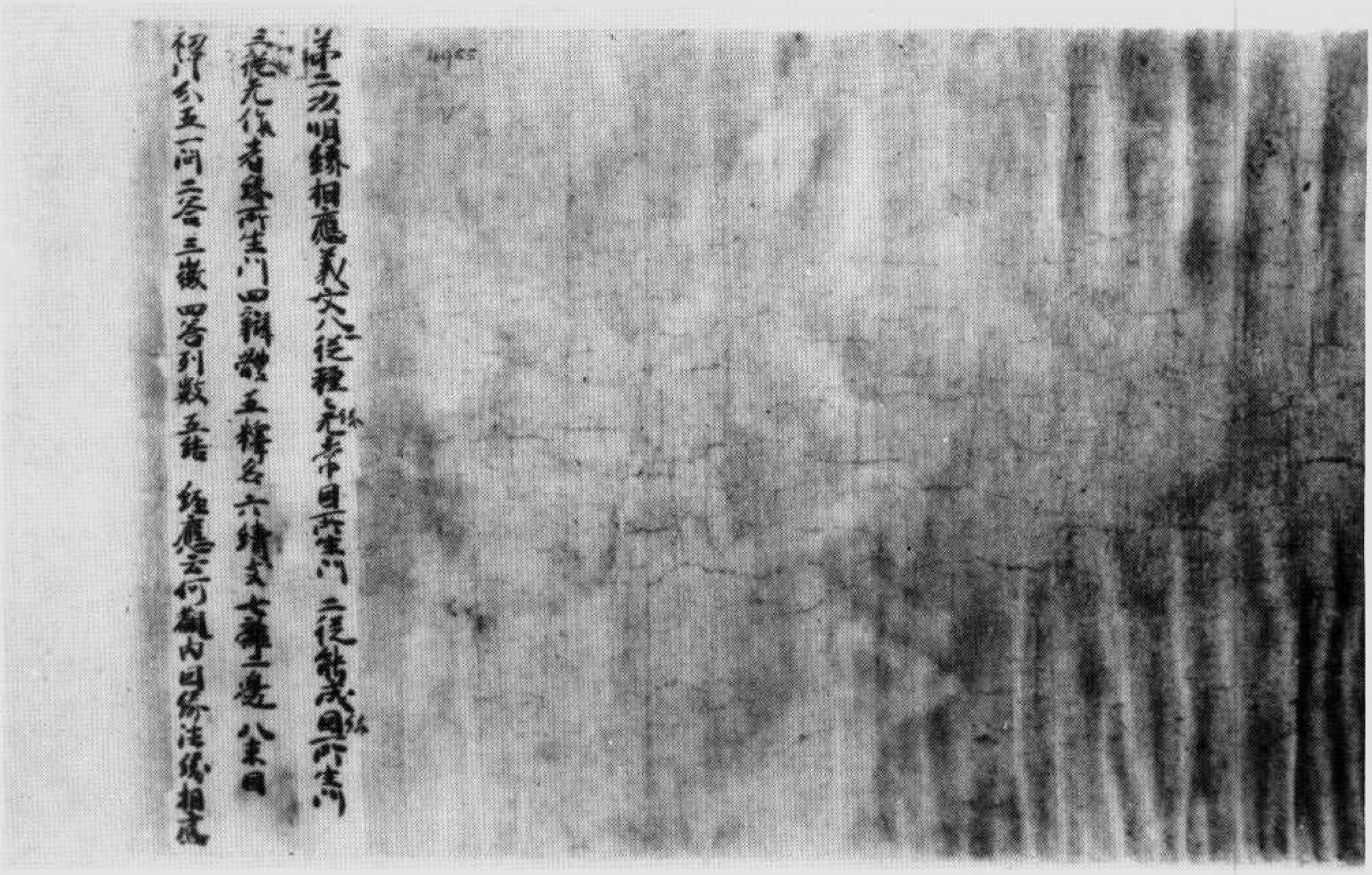


Pelliot chinois
Touen-houang 4965

天地不仁荷　明聖之恩則帝王何力遂
得班名羈鳳偶迹驂鸞永此至誠用申虔
謁（今謹有）設等以令第四日午時為循齋
昇壇行道伏奉　帝旨開告天曹遂得
露液與甘近列上清之前煙香沉色遍浮
太素之庭謹以初念上香（三）願以是功德
歸流　皇家　陵廟仙儀　宗祧神
識伏願高步三清遥舜玉蘭坐琳房而納
豫蔭寨樹而延祥
二念上香（三）願以是功德歸流　皇帝
皇后伏願壽契仙京年逾金極響明南面
超遠祚於青元居西北辰越稽期於瑤落
均兩儀而永泰歷萬劫而常安丹教含芳
表千箱而入詠白掾摘耀光萬寓而來王
皇后鬟娥庭而著範鏡姬以揚芳令德
時新柔風日暢　三念上香（三）願以是功德歸流
皇太子　諸王　諸公主伏願金聲表德王

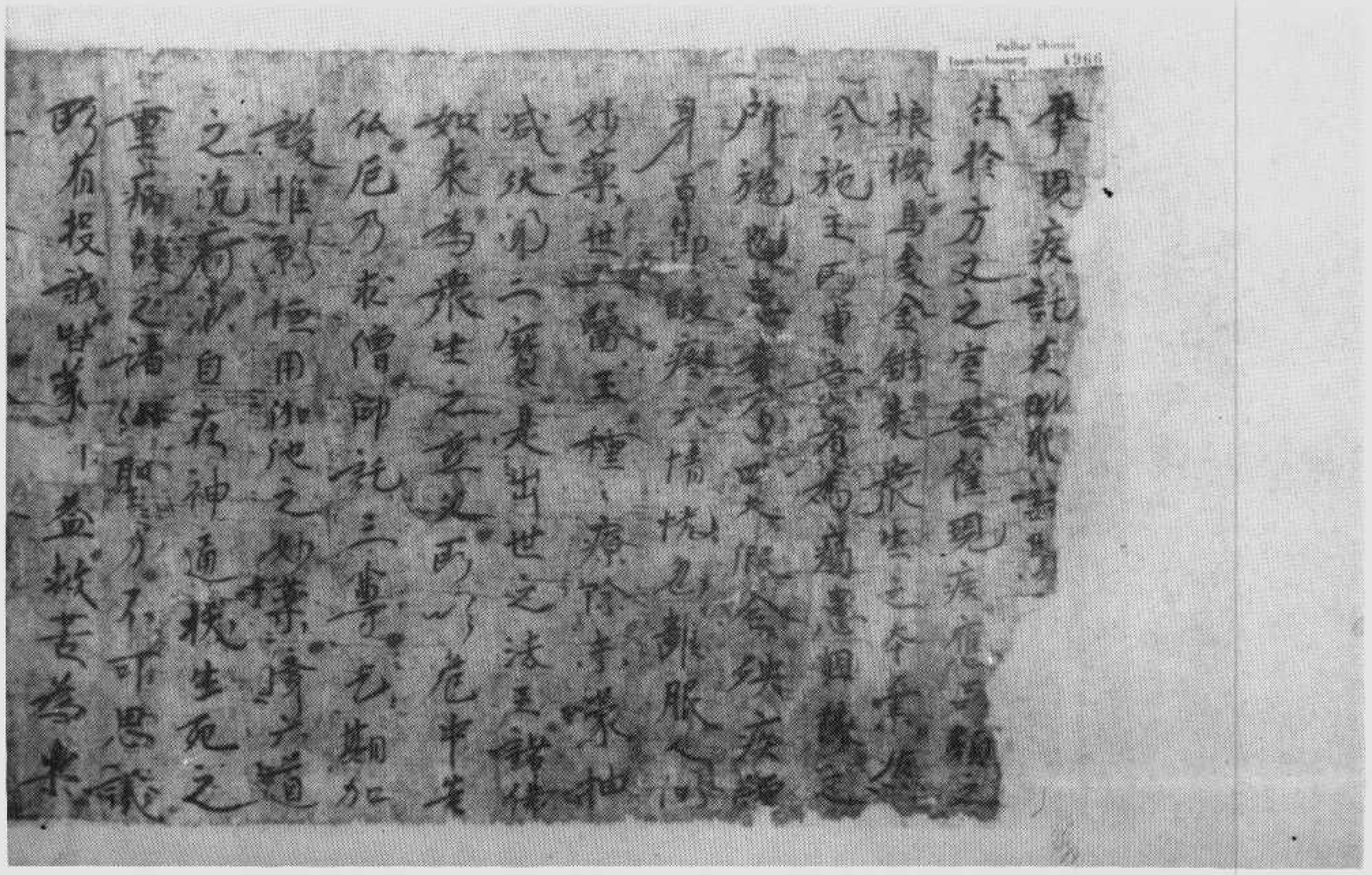
（擬）儀齋錄金寶靈　號五六九四伯

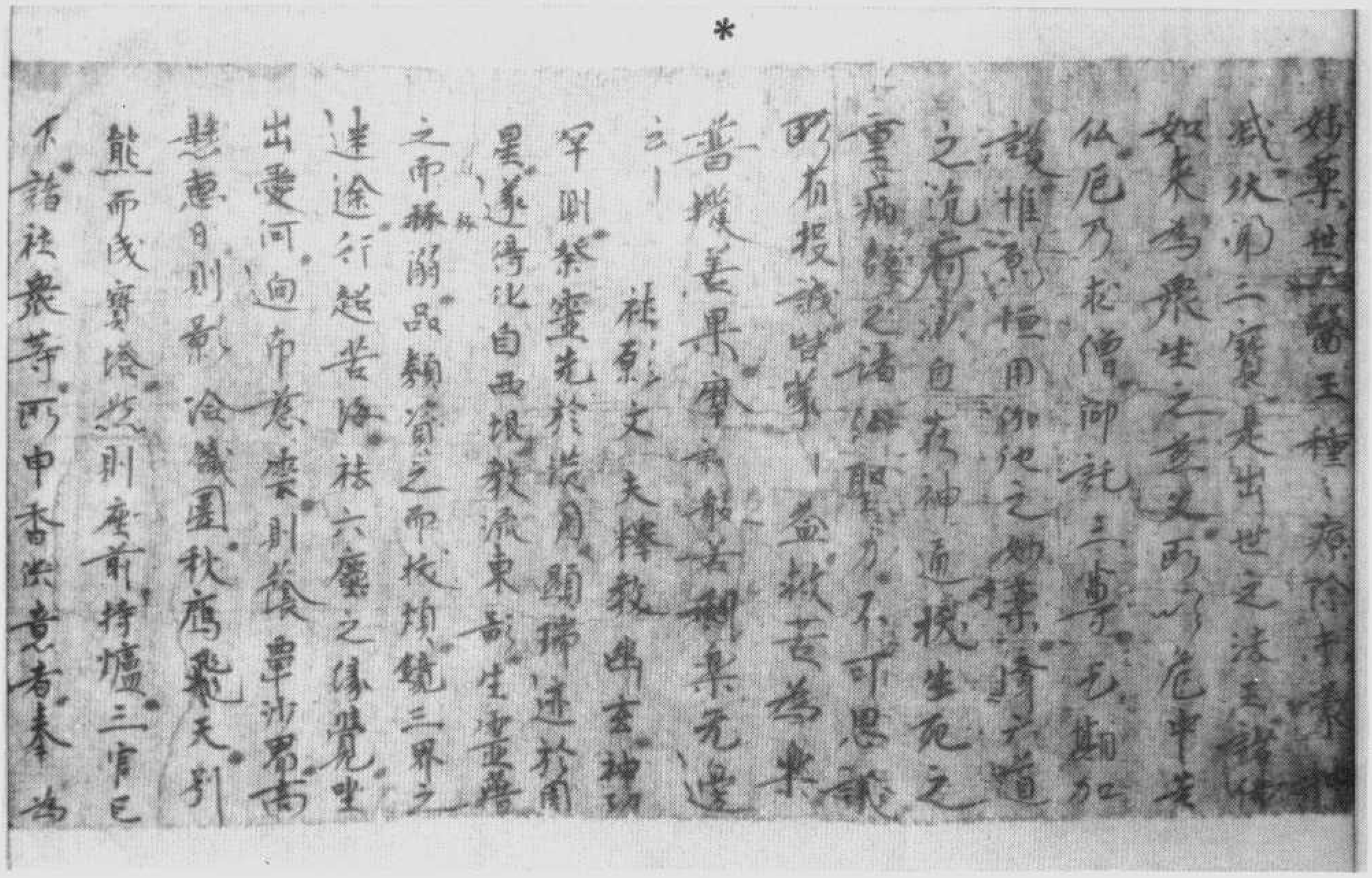
皇后仙儀壽契仙京年逾金極響明南面
超遠祚於青元居西北辰越稽期於瑤落
均兩儀而永泰歷萬劫而常安丹教含芳
表千箱而入詠白掾摘耀光萬寓而來王
皇后鬟娥庭而著範鏡姬以揚芳令德
時新柔風日暢　三念上香（三）願以是功德歸流
皇太子　諸王　諸公主伏願金聲表德王
裕端華睿識虛融天姿迎秀啓明兩之重輝
鯨知十之宏子　諸王別派咸池示柯若
木虔外闈而惕慮閨內整而趨夏諸公主
降精貞耀采絢靈姬之宮登實方淡光藻
宓妃之館多士飛誠階趨群公振彩璧門
臣等　帝王苗裔草澤昆蟲志守莊筌无
嬰魏闕功軌朕雪業謝往鍾溫荷驅馳唯
增歛愧（今謹有）臣等以令第四日午時為國
修齋昇壇行道伏奉　帝旨開告天曹遂
得寬裳搖裳羽蓋翠雲旗遥進真靈處
止謹以初念上香（三）願以是功德歸流



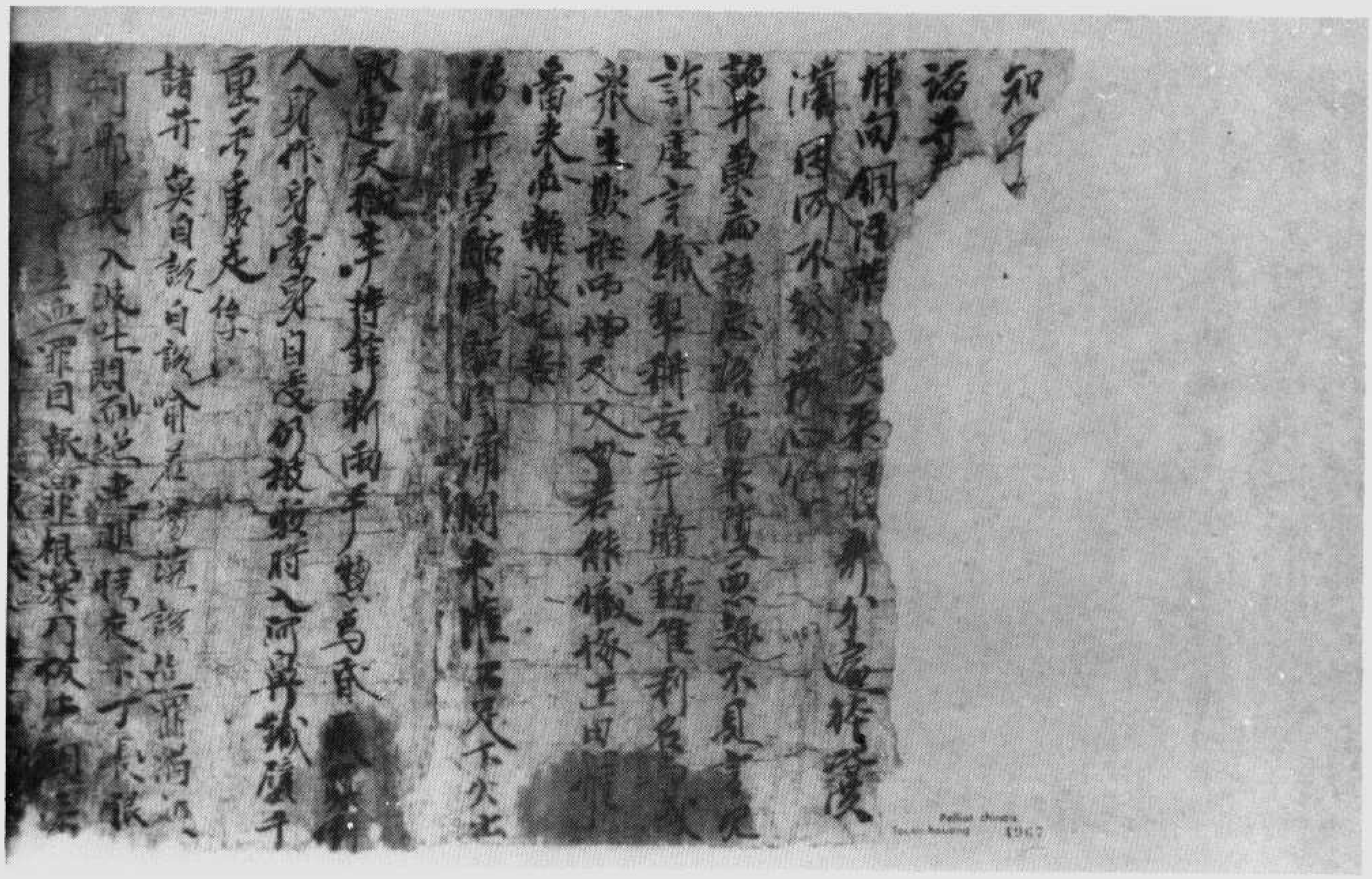
伯四九六五號　背　面　大乘稻芊經隨聽疏

▼伯四九六六號　除患文、願文社

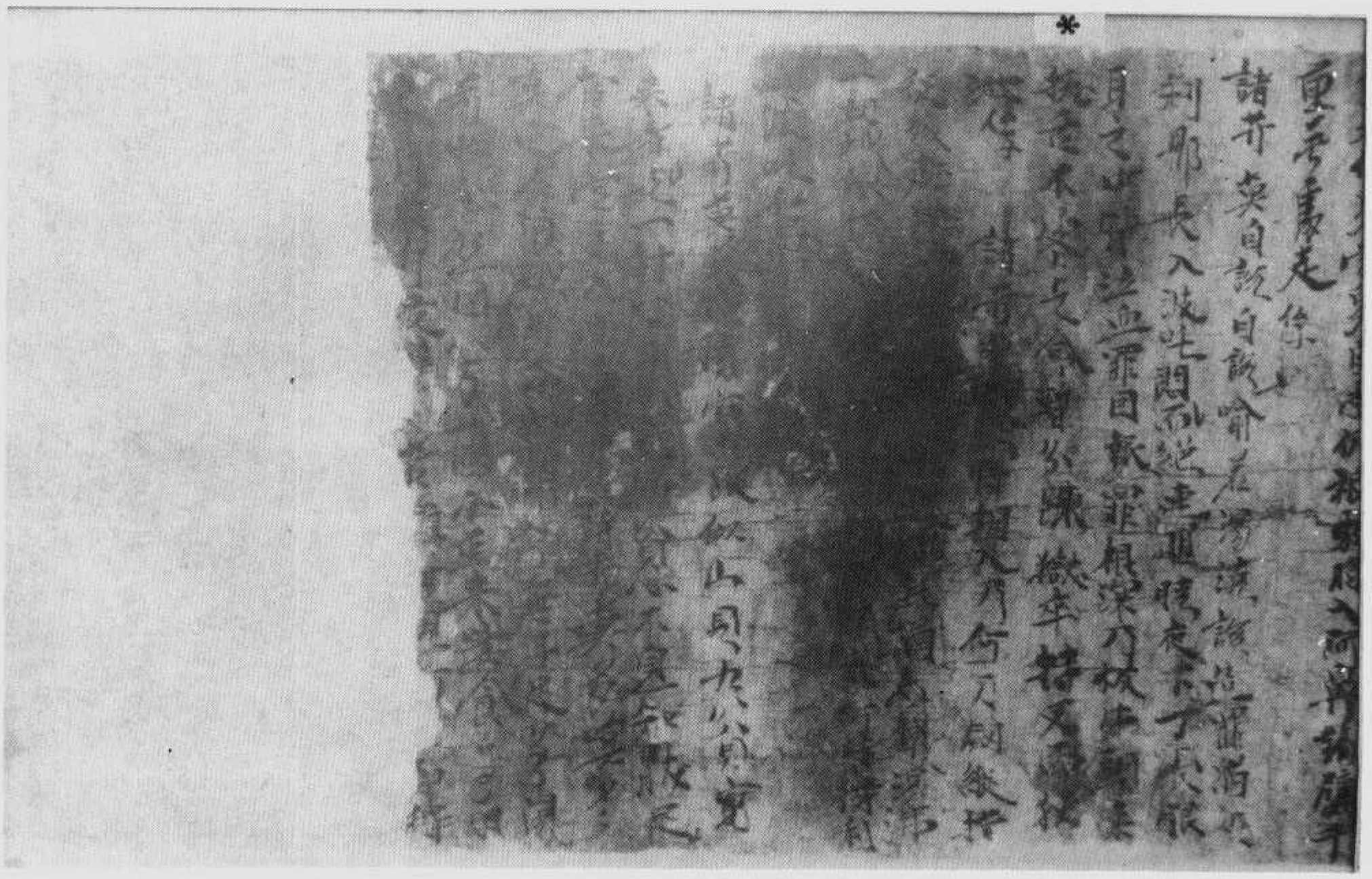




（本譯別）經生下勒彌說佛　面　　背　號六六九四伯



（大放淺深附）文勸自家佛　號七六九四伯

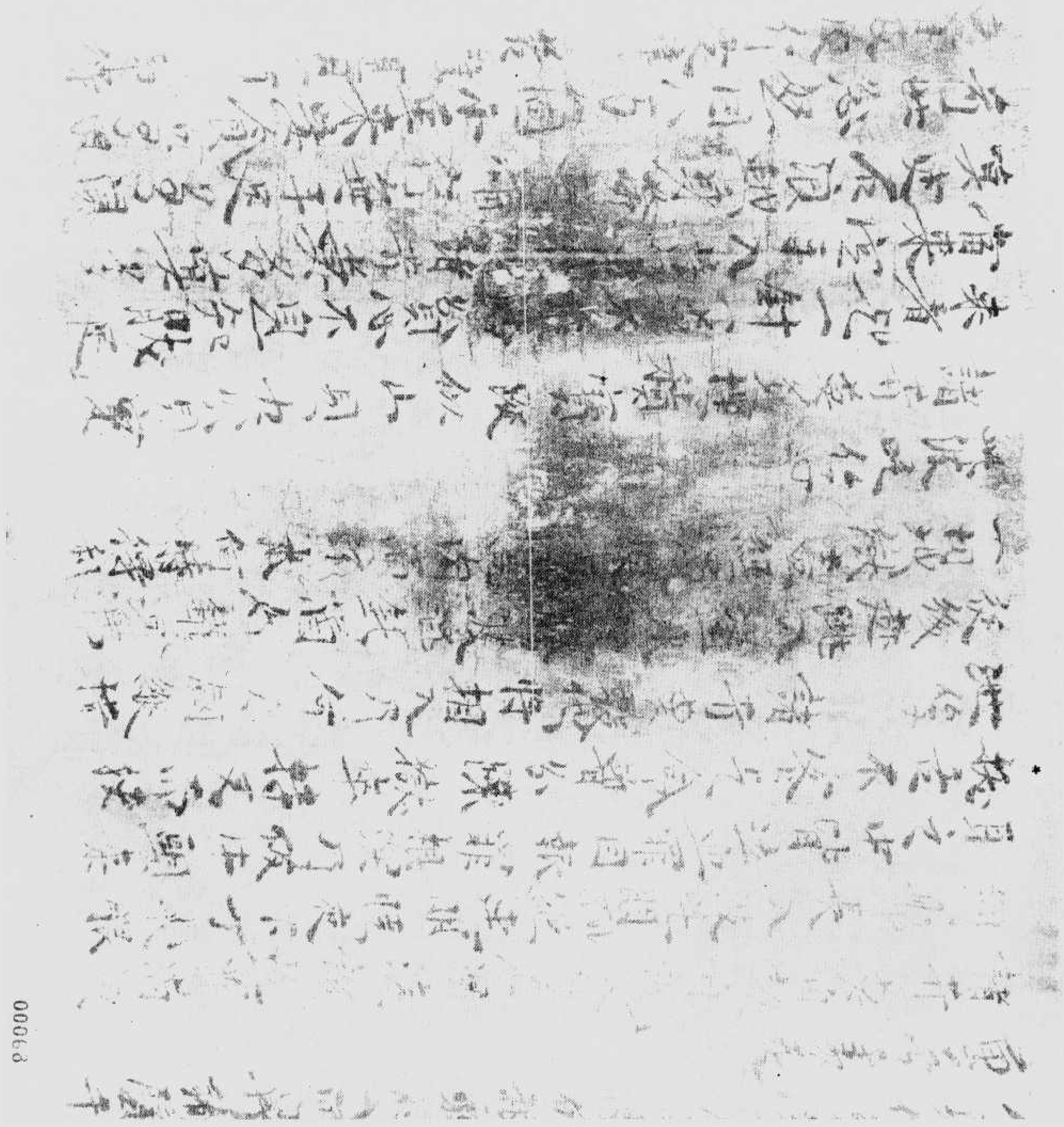


知之

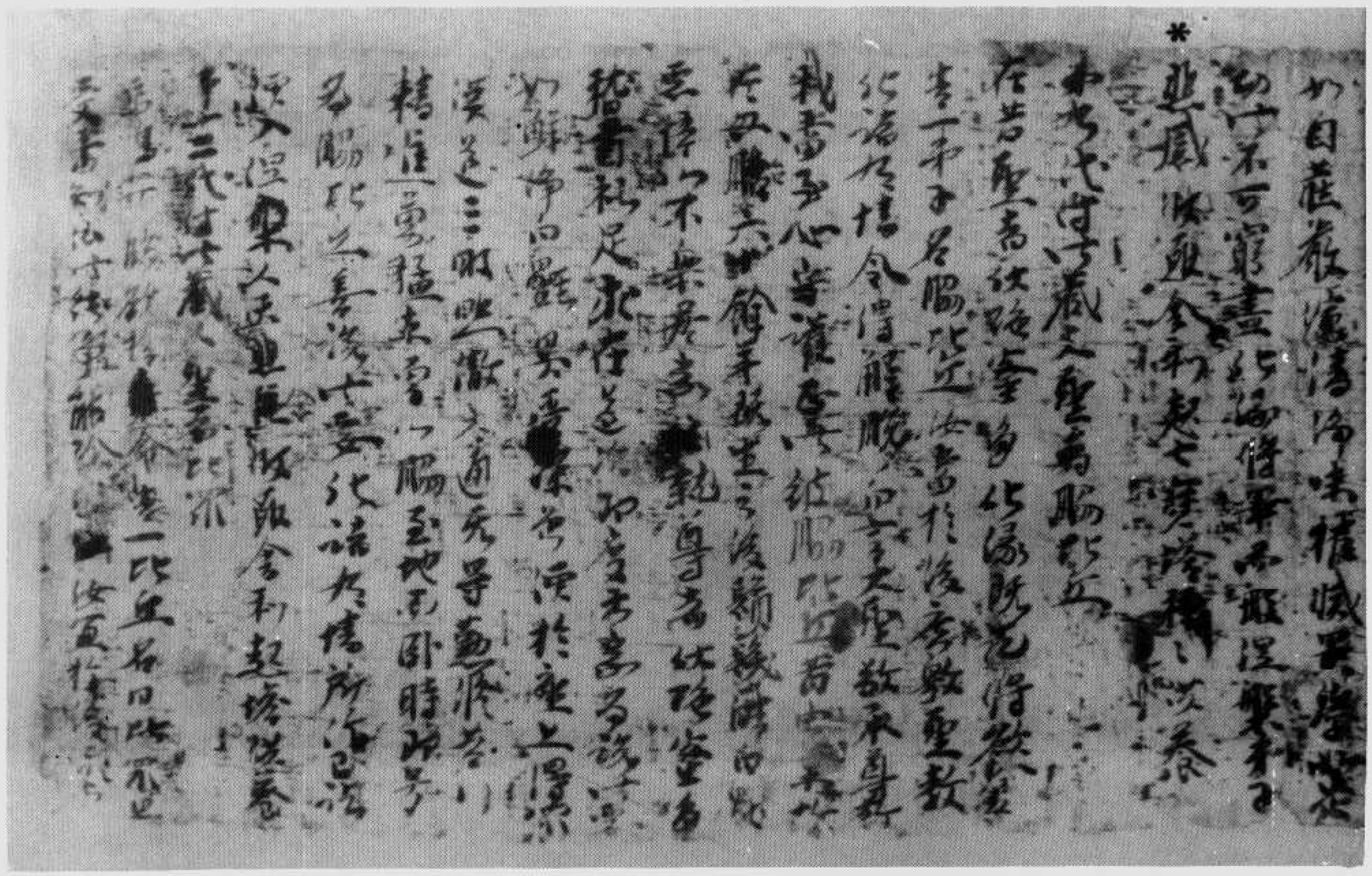
諸井

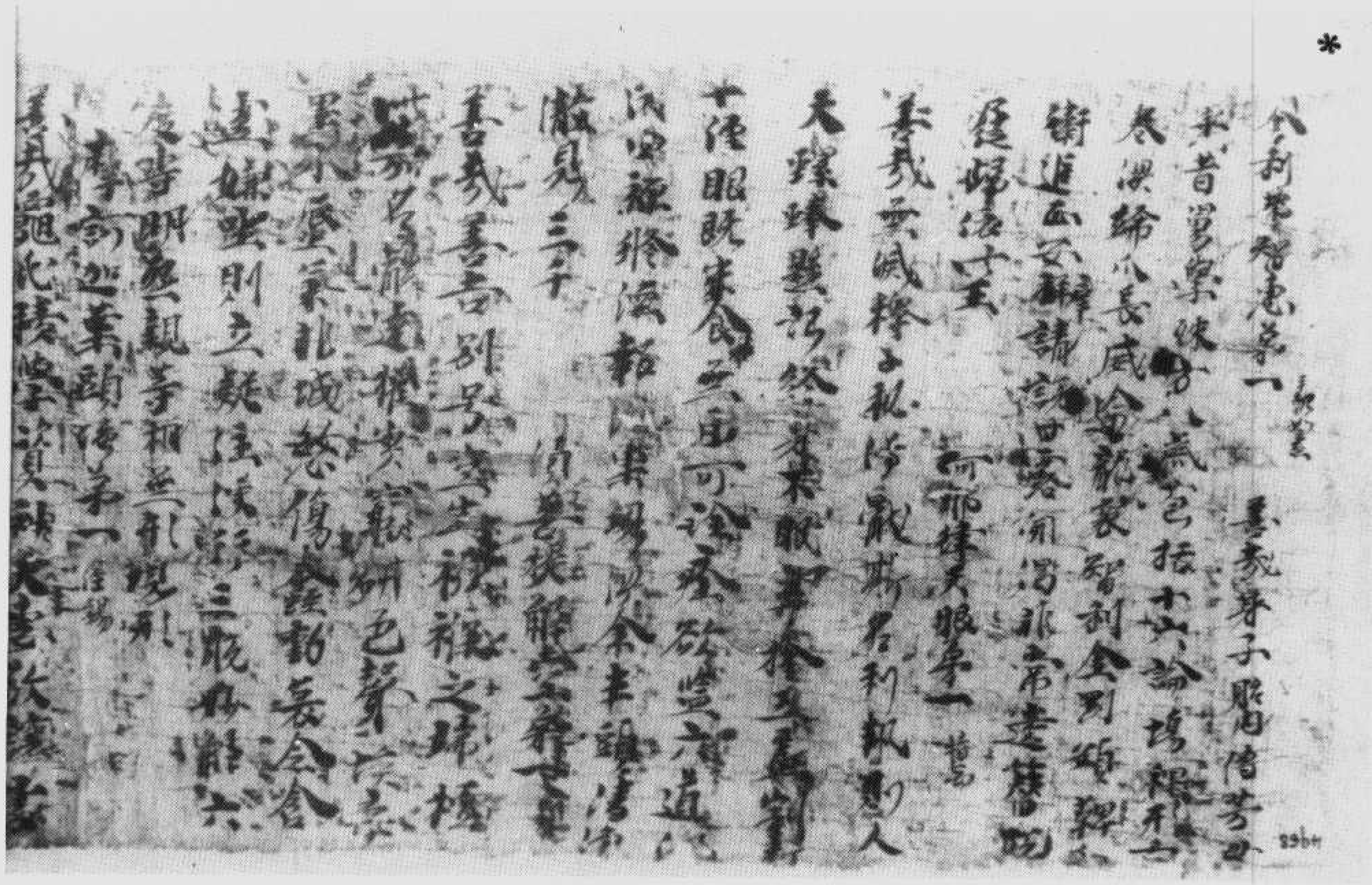
相向鋼淫樂、炎來[illegible]分寵於塔淡
蘭因所不[illegible]撫心[illegible]
諸井曰來西諸志諸當來復西趣不見言兄
詐虛言鐵犁耕古并廢鐵作利名[illegible]
衆生數誑西惜天又如君能懺悔正因[illegible]
當來必離波吒者
諸井曰酷問酷問來離不定下火出
歌連天徹幸持鋒劍兩手數萬[illegible]
人身作身當身日受仍殺數將入河鼻鐵獄千
重苦處走 作示
諸井 莫自誤自誤喻若濁流誤[illegible]
刹那長入波吒悲而絕連連曉夜不了長眠
身之[illegible]之過罪日新罪根深乃故生[illegible]

Pelliot chinois
Tous droits réservés 1967

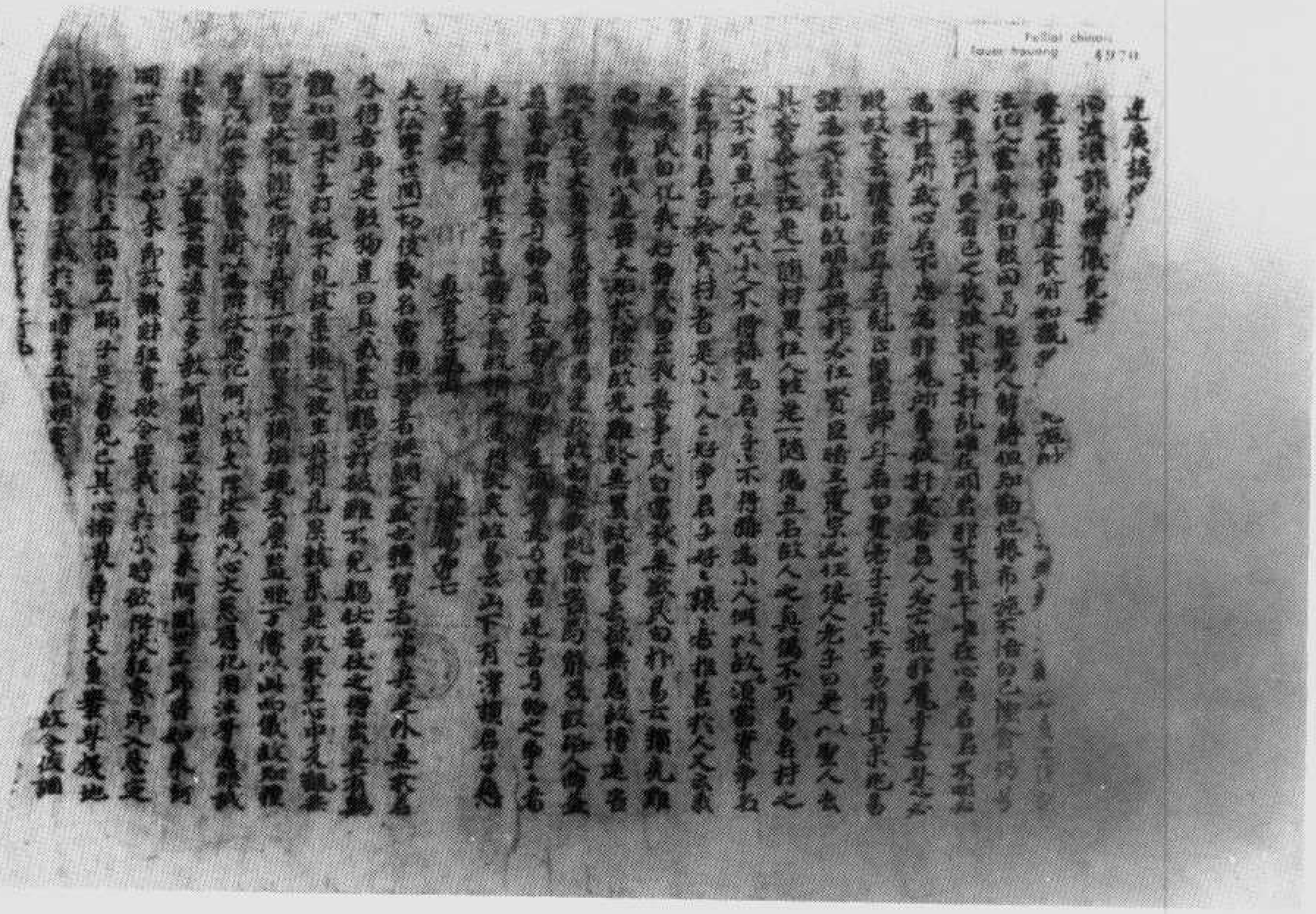


傳藏法付　號八六九四伯

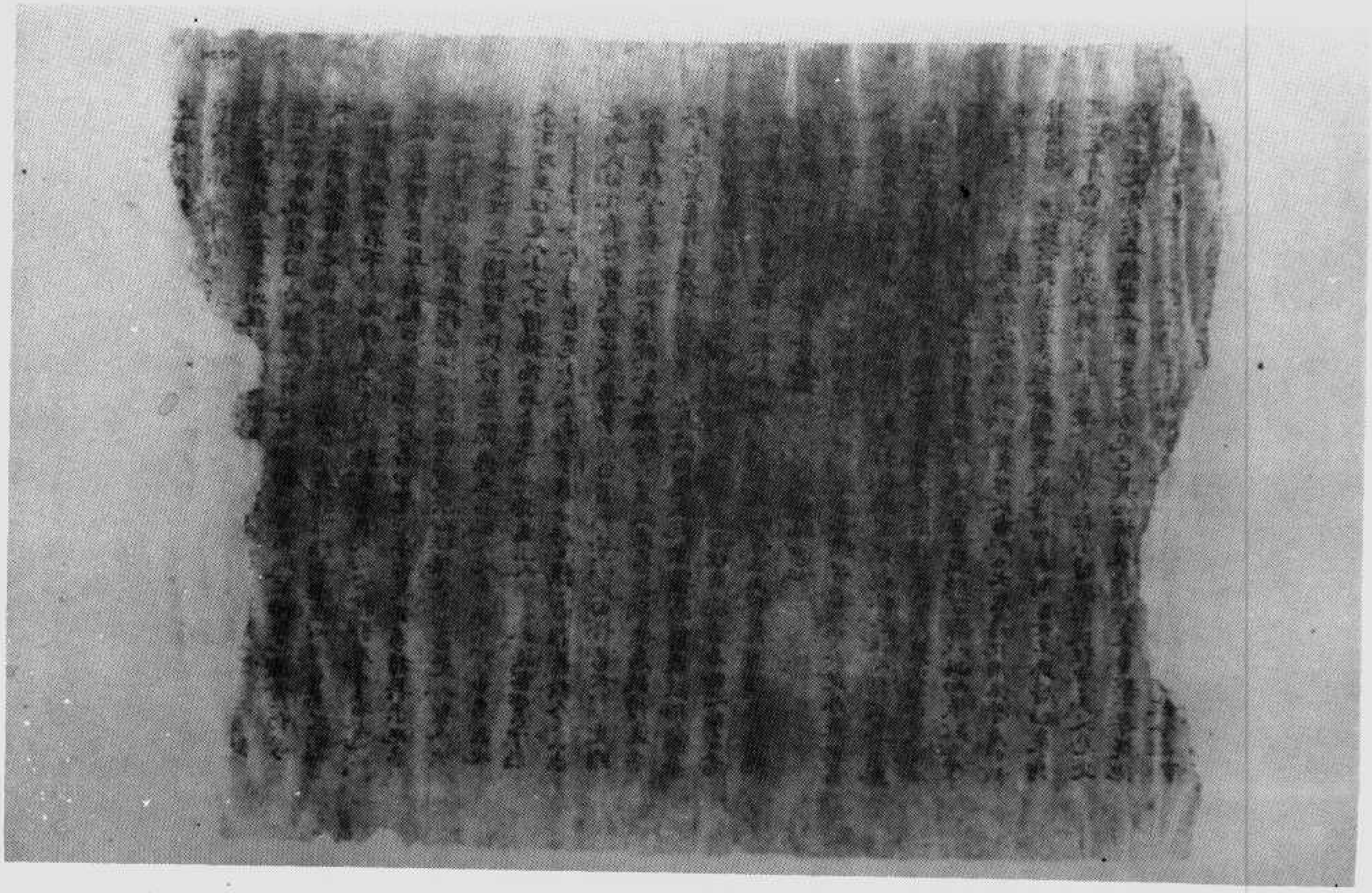




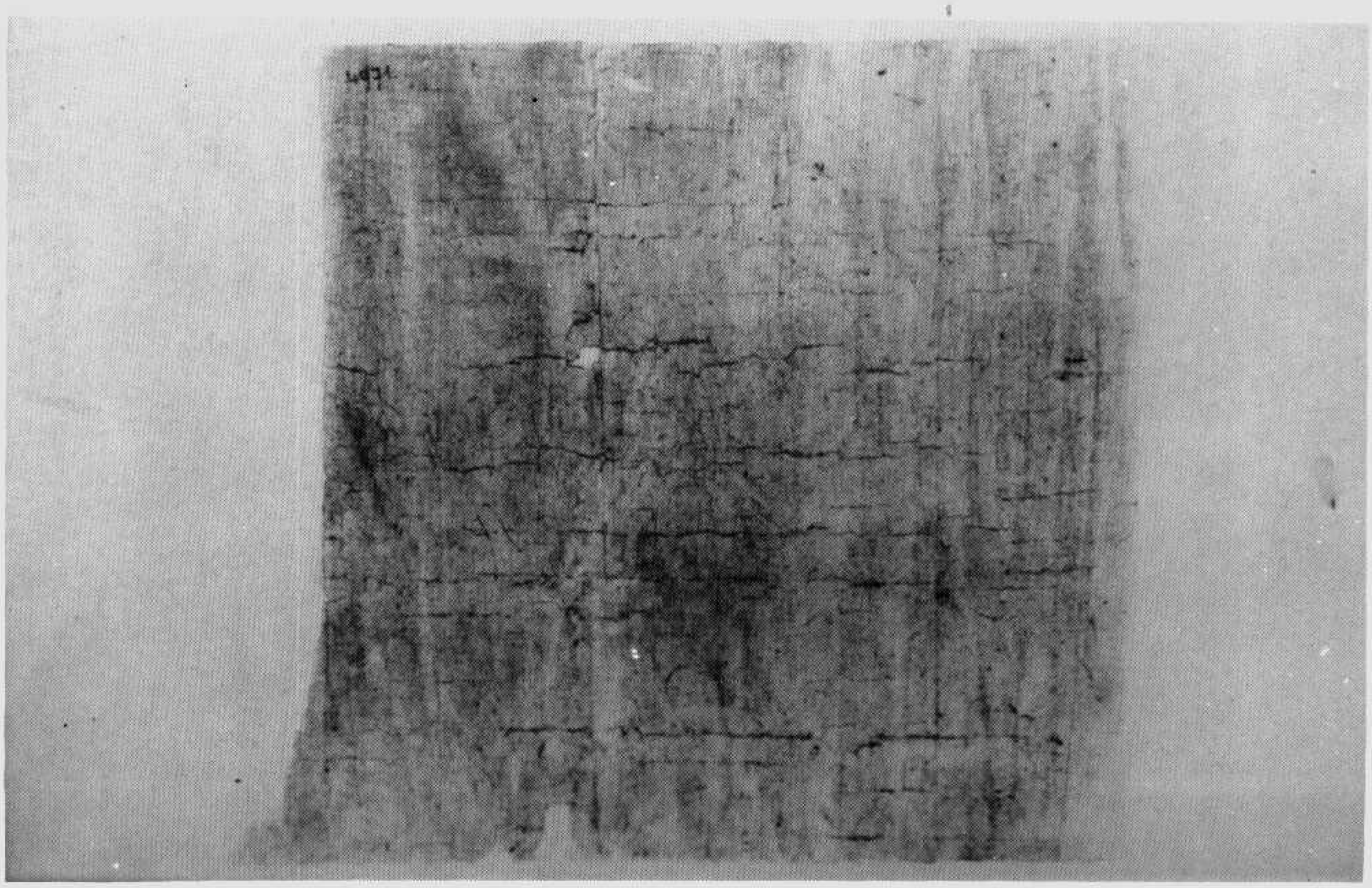
伯四九六九號　法師讚頌



伯四九七〇號　真言要訣（真言卷第四決疑篇第七）

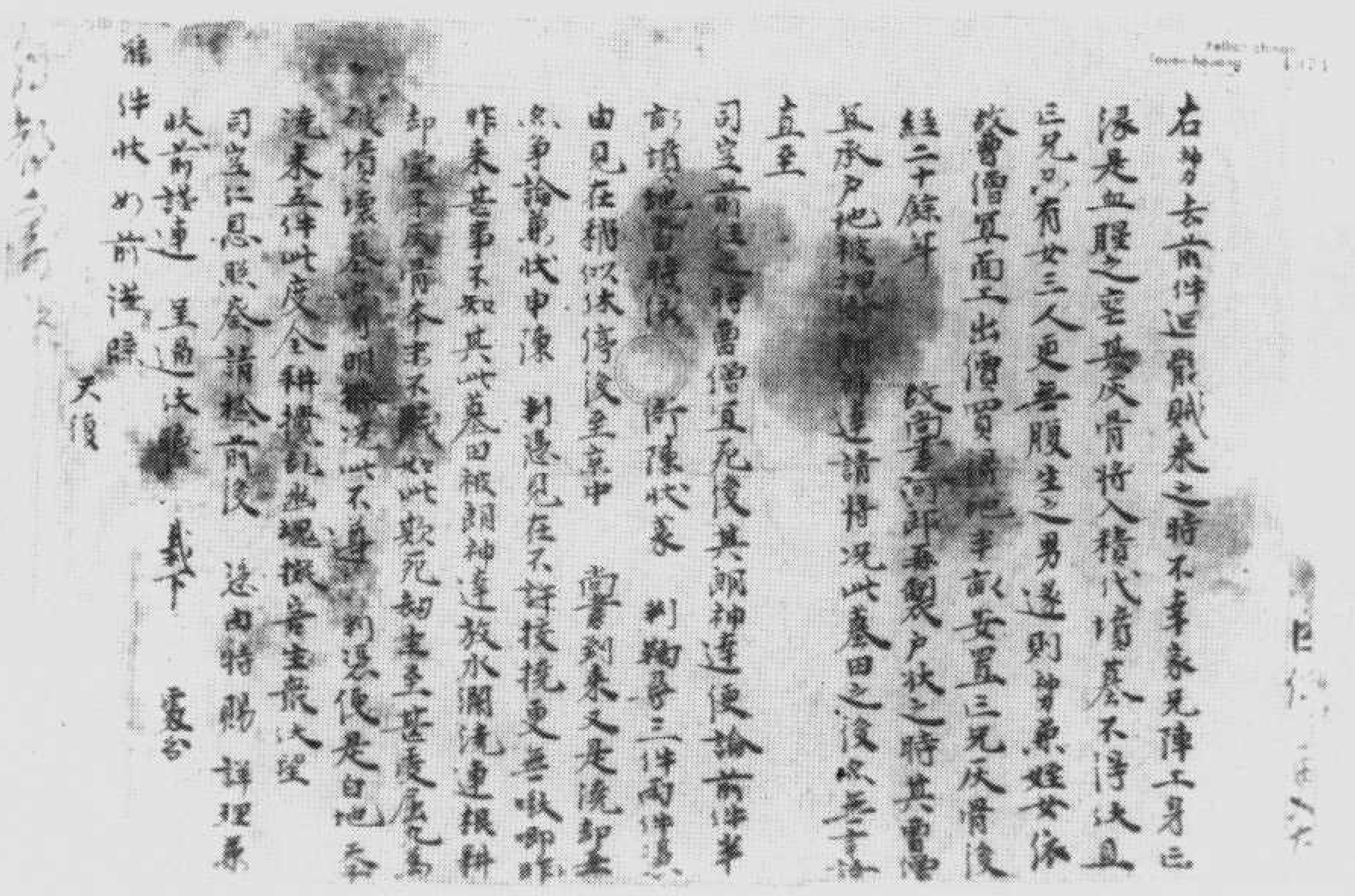


伯四九七一號　古類書（好問有禮）

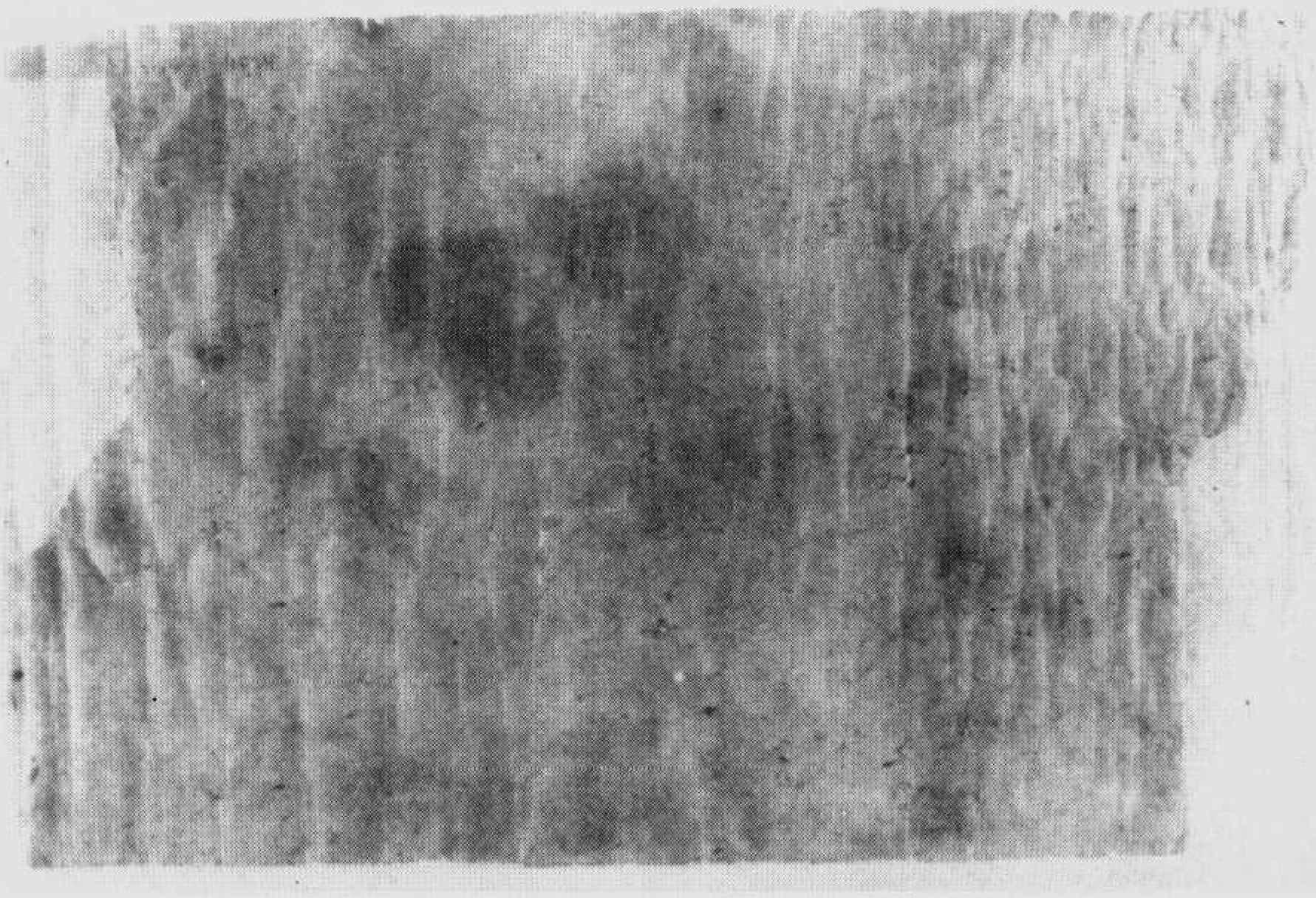


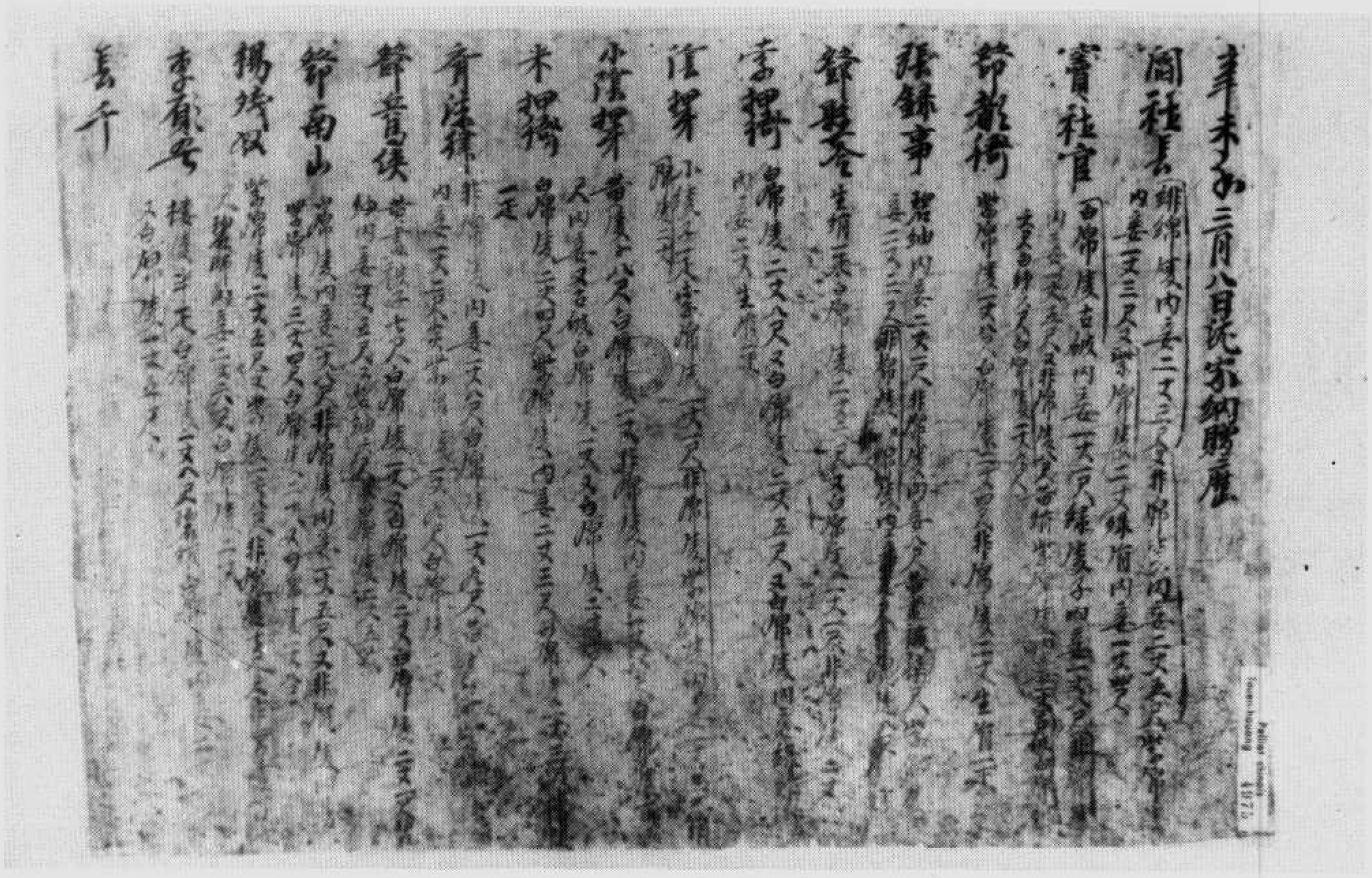
古賢集　秦王燕道　任俠人[illegible]

伯四九七二號　古賢集

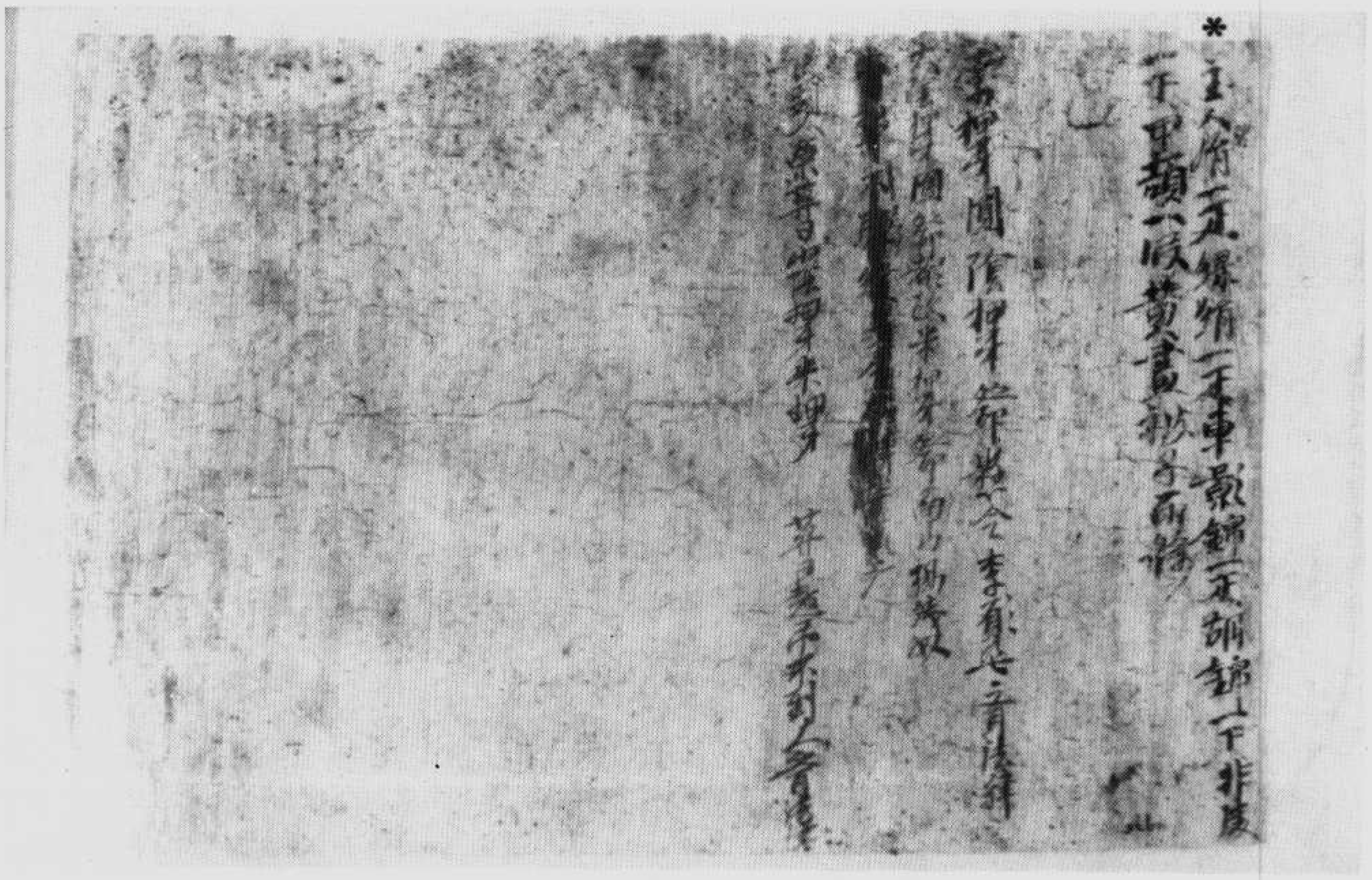


伯四九七四號　天復年間神力牒狀

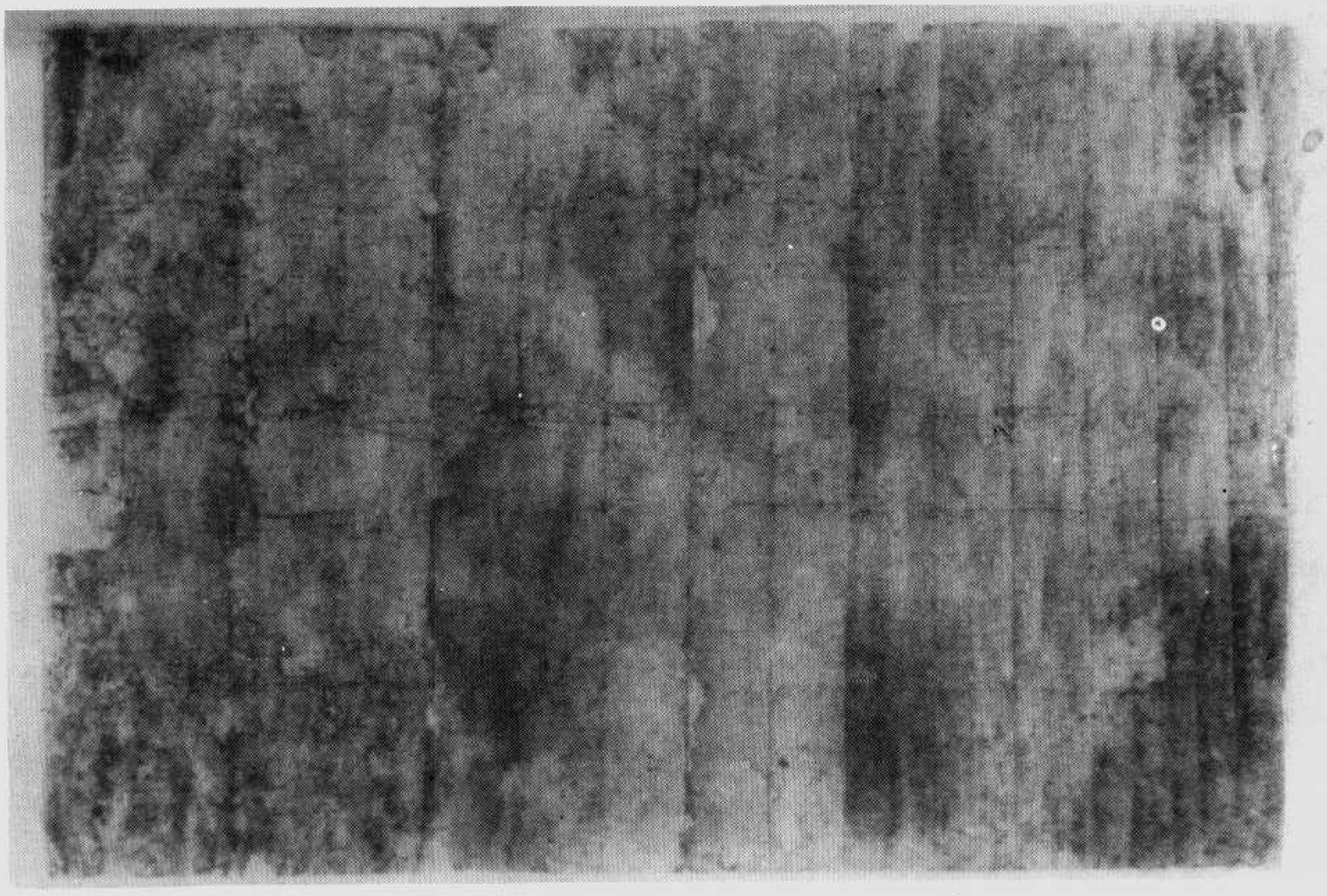


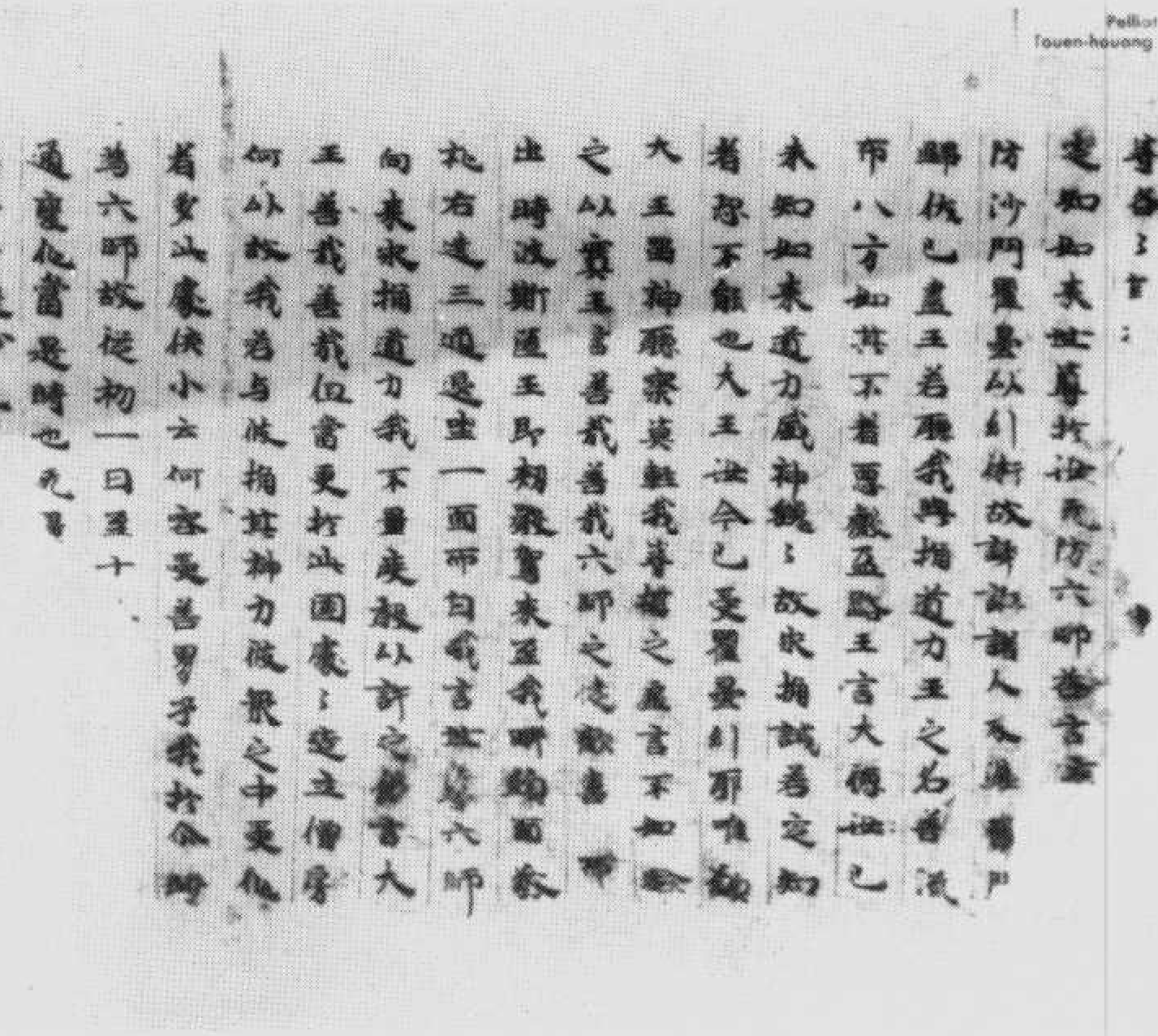


伯四九七五號　辛未年三月八日沈家納贈歷



儺駈偉郎兒　號六七九四伯





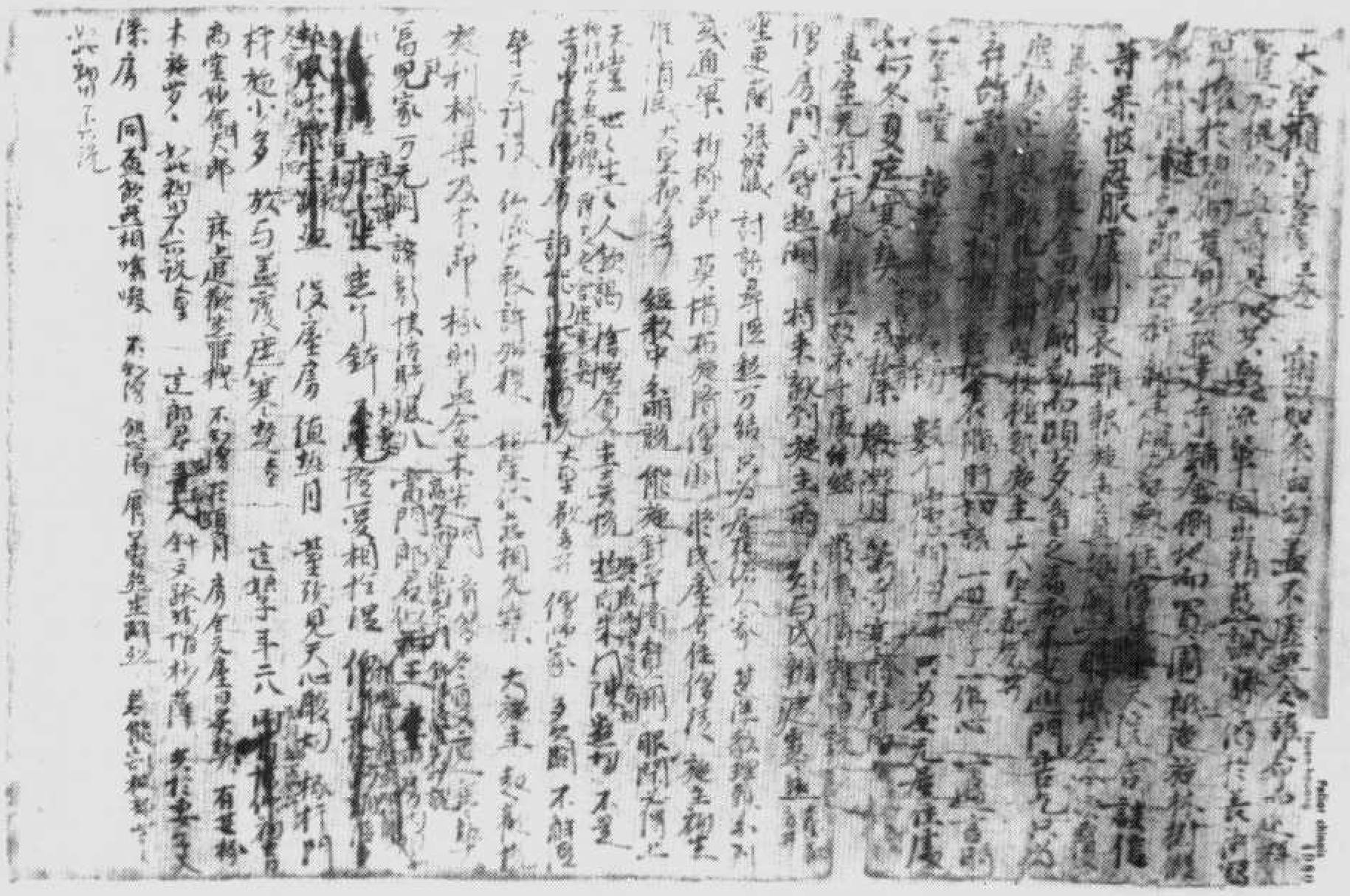
四之品薩菩吼子師八十二第卷經槃涅般大　號七七九四伯

伯四九七八號　唐開元廿七年王道祭楊筠文

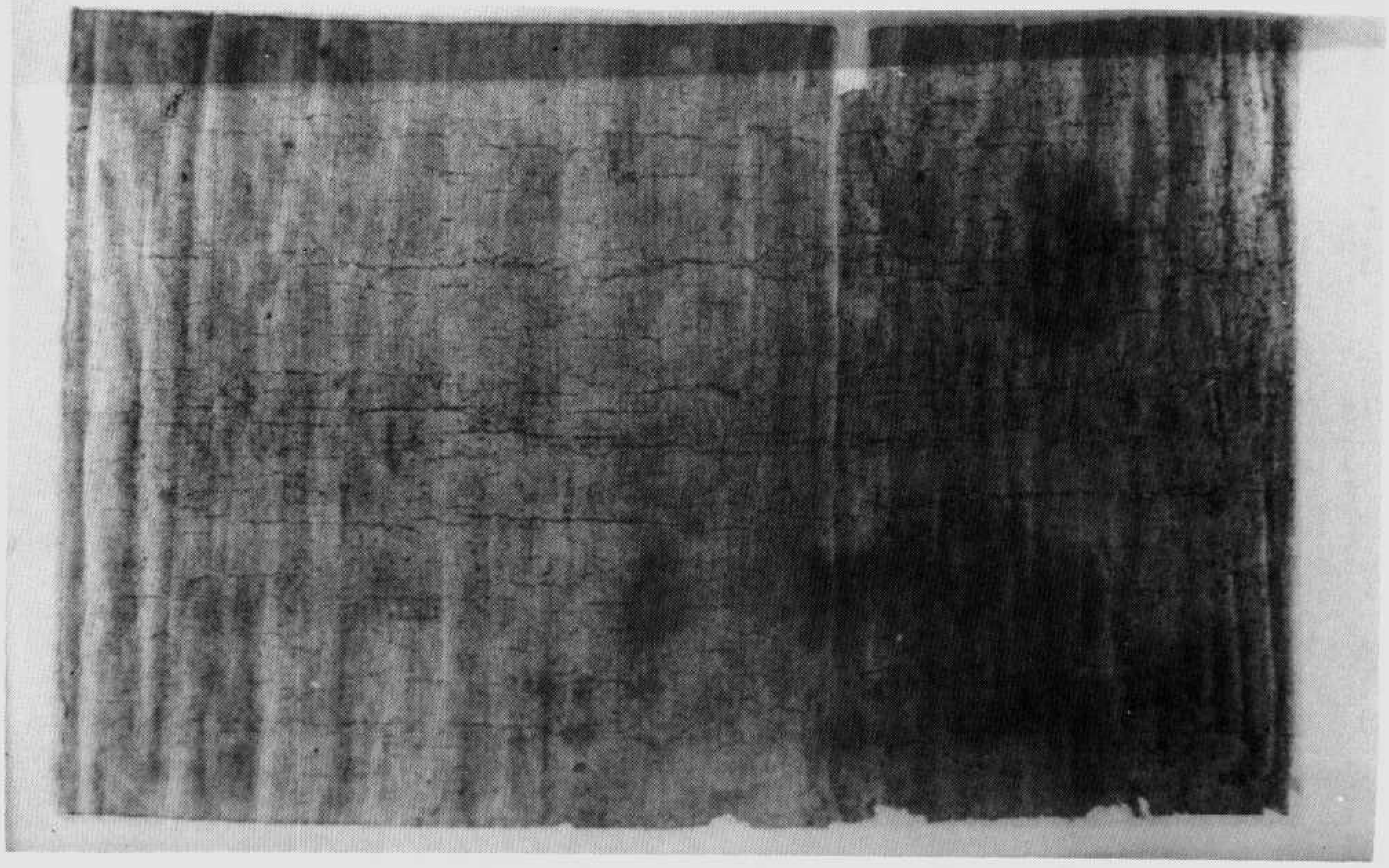
▼伯四九七八號　背　　面　關軍律

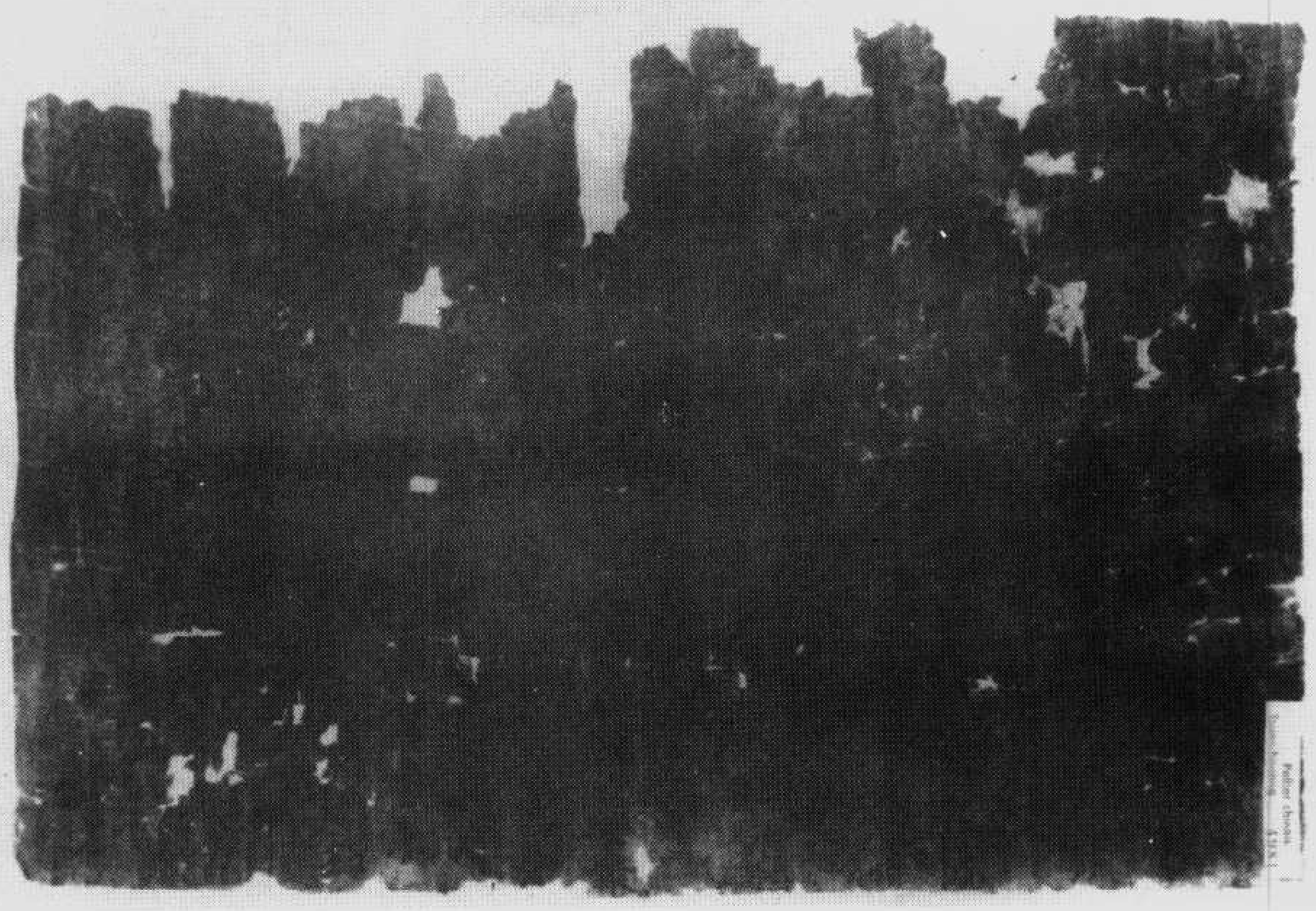
伯四九七九號　道家論文

▼伯四九七九號　背　面　酒行胡道芬請出本錢狀

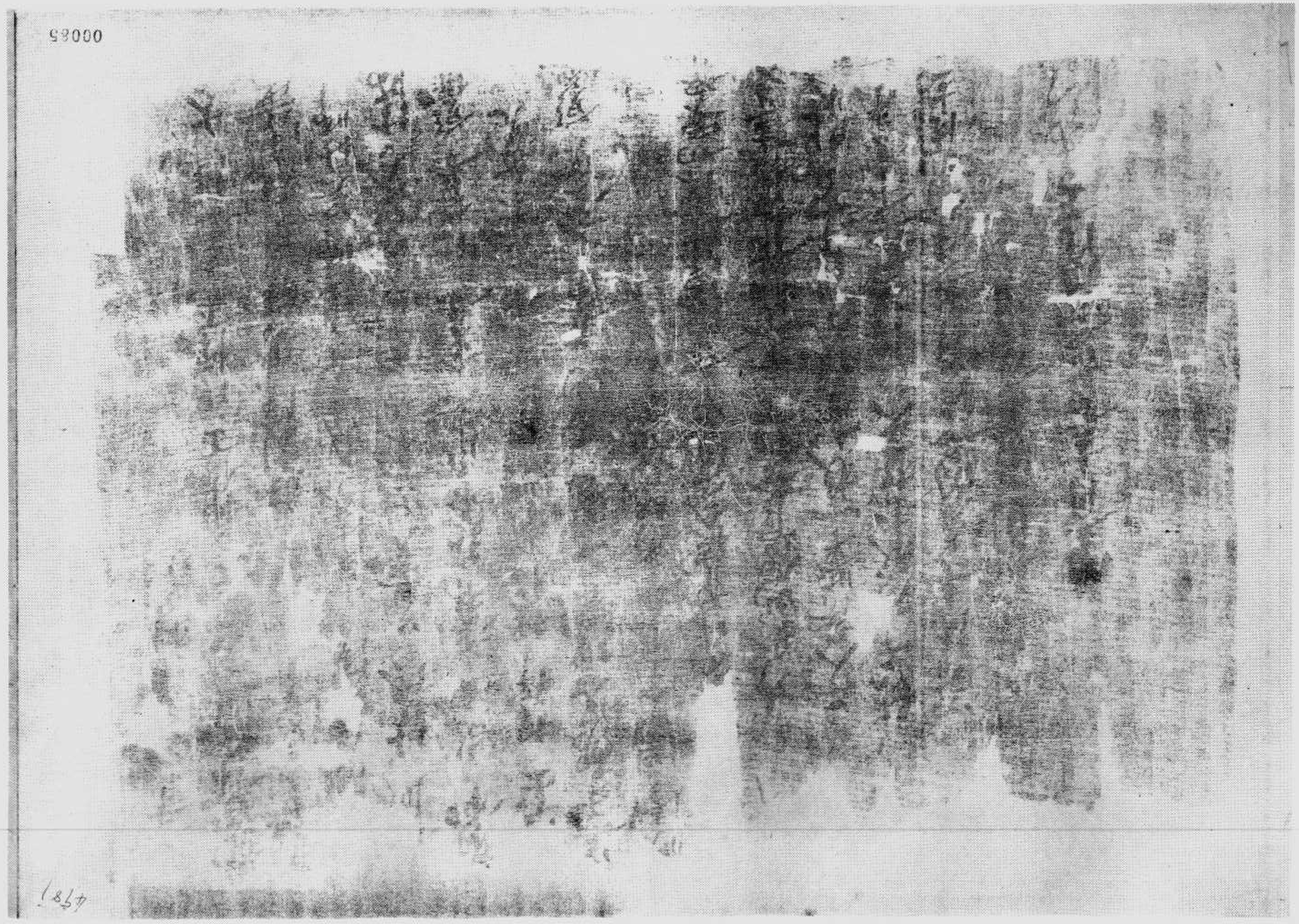


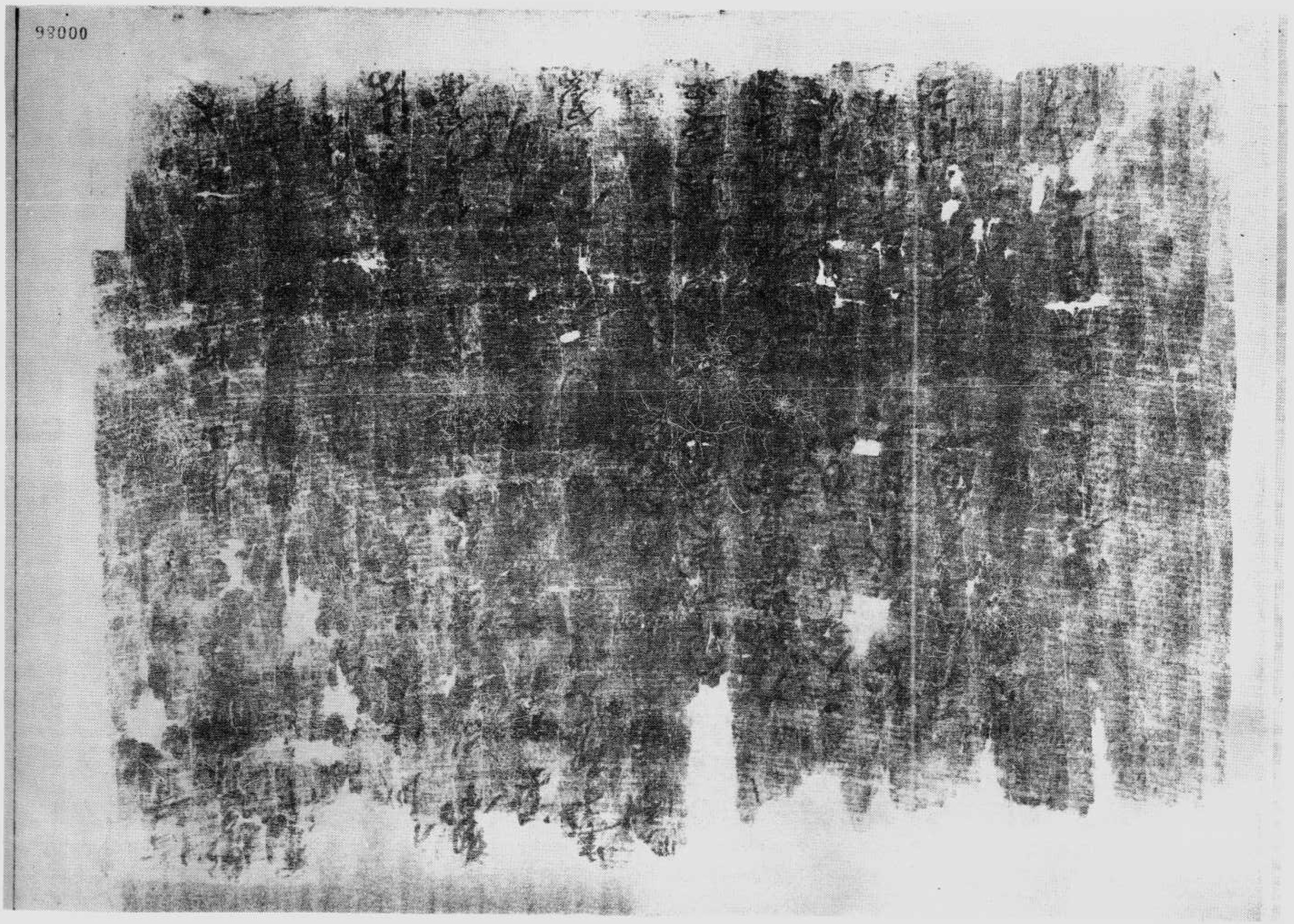
文施布人勸　號〇八九四伯





（大放淺深附）件一帖轉寺當　號一八九四伯




98000

淨即知者清淨何以故是知者清淨與四念
斷乃至八聖道支清淨無二無二分無別無
即見者清淨何以故是見者清淨與四念住
清淨無二無二分無別無斷故見者清淨即
四正斷四神足五根五力七菩覺支八聖道
支清淨四正斷乃至八聖道支清淨即見者
清淨四正斷乃至八聖道支清淨與四正斷
復次善現我清淨即空解脫門清淨空解脫
門清淨即我清淨何以故是我清淨與空解
脫門清淨無二無二分無別無斷故我清淨
即無相無願解脫門清淨無相無願解脫門
清淨即我清淨何以故是我清淨與無相無
願解脫門清淨無二無二分無別無斷故有
情清淨即空解脫門清淨空解脫門清淨即
有情清淨何以故是有情清淨與空解脫門
清淨無二無二分無別無斷故有情清淨即
無相無願解脫門清淨無相無願解脫門清

*

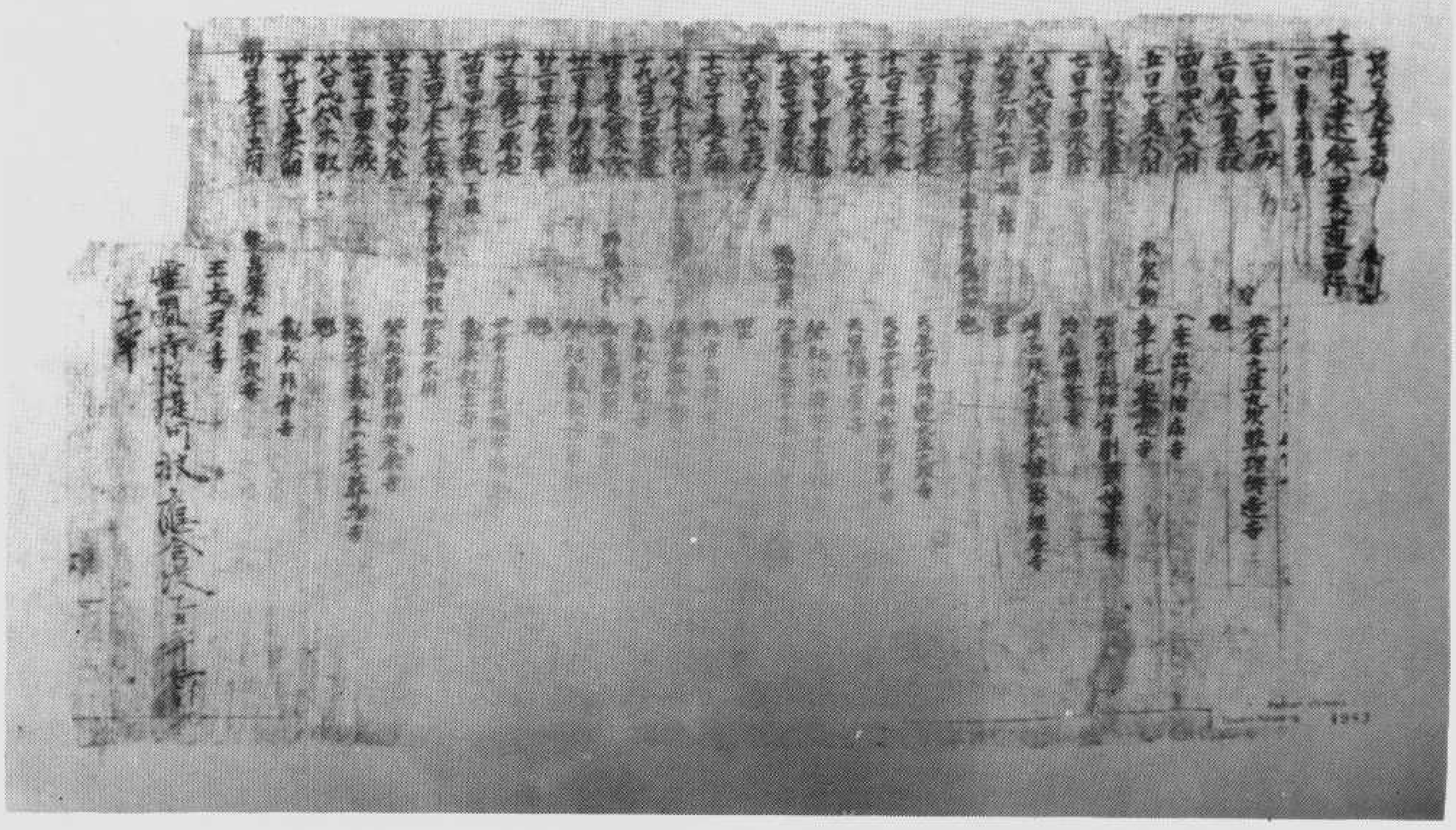
脫門清淨無二無二分無別無斷故我清淨
即無相無願解脫門清淨無相無願解脫門
清淨即我清淨何以故是我清淨與無相無
願解脫門清淨無二無二分無別無斷故有
情清淨即空解脫門清淨空解脫門清淨即
有情清淨何以故是有情清淨與無相無願
解脫門清淨無二無二分無別無斷故有情
清淨無二無二分無別無斷故有情清淨即
無相無願解脫門清淨無相無願解脫門清
淨即有情清淨何以故是有情清淨與無相
無願解脫門清淨無二無二分無別無斷故
命者清淨即空解脫門清淨空解脫門清淨
即命者清淨何以故是命者清淨與空解脫
門清淨無二無二分無別無斷故命者清淨
即無相無願解脫門清淨無相無願解脫門

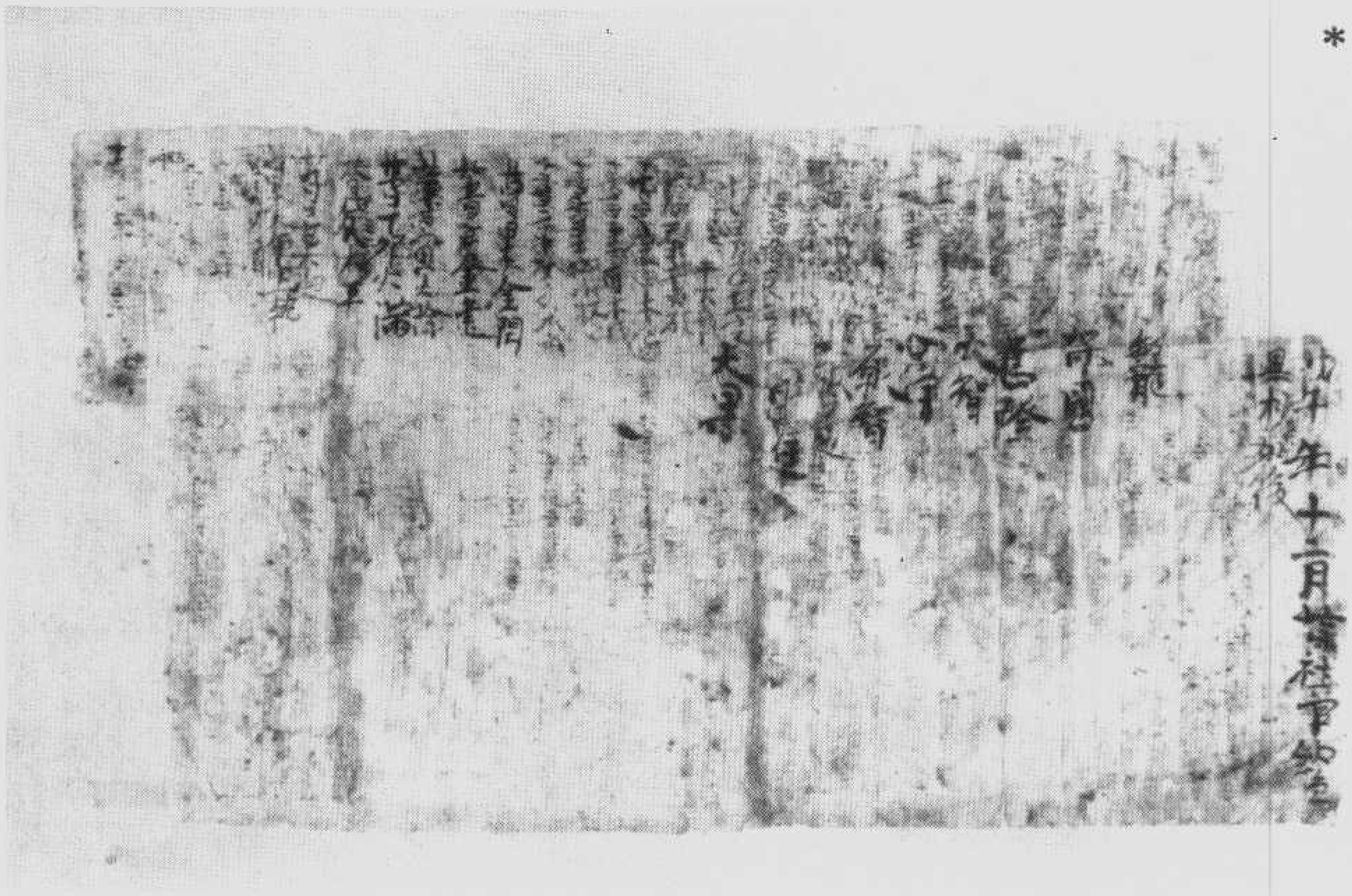
(992)

清淨即和者清淨何以故是和者清淨與四正
斷乃至八聖道支清淨無二無二分無別無
斷故見者清淨即四念住清淨四念住清淨
即見者清淨何以故是見者清淨與四念住
清淨無二無二分無別無斷故見者清淨即
四正斷四神足五根五力七菩覺支八聖道
支清淨四正斷乃至八聖道支清淨即見者
清淨何以故見是者清淨與四正斷乃至八

清淨無二無二分無別無斷故見者清淨即
四正斷四神足五根五力七等覺支八聖道
支清淨四正斷乃至八聖道支清淨即見者
清淨何以故見是者清淨與四正斷乃至八
聖道支清淨無二無二分無別無斷故
復次善現我清淨即空解脫門清淨空解脫
門清淨即我清淨何以故是我清淨與空解
脫門清淨無二無二分無別無斷故我清淨
即無相無願解脫門清淨無相無願解脫門
清淨即我清淨何以故是我清淨與無相無
願解脫門清淨無二無二分無別無斷故有
情清淨即空解脫門清淨空解脫門清淨即
有情清淨何以故是有情清淨與空解脫門
清淨無二無二分無別無斷故有情清淨即
無相無願解脫門清淨無相無願解脫門清
淨即有情清淨何以故是有情清淨與無相
無願解脫門清淨空解脫門清淨即命者清
即命者清淨何以故是命者清淨與空解脫
門清淨無二無二分無別無斷故命者清淨
即無相無願解脫門清淨無相無願解脫門
清淨即命者清淨何以故是命者清淨與無
相無願解脫門清淨無二無二分無別無斷
故生者清淨即空解脫門清淨空解脫門清

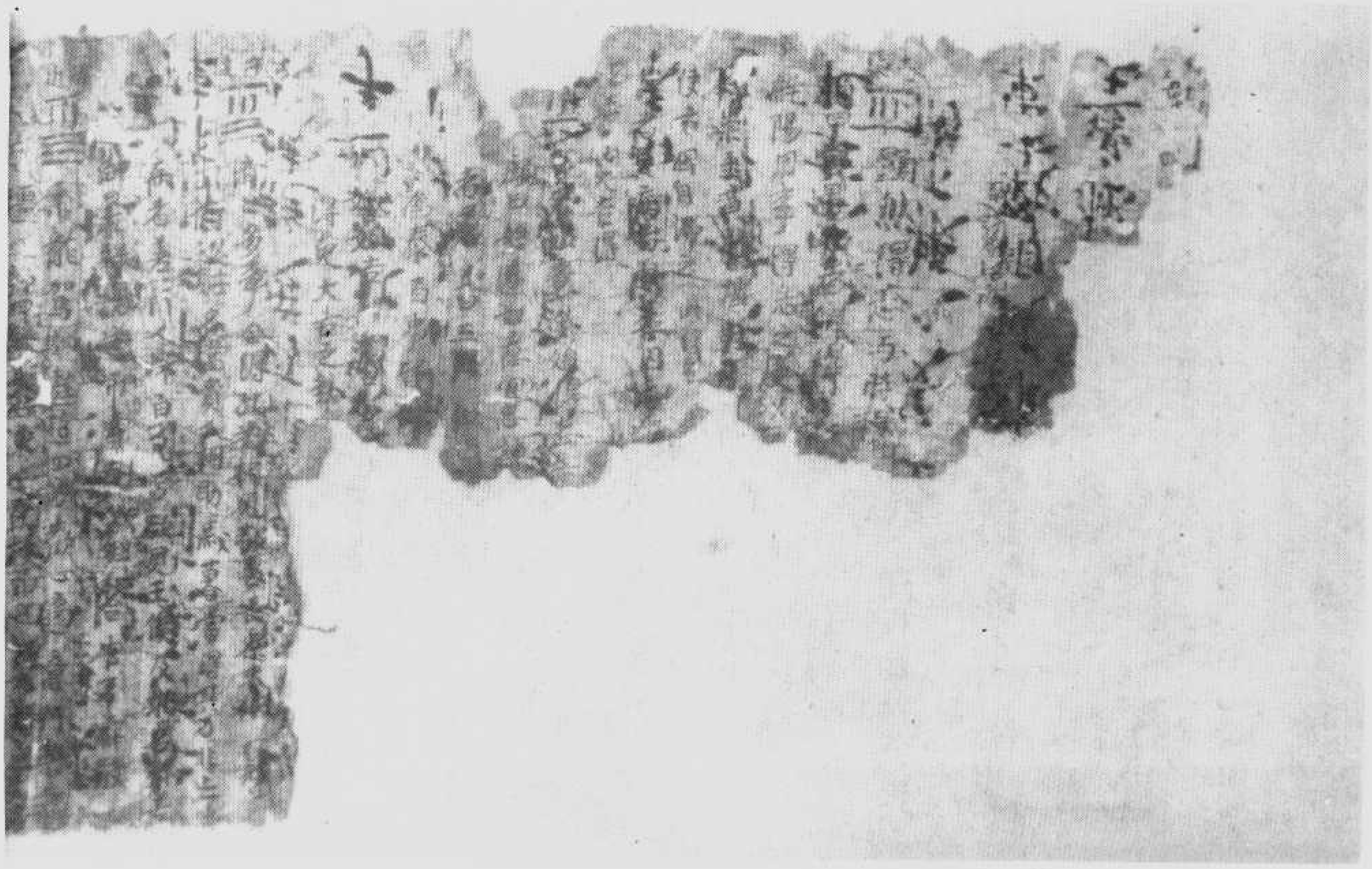
▼伯四九八三號　殘曆日





▼伯四九八四號　高適燕歌行及殘狀（附深淺放大）

▼伯四九八四號　背　　面　卜筮書（附深淺放大）



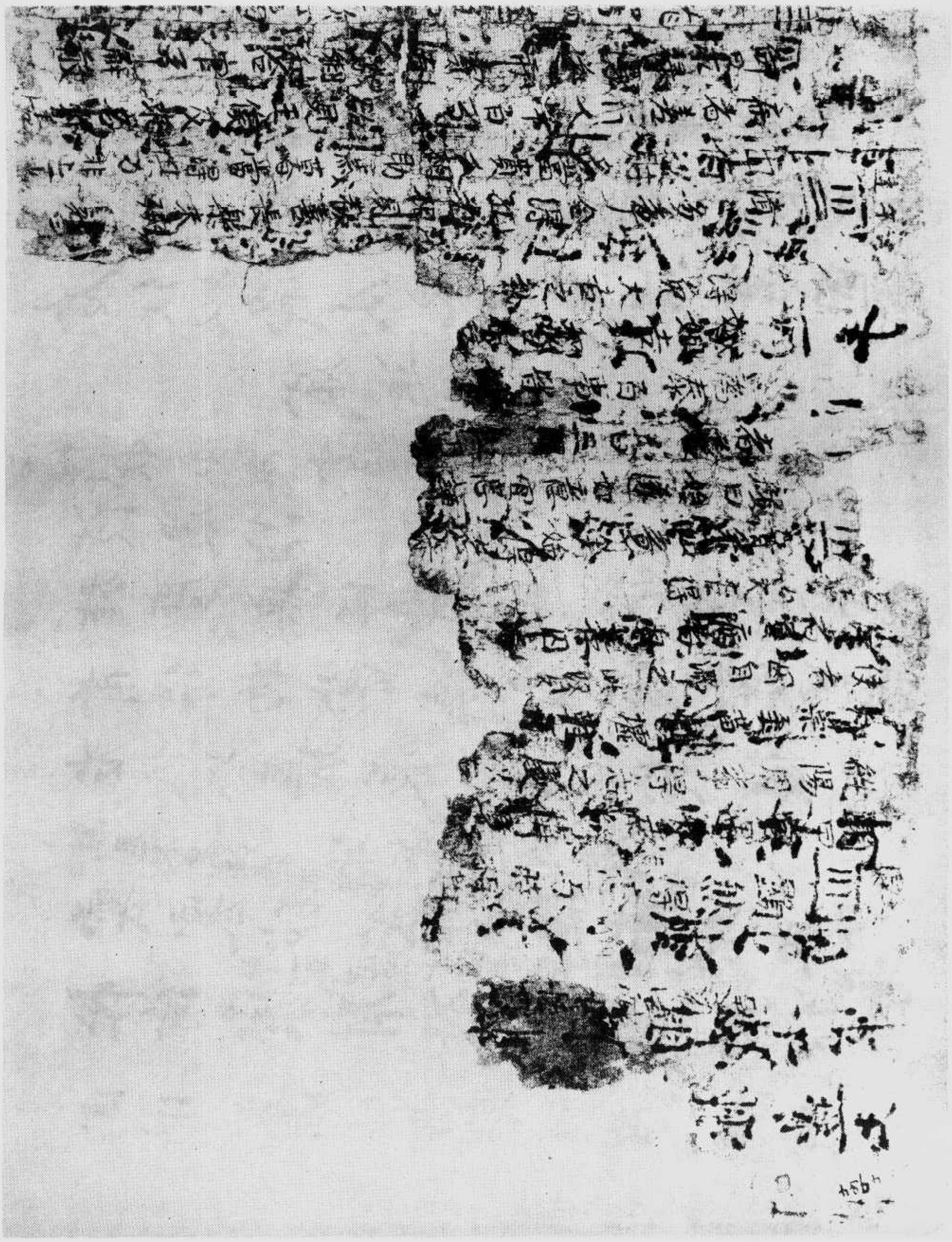
Pellio chinois
Tournhouout 1984

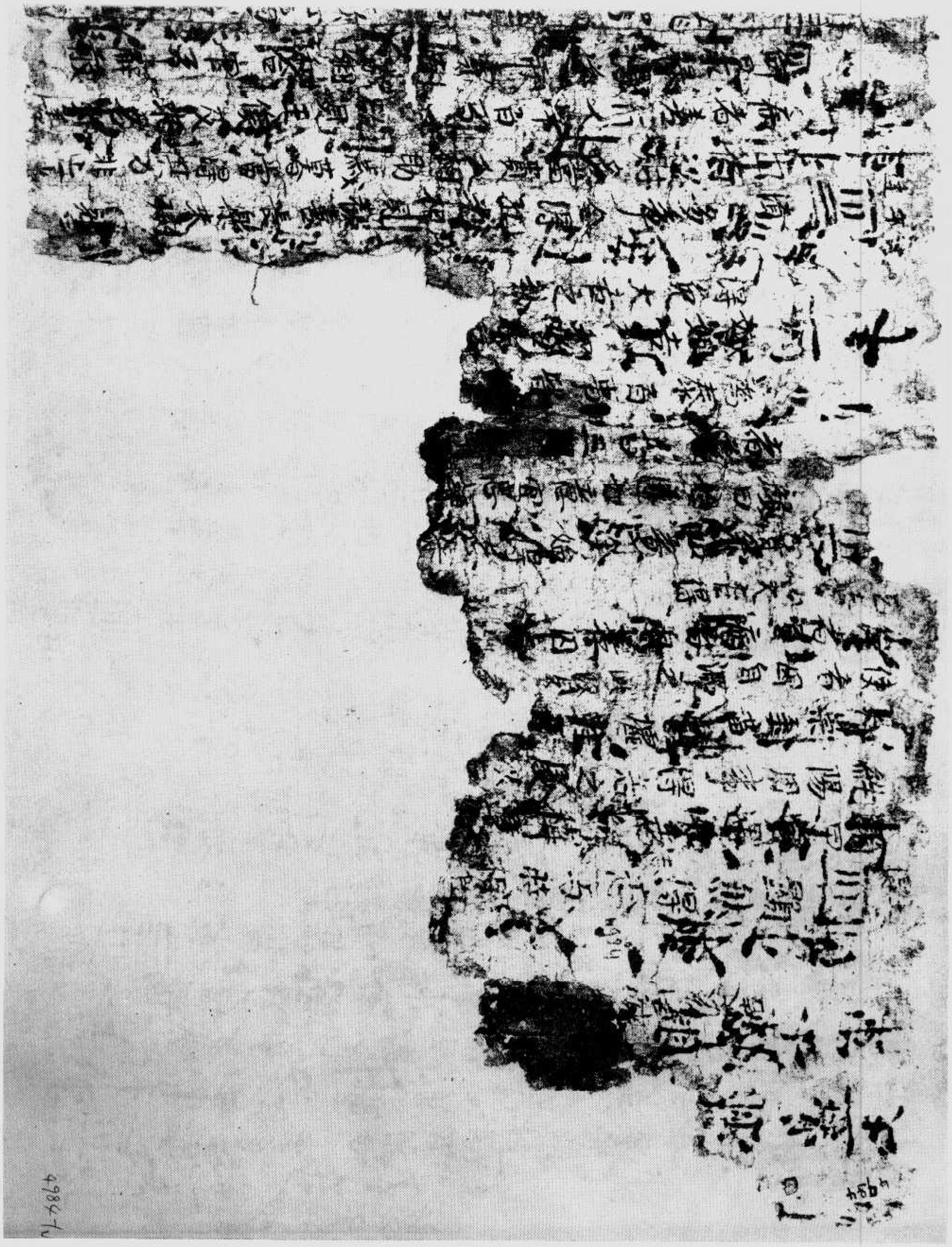
了猶

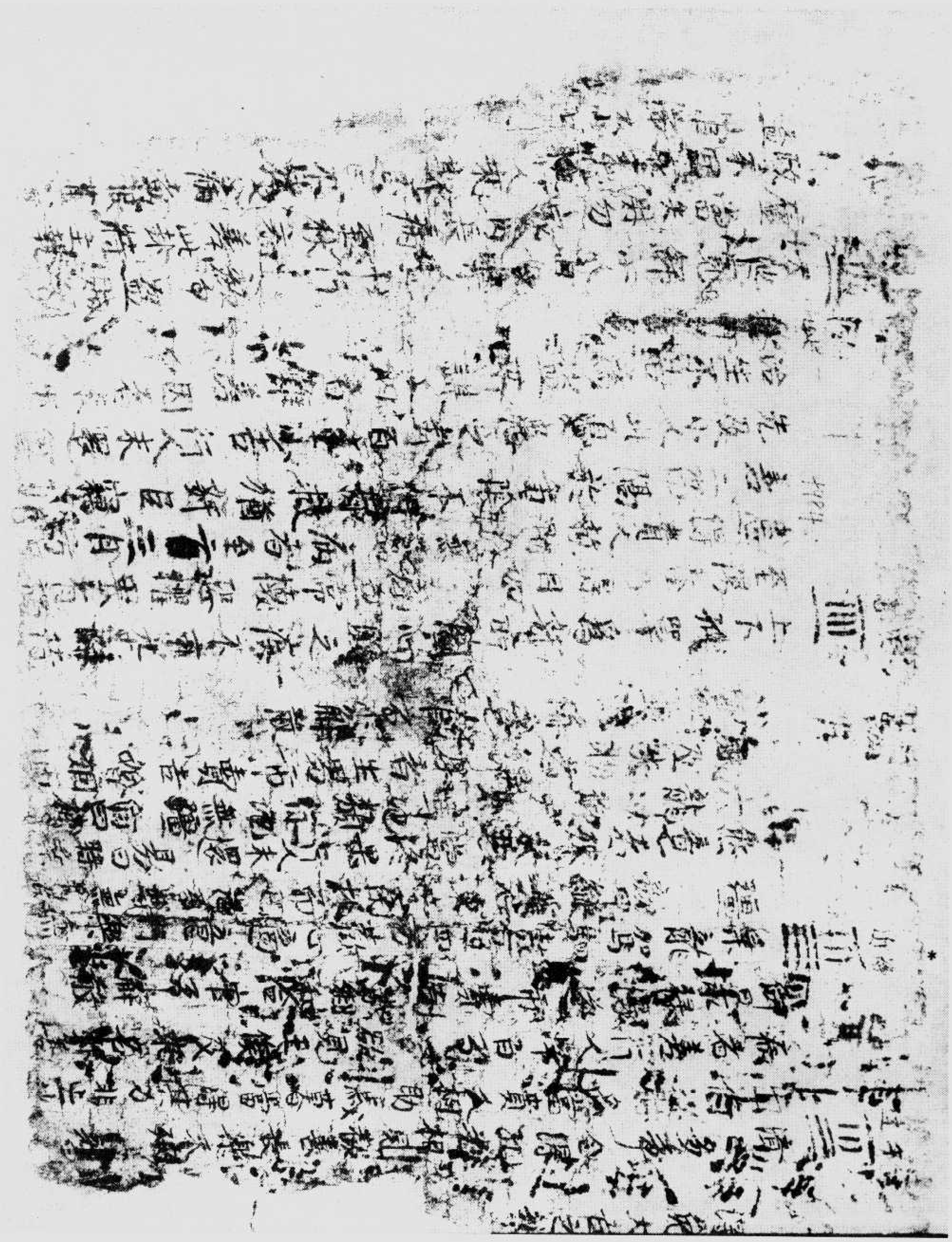
極邊大
雨戰士軍
美人帳下猶
秋塞草肥
兵歸身覺
力盡關山春
遠太新熟來
少婦城南
蘭北望迴手
難可度絶域蒼
黑朝北血
右伏以嘉祐辰
今合獻隙

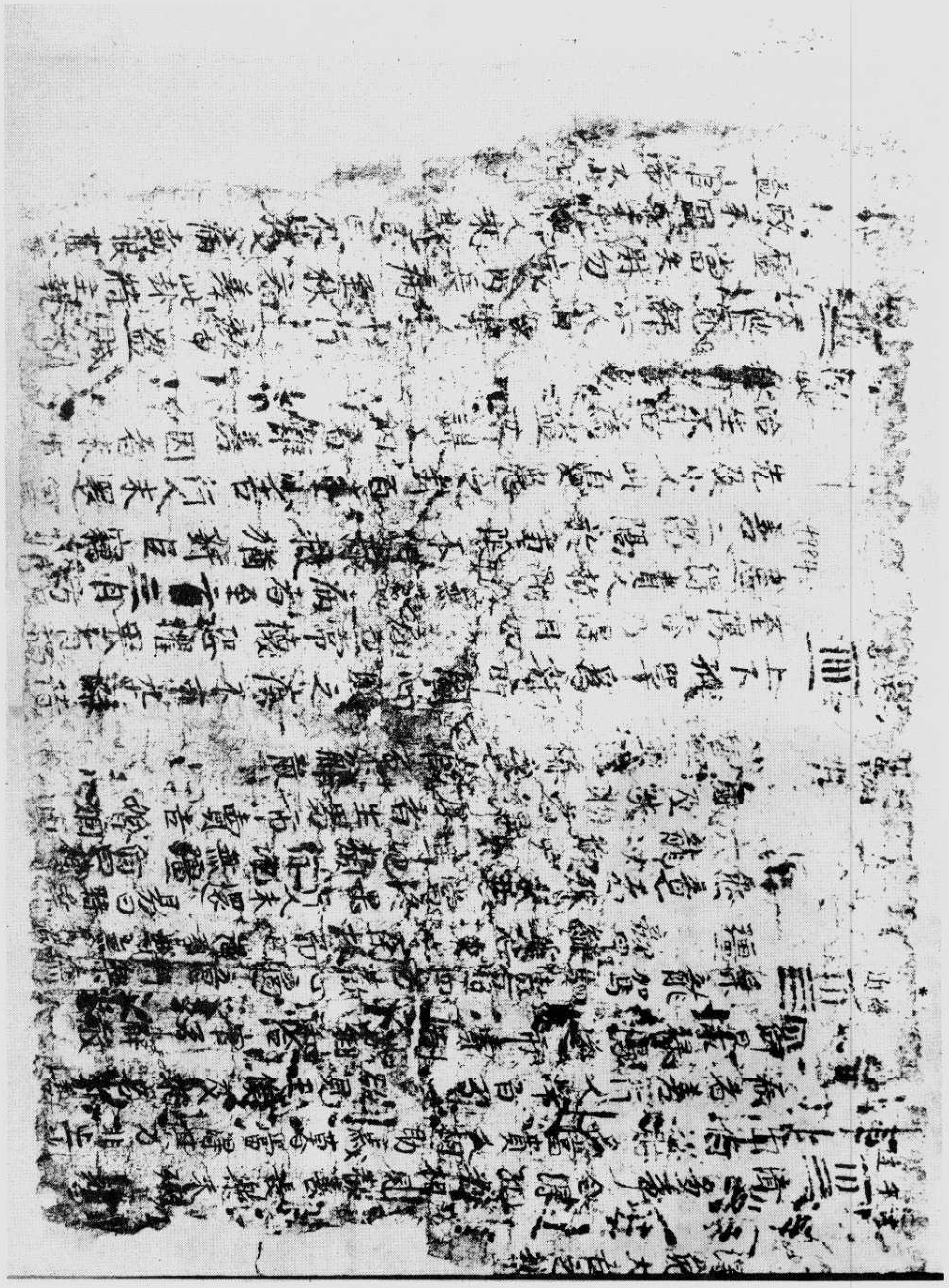
00052

此川蕭條難可度絶域蒼
茫倚處有殺氣三時作陣
雲寒砦外[illegible]北面
[illegible]是木兒[illegible]
右伏以嘉辰令節合獻微誠
前件物等謹充繼壽冒瀆
旌麾無任戰越併誓之至伏
望[illegible]處以
使伏如為如[illegible]
歲逆物
右伏以歲及元正春歸萬國當
皇王用曆之日是方百辯政之初
凡所生靈共蒙繼壽前件物
[illegible]陳

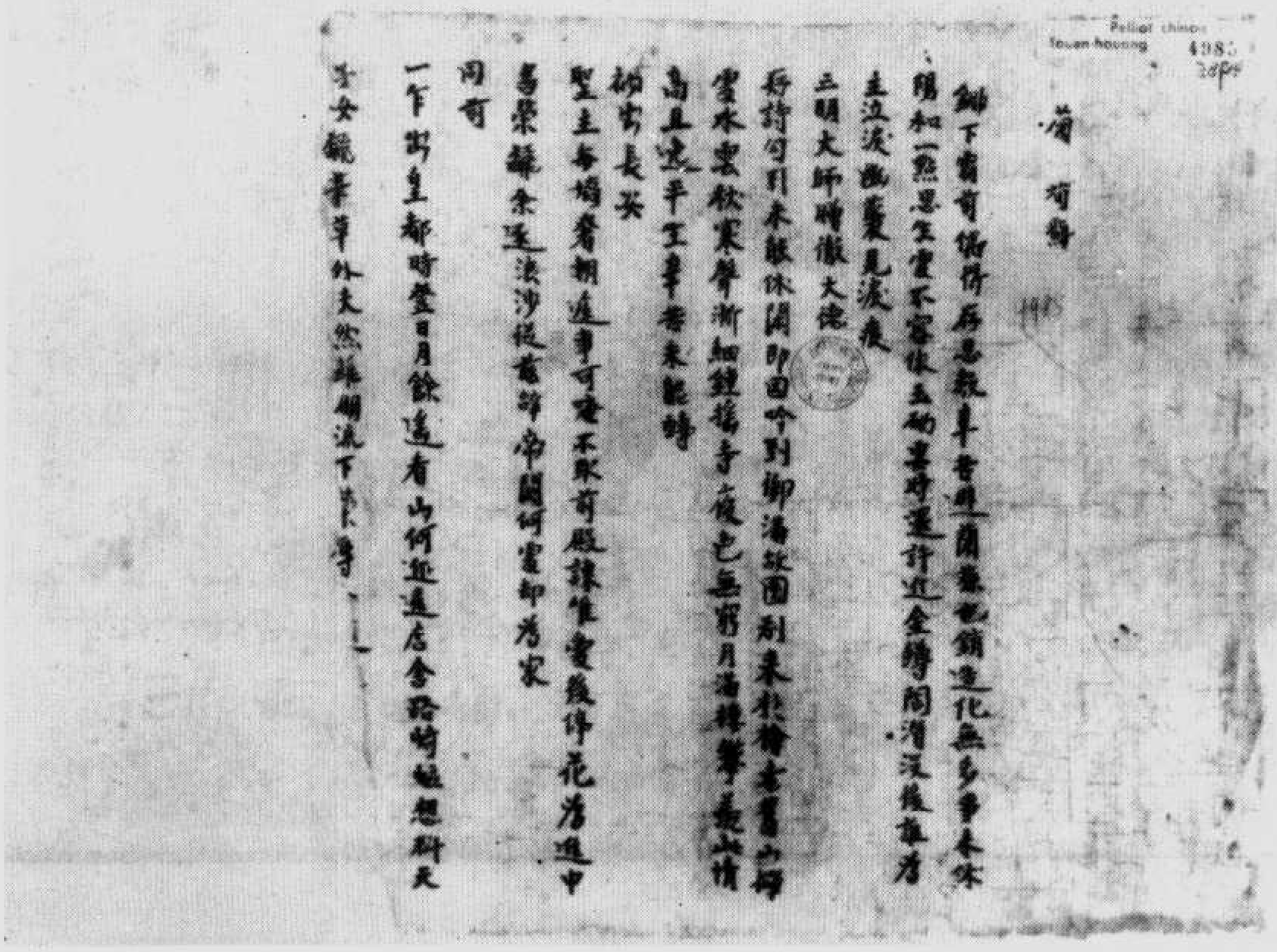






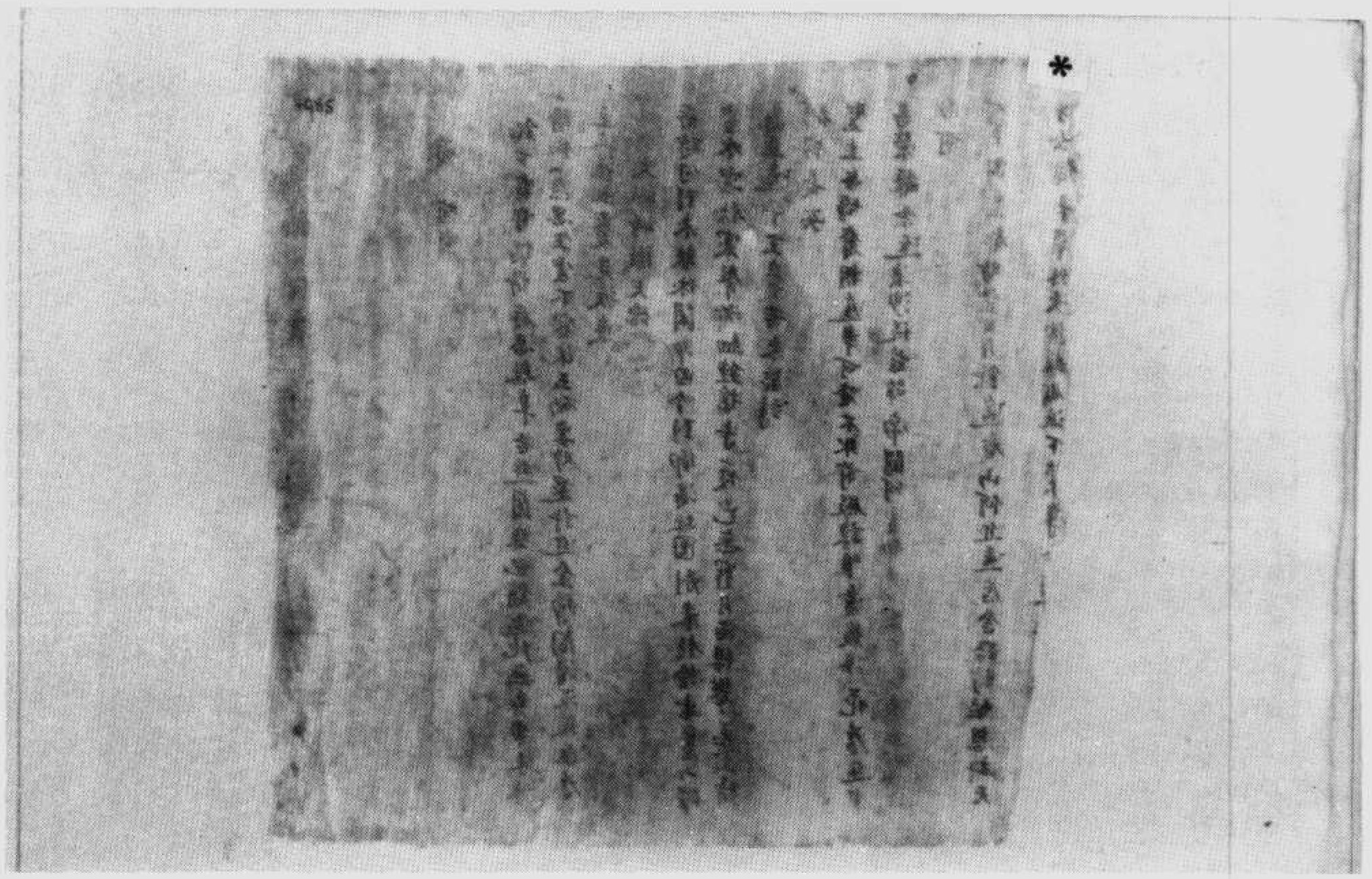


首四詩鶴荀杜　號五八九四伯▼

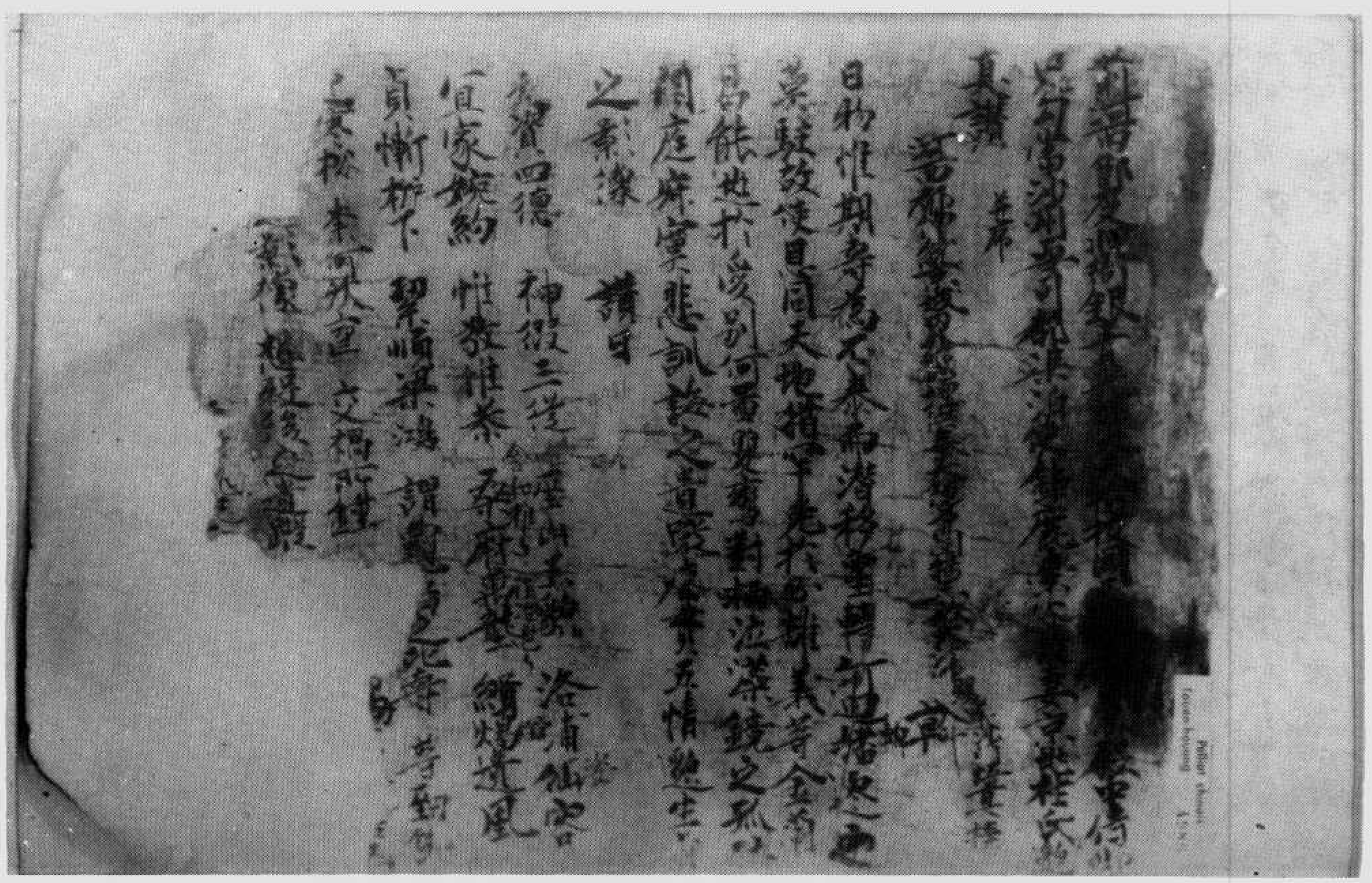


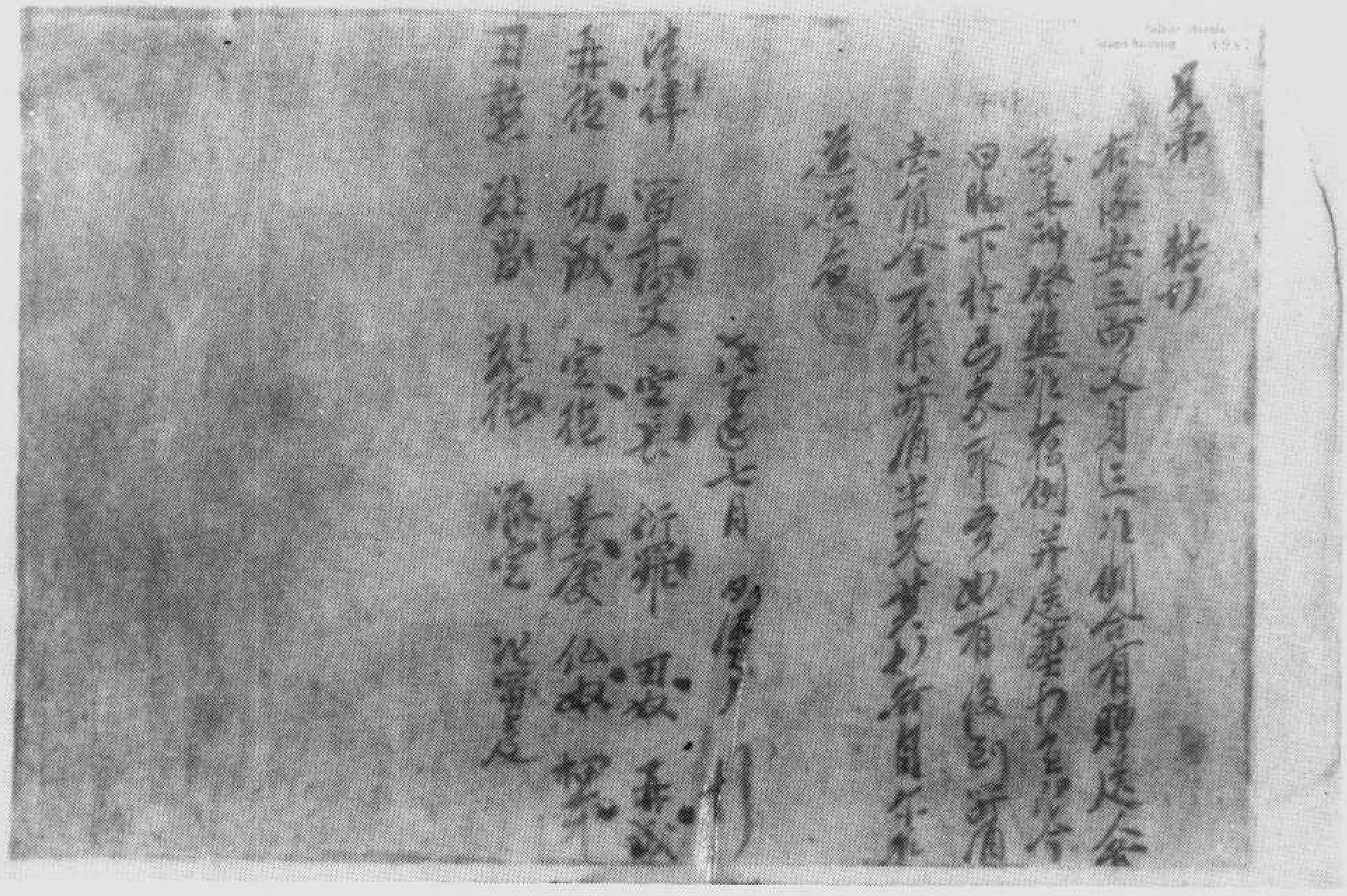
荀鶴詩

鄉下翁可憐所為忠報事者無閒無也領造化無多爭本味
陽和一點思生意不容恢五物喜時逢行近金勝閑須及後春方
主立淡泊憂見淡夜
三賢大師時撒大德
所詩句引未能休閑即回吟到鄉湯故園剎來於禪未舊山掃
雪水來秋案聲漸細鐘搖寺夜也無窮月滿樓擊長此情
為且決手生事若未能時
如吉長安
聖主每嗟看朝遠事可憐不來荀殿綠惟愛幾伴花為進中
喜聚蘇余逢淡沙從意帝闕何宜卻為家
同荀
一作出皇都時登日月餘遠看山何近遠居會路時遍想斜天
李安龍事外文然雖朝流下事學



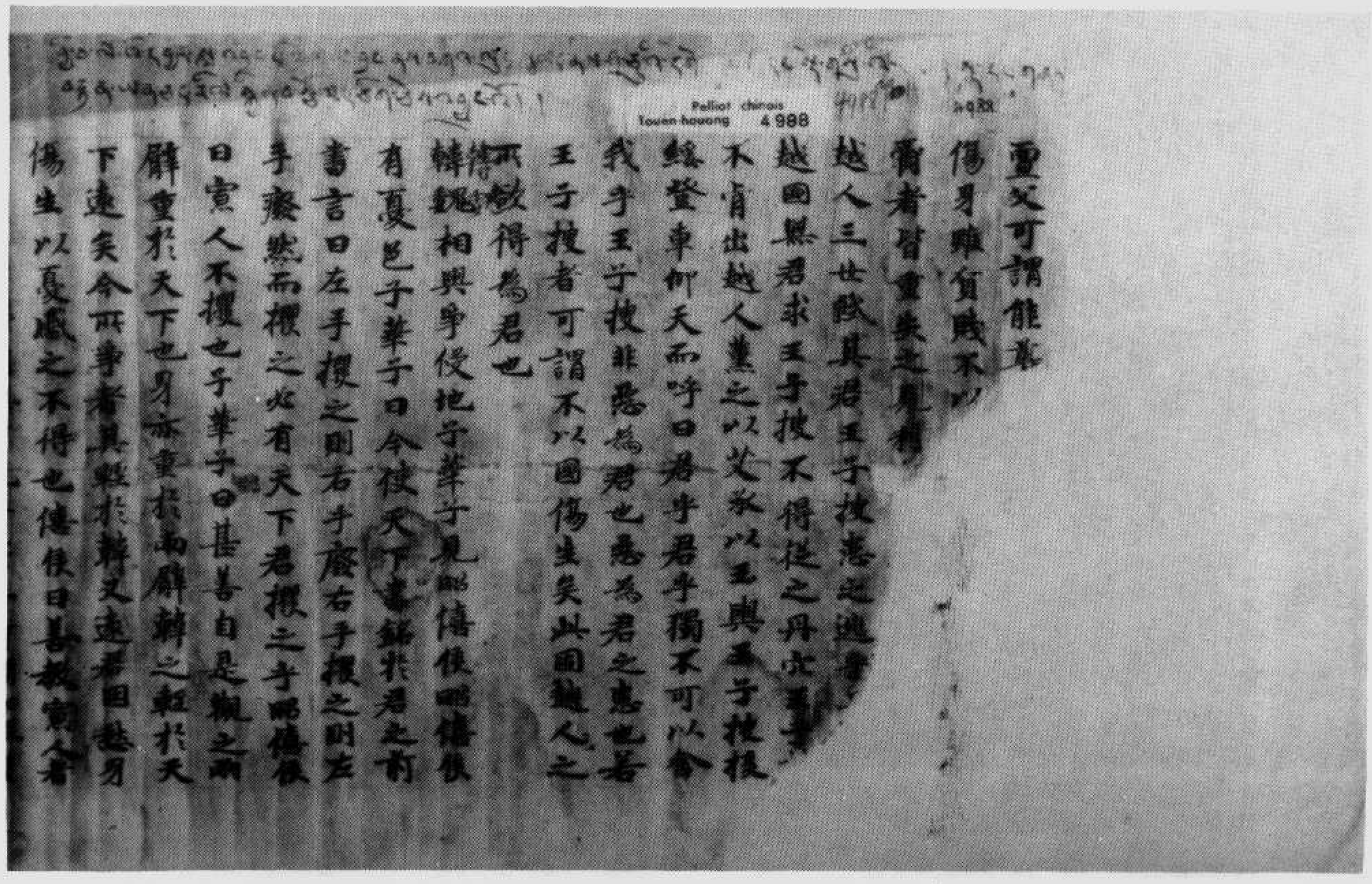
▼伯四九八六號　鉅鹿索公故賢妻京兆杜氏邈真讚





帖轉弟兄　號七八九四伯

▼伯四九八八號　莊子殘卷



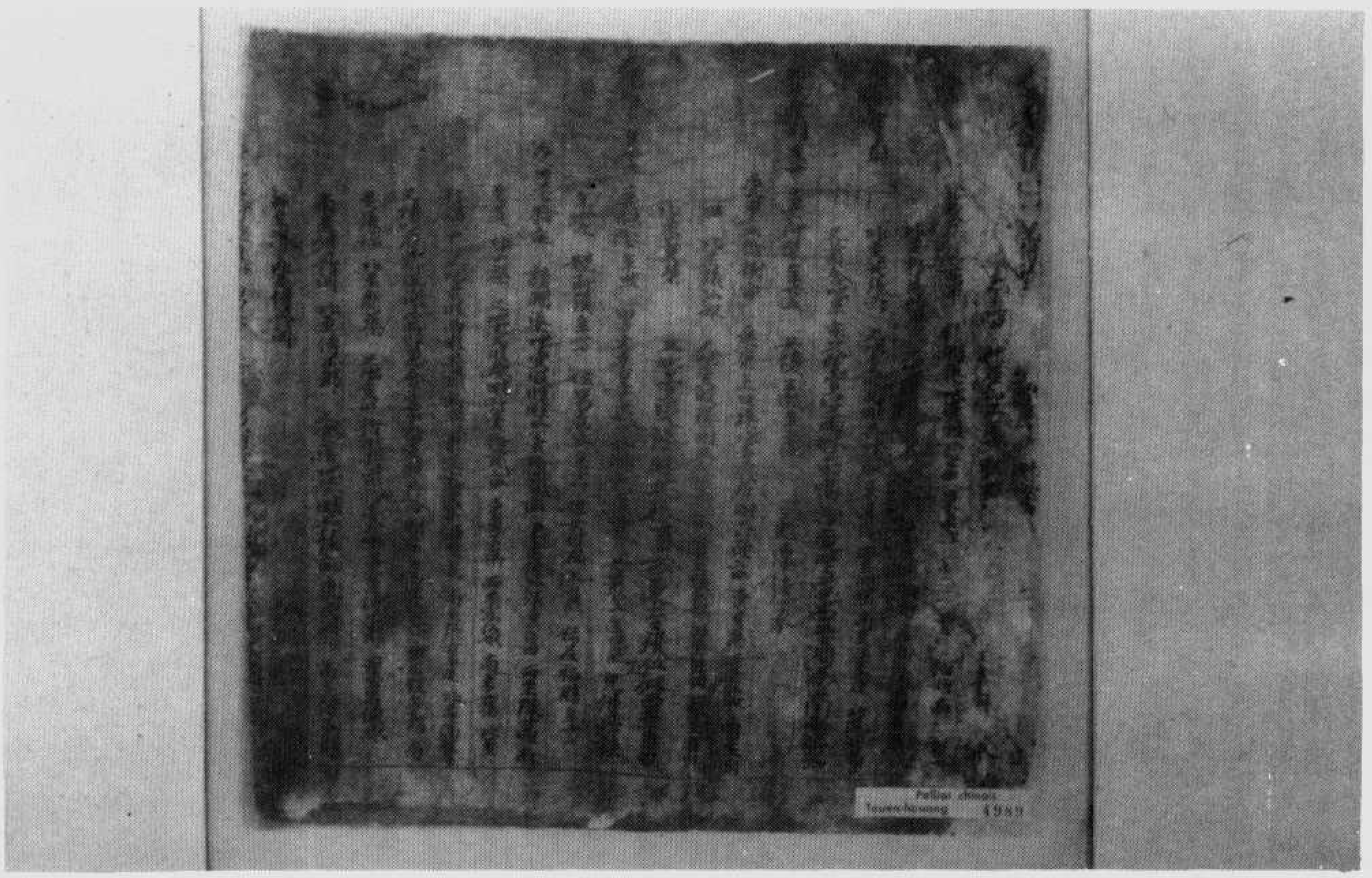
有夏色子華子曰今使天下書銘於君之前書言曰左手攫之則右手麾右手攫之則左手麾然而攫之火有天下君攫之手昭僖侯曰寡人不攫也子華子曰甚善自是觀之兩辭重於天下也易亦重於兩辭辭之輕於天下遠矣今所爭者其輕於辭又遠君固懸易傷生以夏感之不得也僖侯曰善教寡人者衆矣未嘗得聞此言也子華子可謂知輕重矣

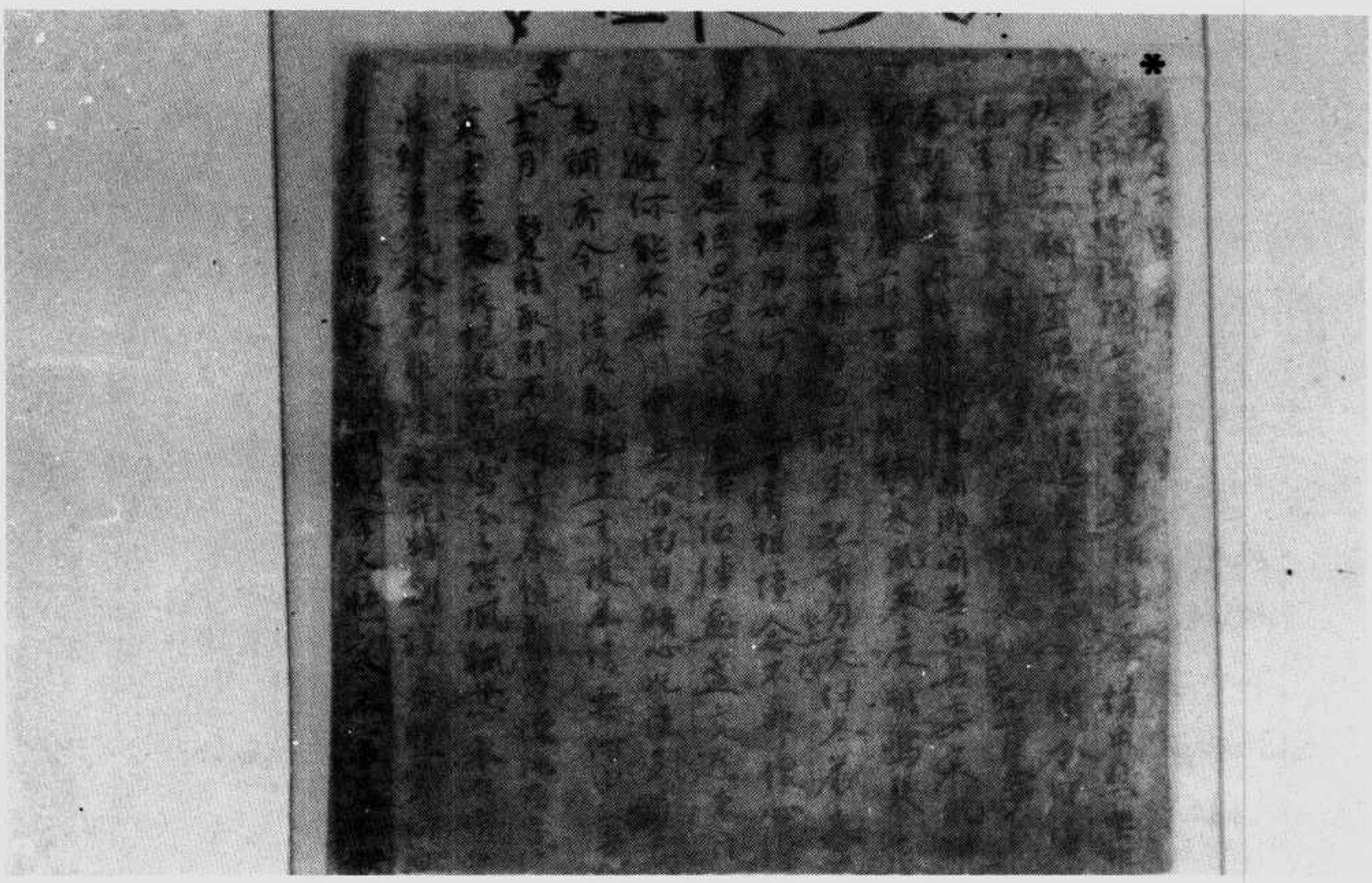
魯君聞頻闍得道之人也使人以幣先焉頻闍居頻闍宜布之永自飯牛魯君之使者至頻闍自對之使者曰此頻闍之家與頻闍對頻闍自對之使者曰恐驚駭將奈何使者還奏魯之使者還奏魯之使者來頻闍者真應富貴也故國家其土宜

▼伯四九八八號　背　　面　目連變文卅四行

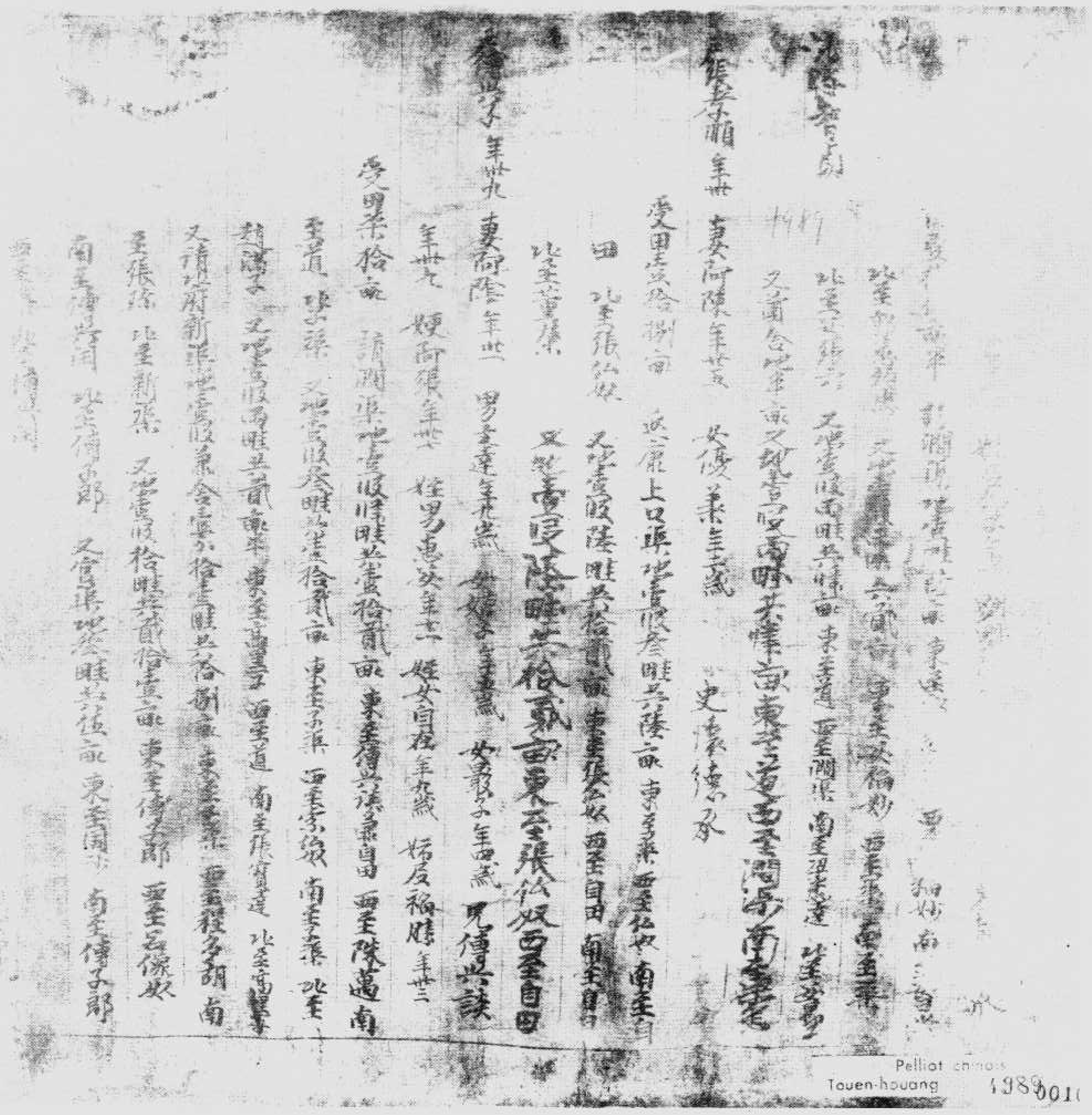
為衆生之別教如來門
化作衆流登階證得
入羅漢者時在佛前合掌
有一人名曰神通大目連
為珠播空家云仙自稱言我兩子号曰神通大目連
大地四花樹林葉滿天千群舒鮮
目連於雙林樹下證得阿羅漢果何為如此衰門
長老弟子品先受其位然後除盡此即是七先得阿羅漢果
當學道者目連孫山空禪之處若為　目連剃除鬚髮
得見孫山　幽深地淨無人處　便即飛空無空禪　除住無門為
到鐵城不動搖　奈何遂得出禪　地獄空處鐵石上　吸者為上考
目連皆受　無量苦受鐵　當時獄裏空林　為
明月夜間青山松下出禪　天盛海見知長嘆　鄉人者上樹林
孤雲林建夜　黃葉飄零不上浮　目連雙虎九龍　內身清心滅一種
長老聲聞產地　出人山間得自由　目連從定出　正遇依神通
業感感急　去世一國空　海島呼鳴鶴　鶴鳴飛鳴物
天淨來露紅　神通得自在　柳針依橋空　千時一間子　上至見天宮
目連一間至天夜　月裏惟聞秋蟬鳴　紅樓半眠黃金殿　客聞陳論白系
錫仗敲門三五下　貴前不時賢沙金　長者出來而於語　合掌長跪問者
誰言長者相錄否　貧道是南閻浮提人　少小身遭父母亡　長家大宮少見法
孤孫重亦孤老者　貧道是母子者提　阿耶老輔相　一生未遭福田門
去過今生與大上　可連留貴憐者地　雙親今念恩門　錢財錢銀和銀者

▼伯四九八九號　張孝順等戶籍（附深淺放大）

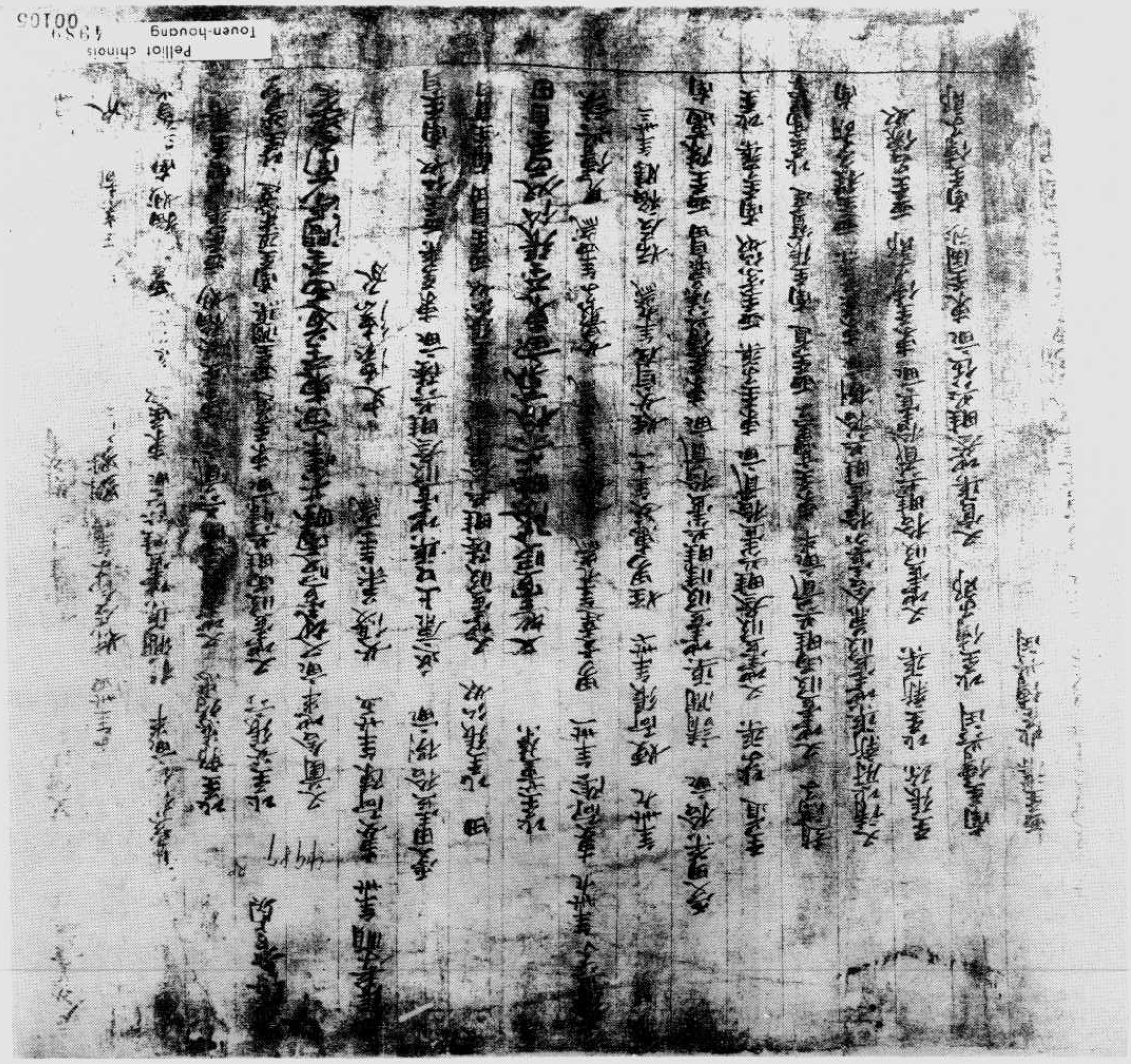




（大放淺深附）儀書月二十月一十　面　　背　號九八九四伯

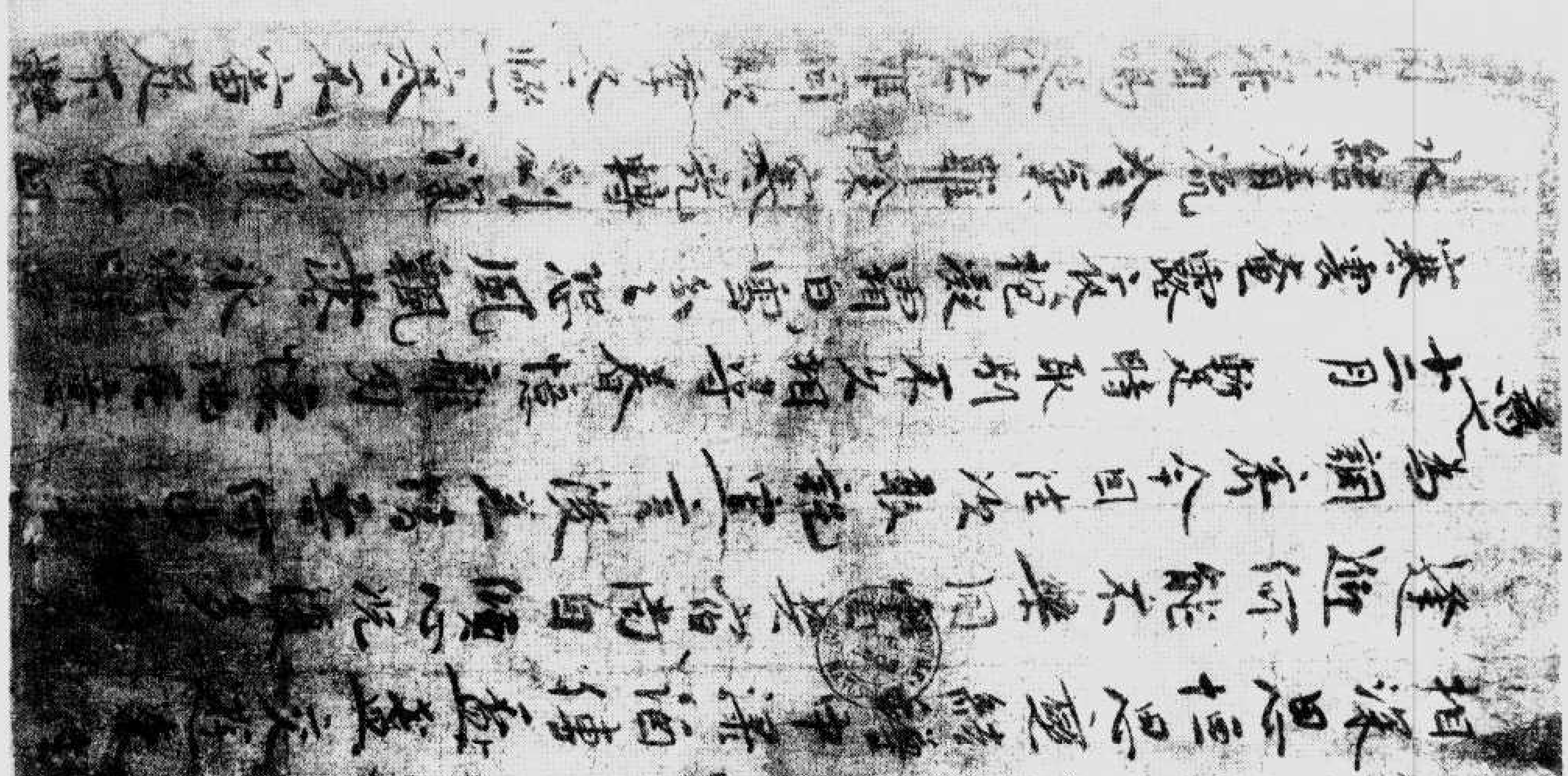


Pelliot chinois
Touen-houang 1989 0010

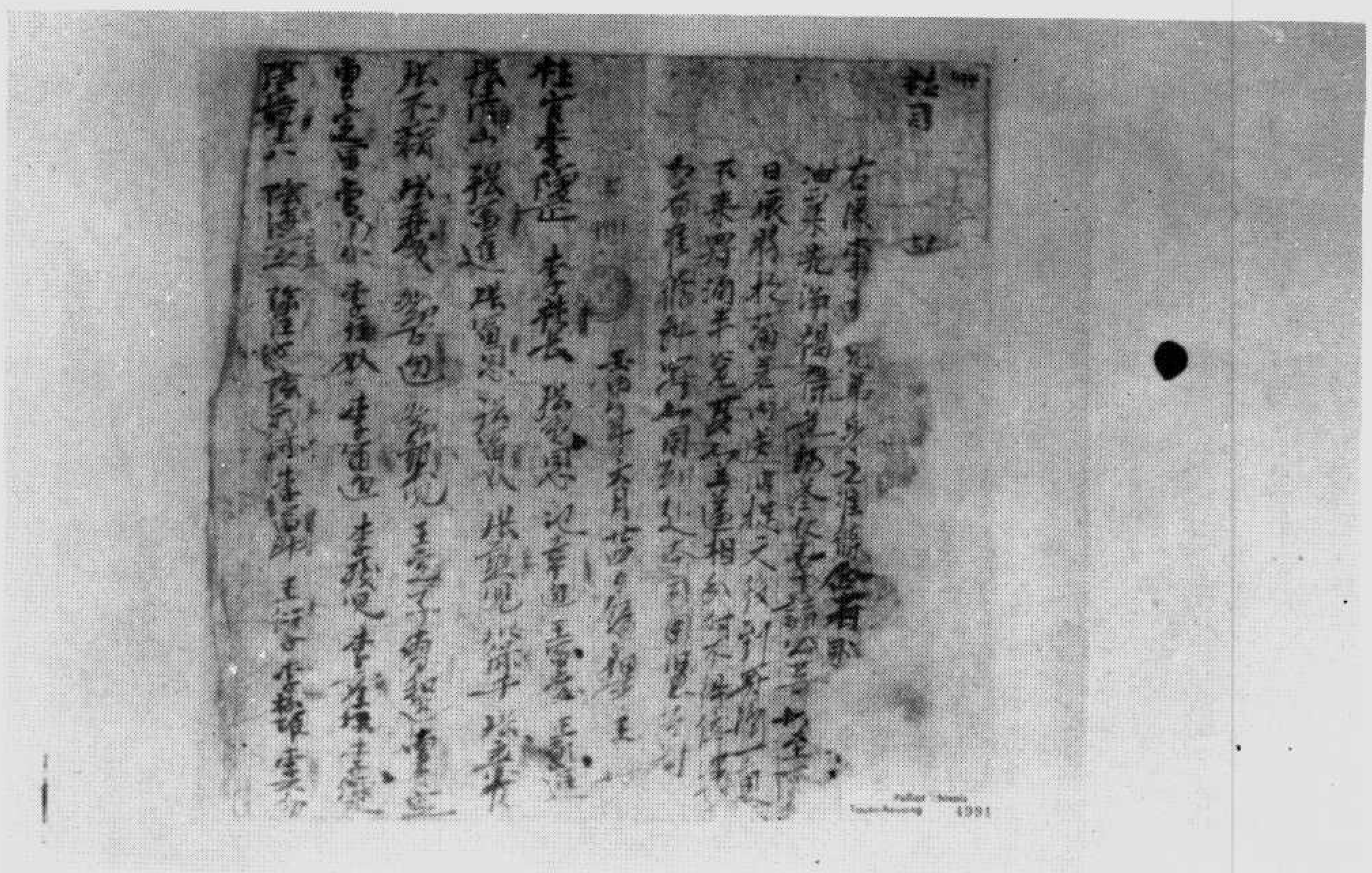


Pelliot chinois
Touen-houang
1959 00105

00106

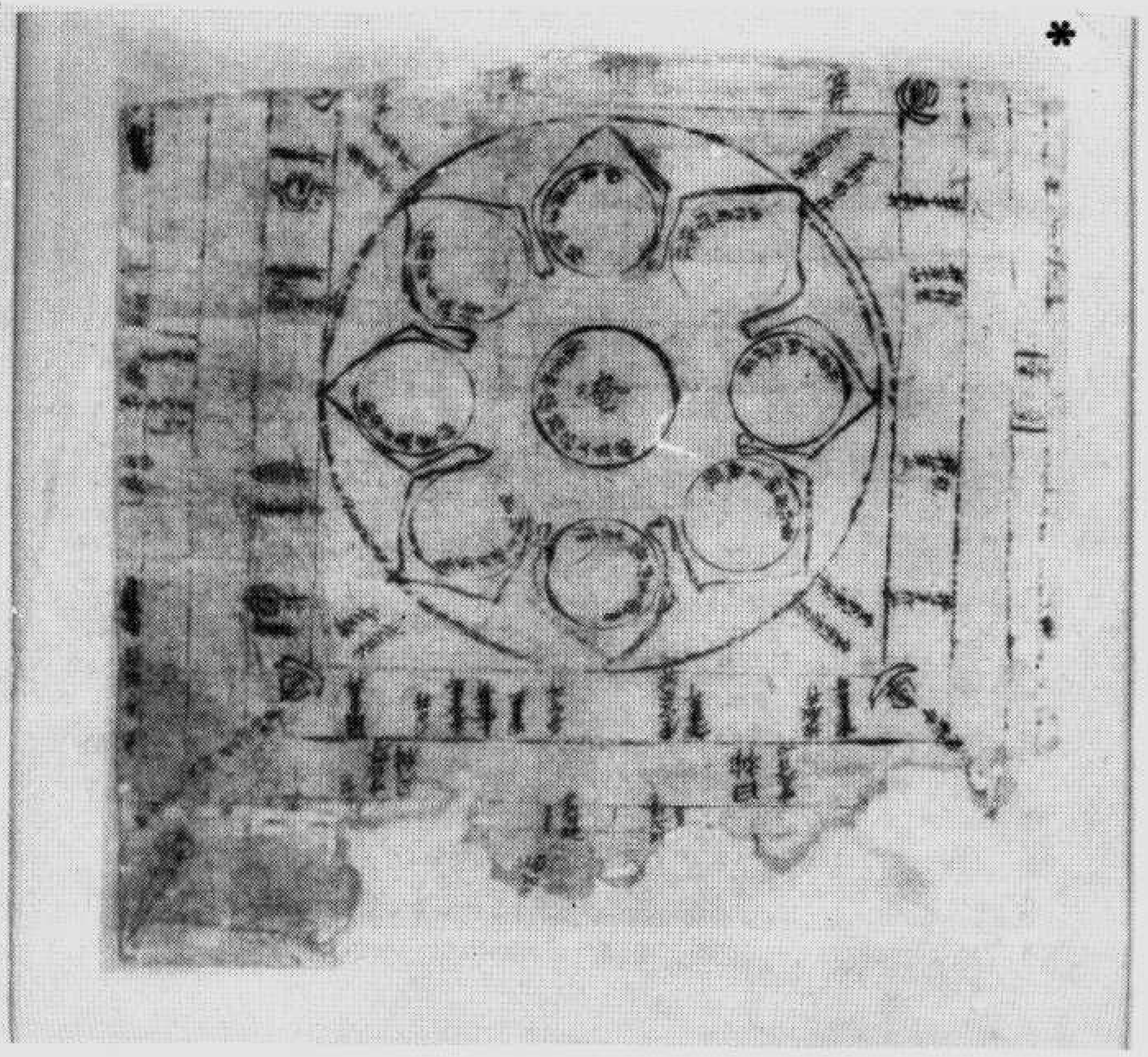


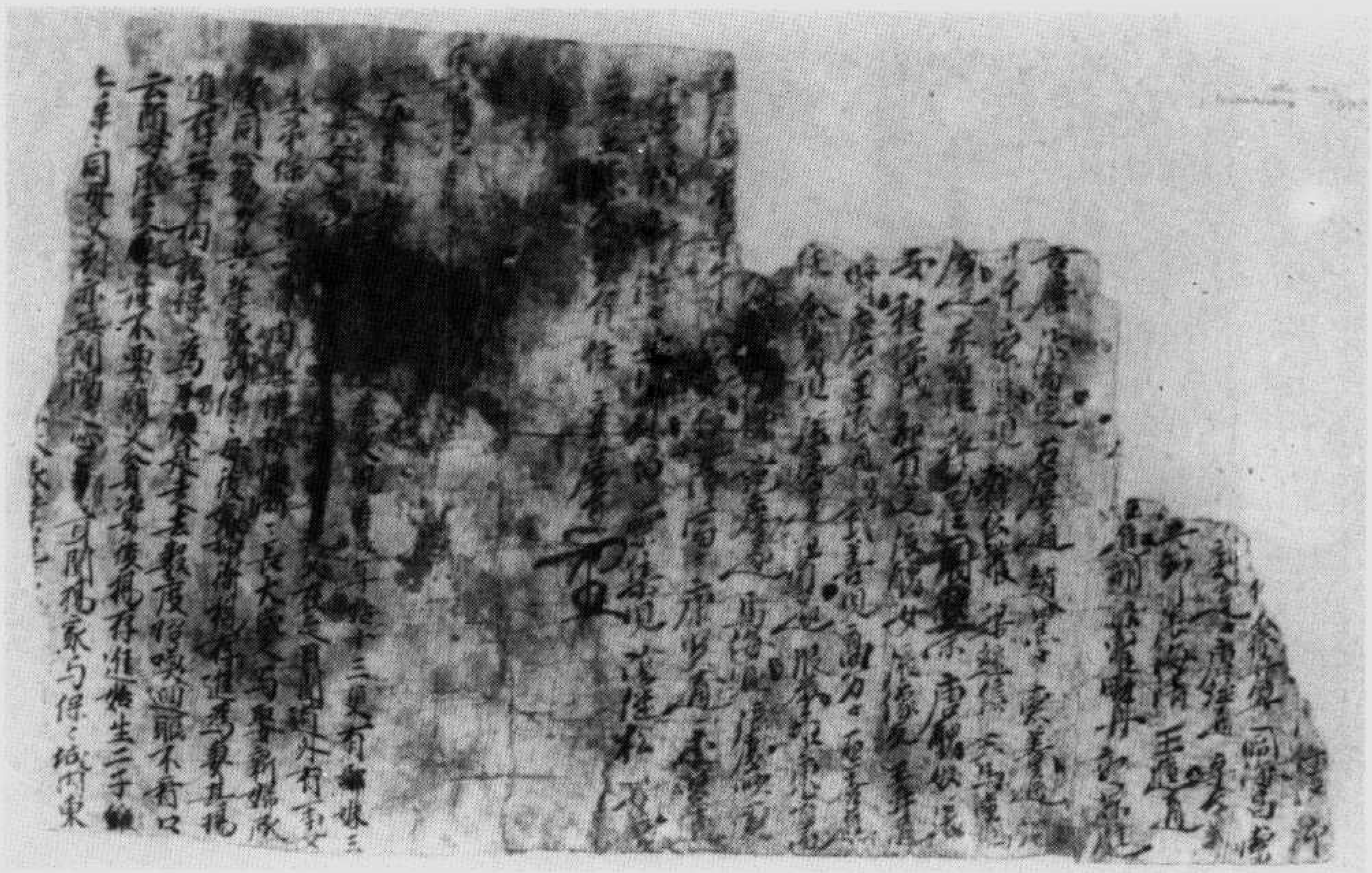
▼伯四九九〇號　歸義軍討擊使文武狀進



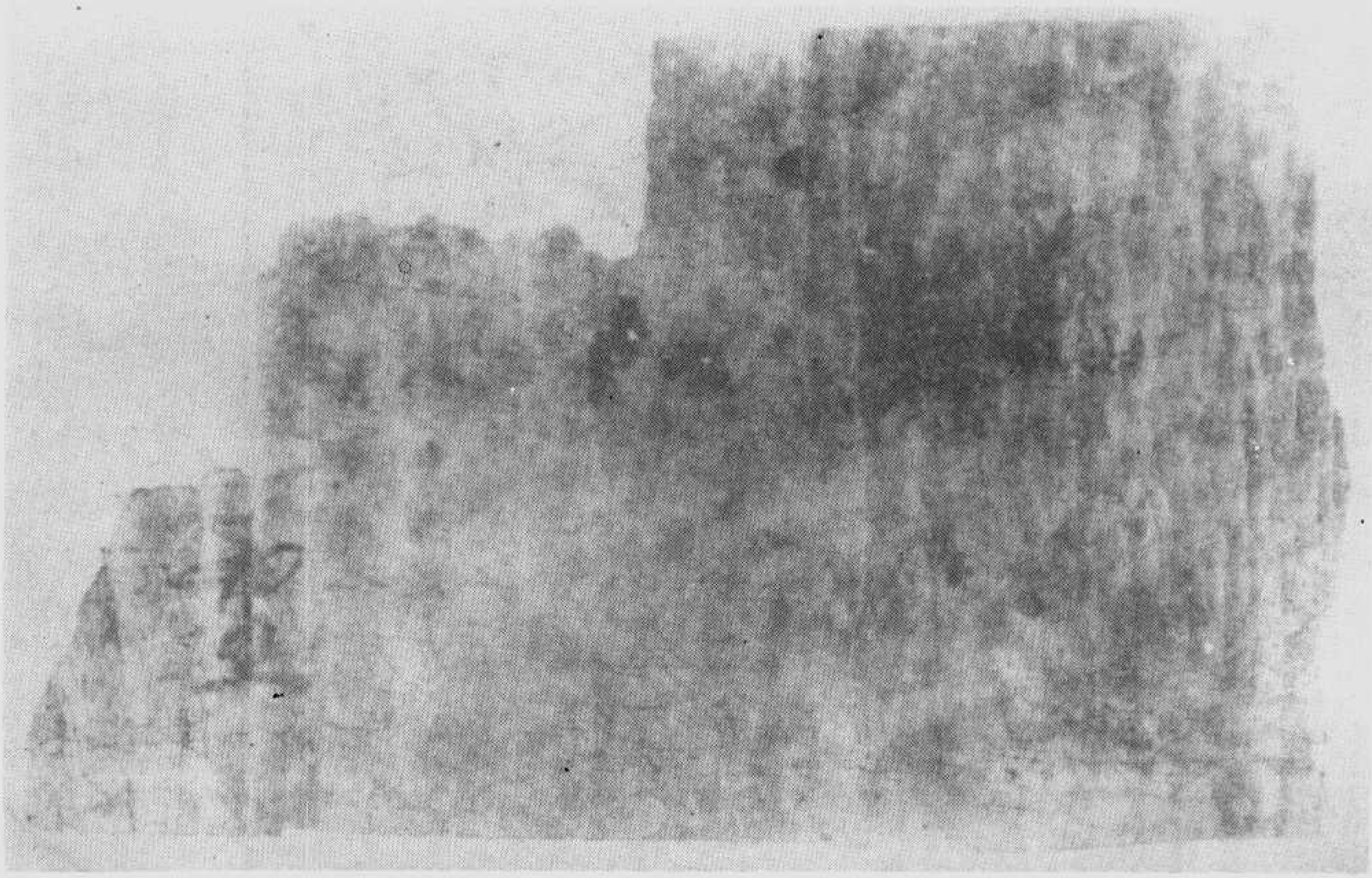
伯四九九一號　社司轉帖

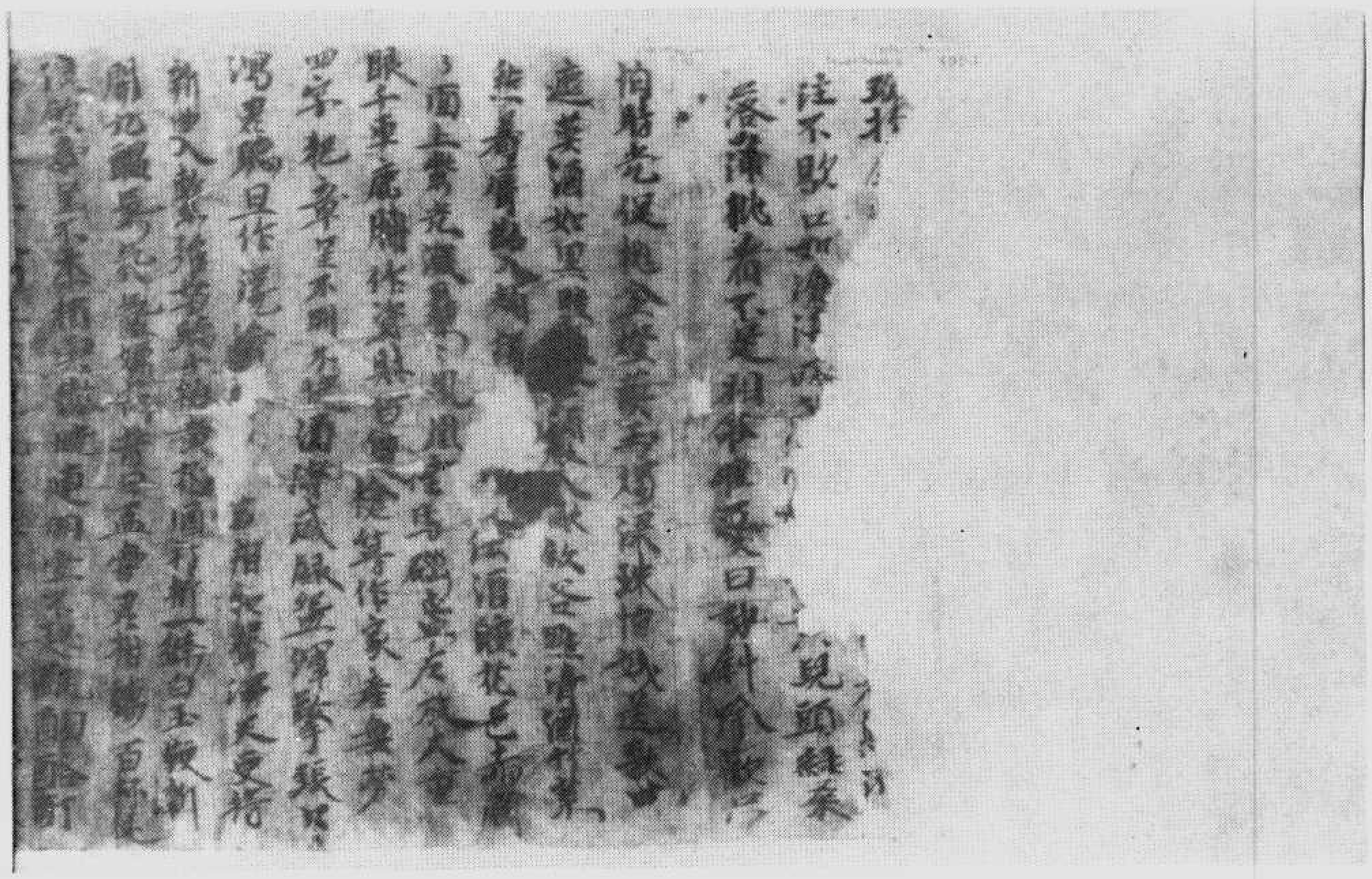
▼伯四九九一號　背　　面　　曼陀羅



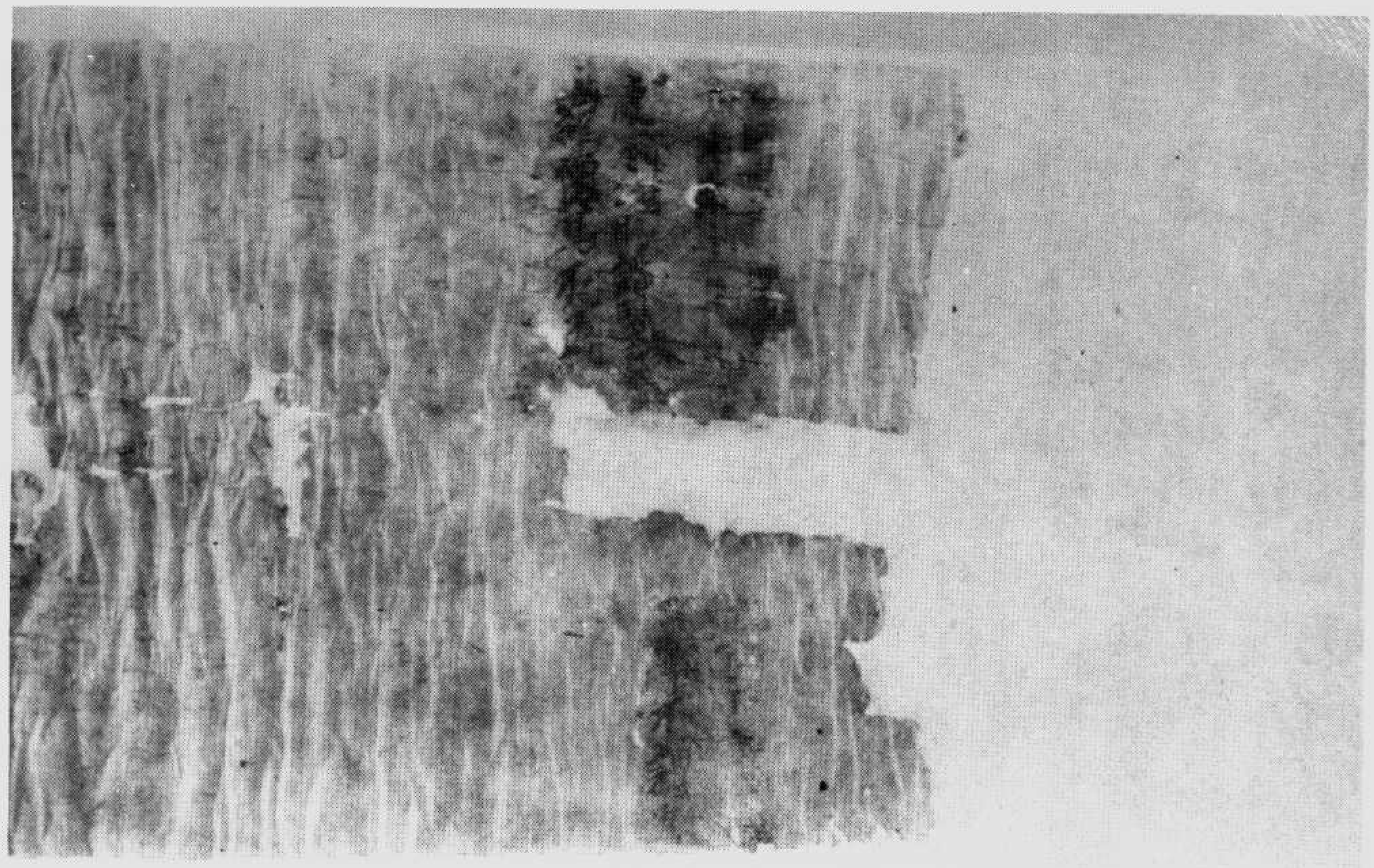


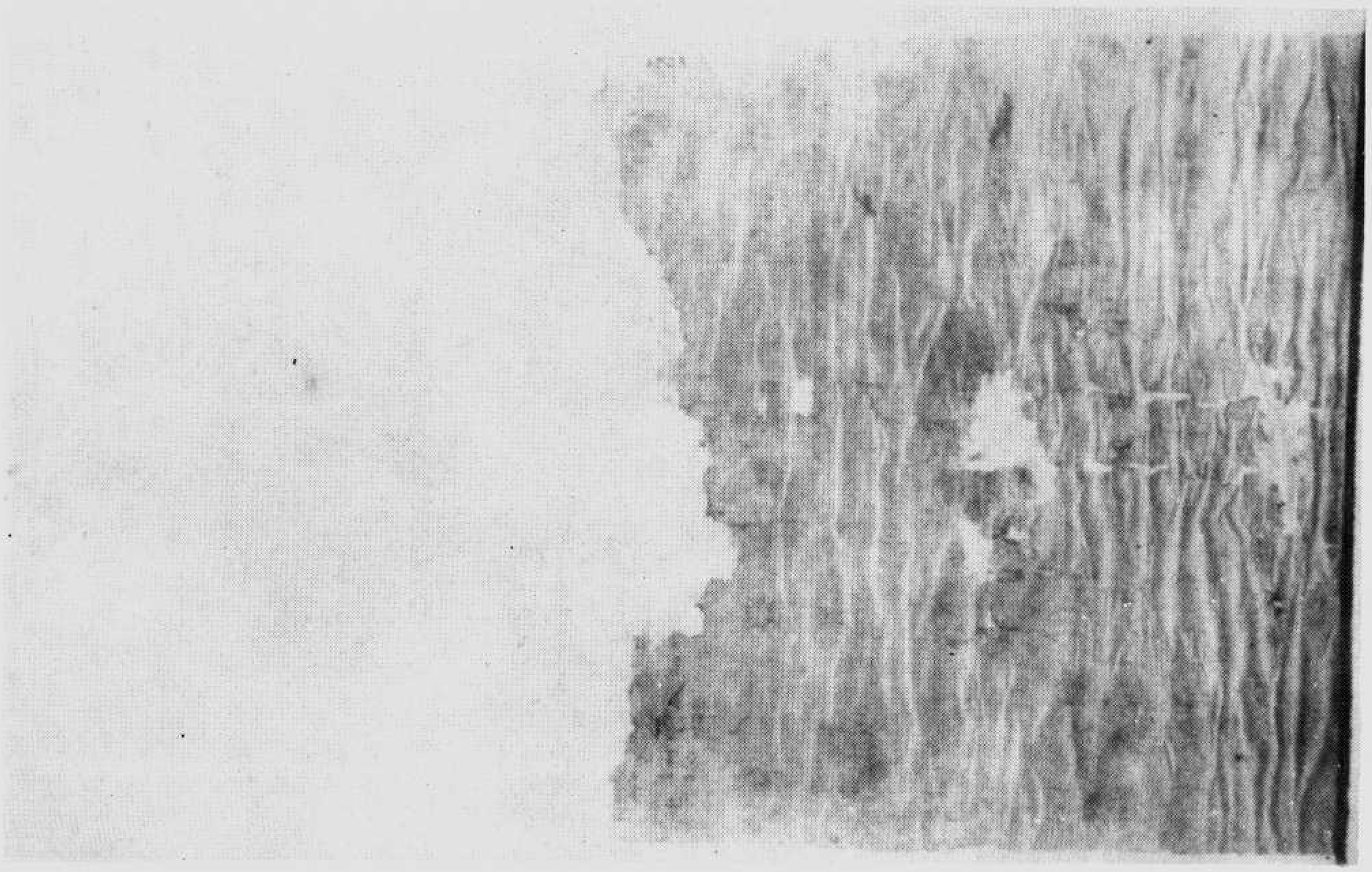
伯四九九二號　人名單、范再晟狀





伯四九九三號　七言詩一首

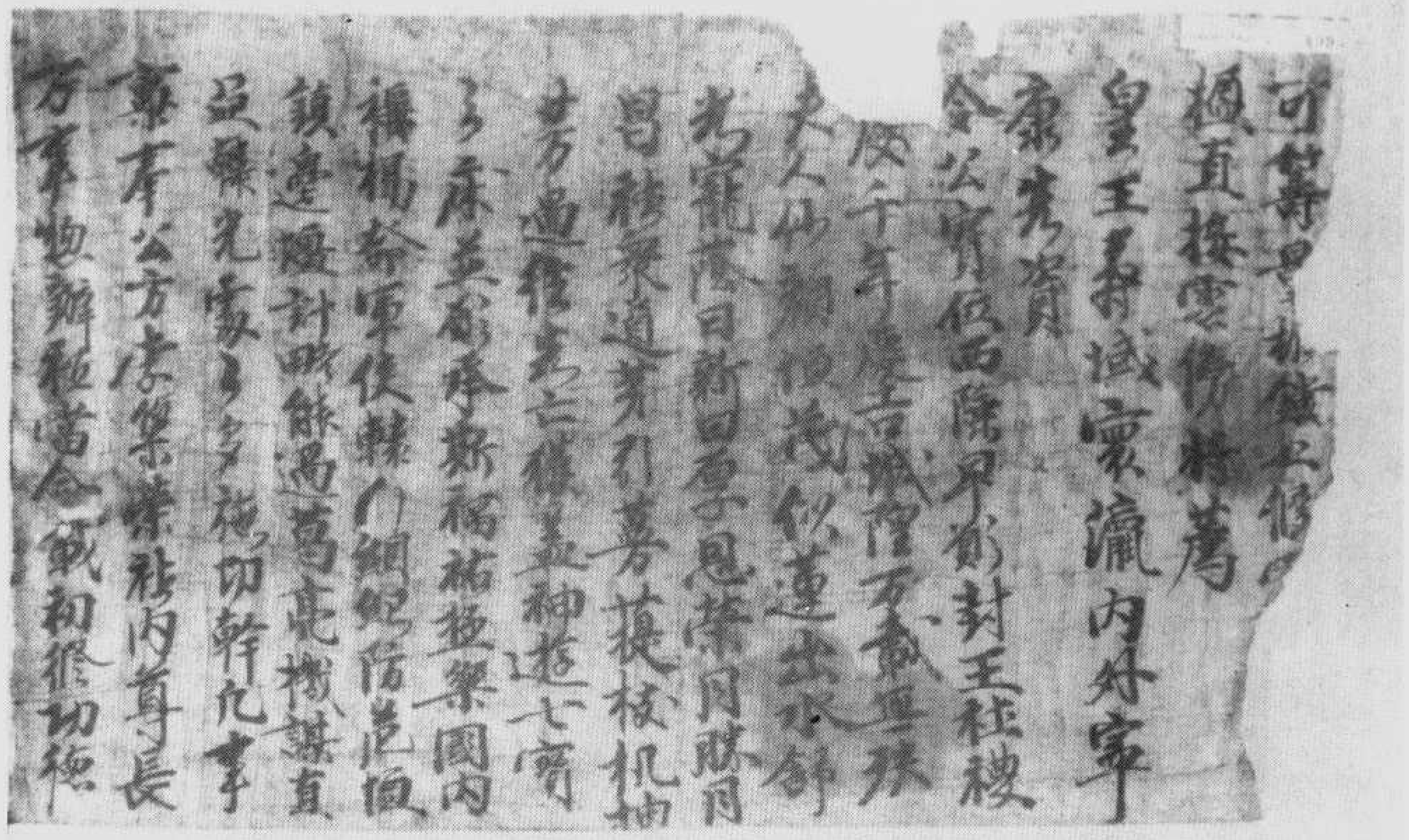




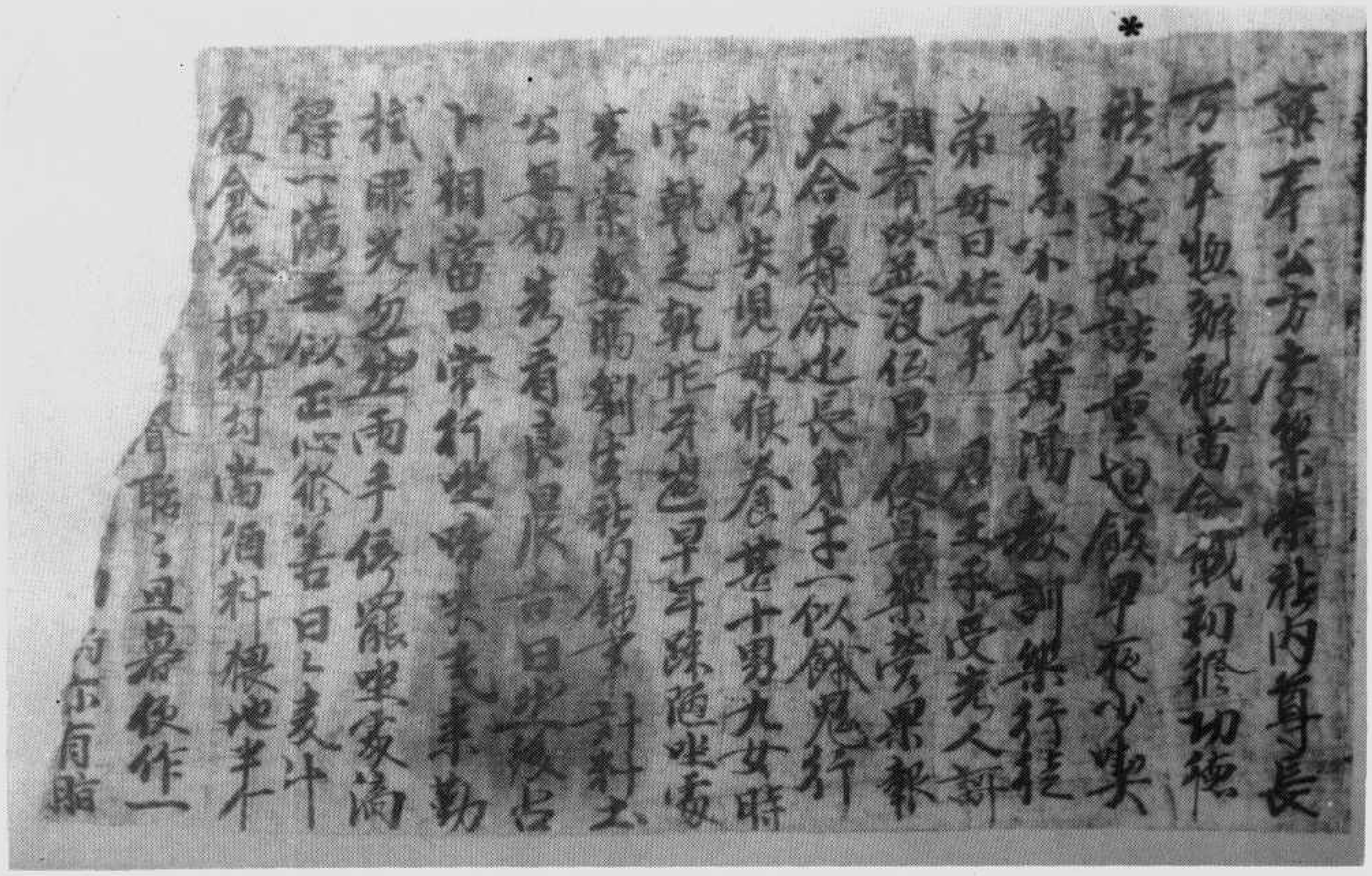
伯四九九四號　毛詩箋杕杜、魚麗、鹿鳴之什

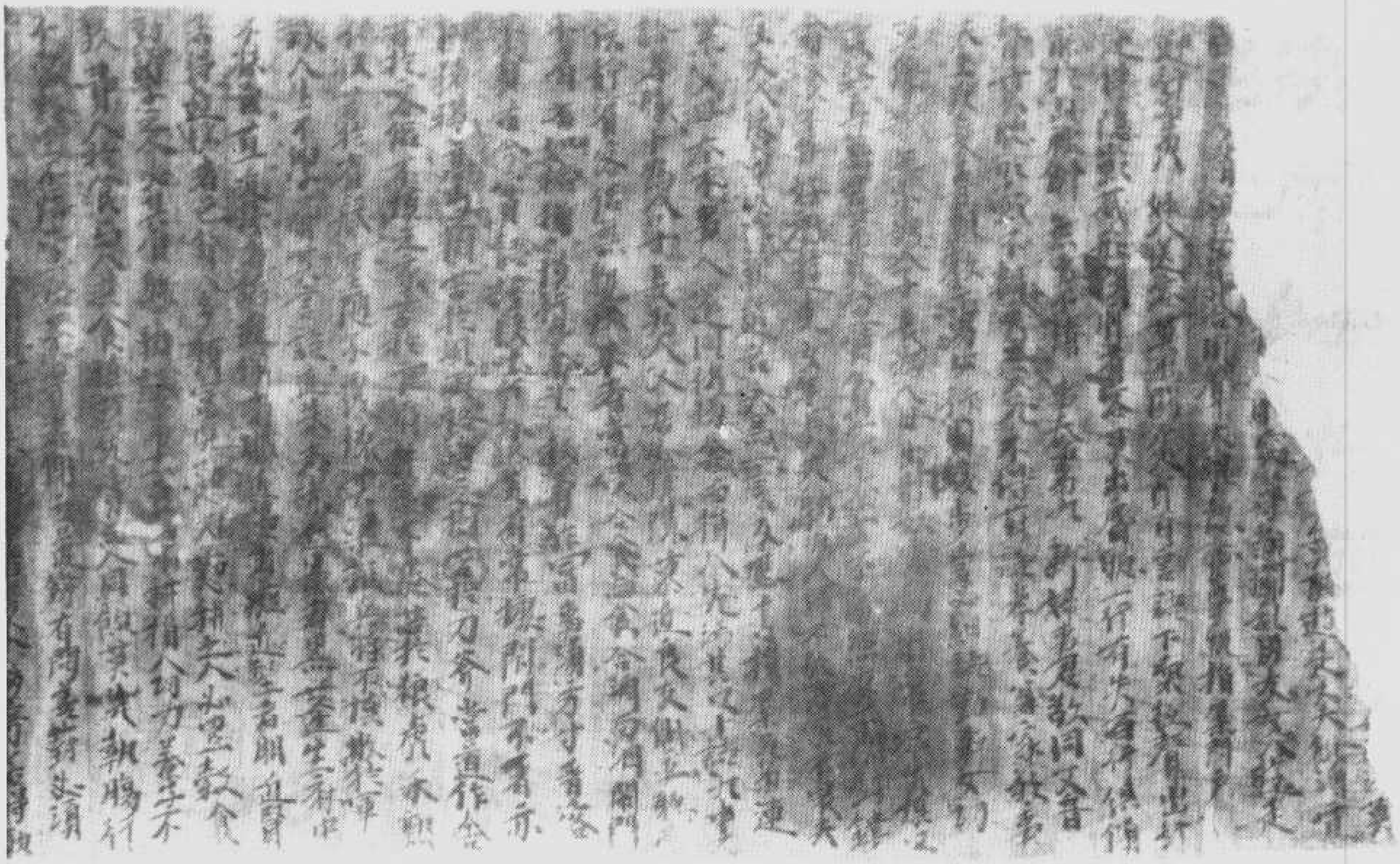
▼伯四九九四號　背　面　諸雜記字

▼伯四九九四號　背　面　王昭君

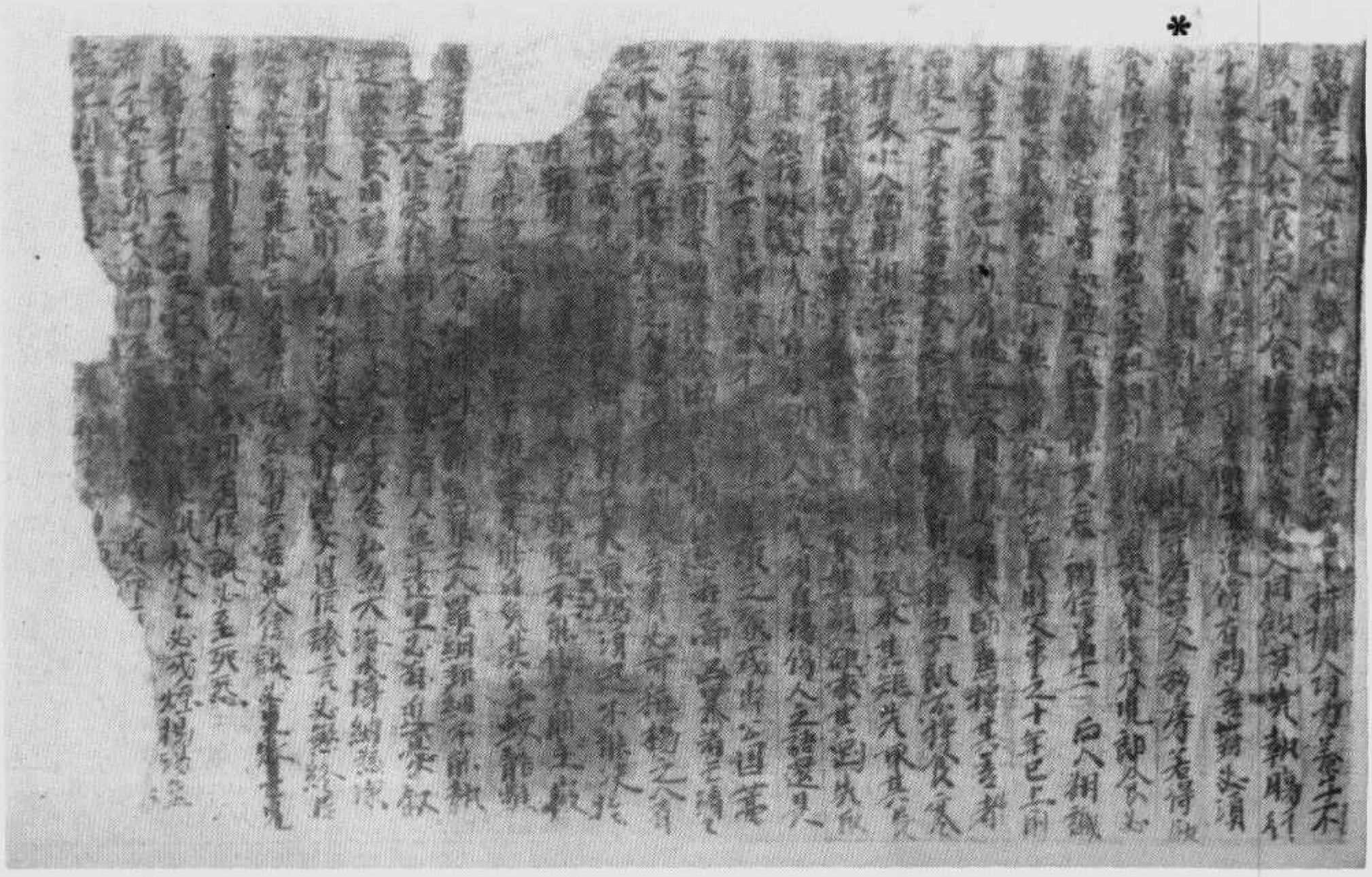


（大放淺深附）偉郎兒　號五九九四伯





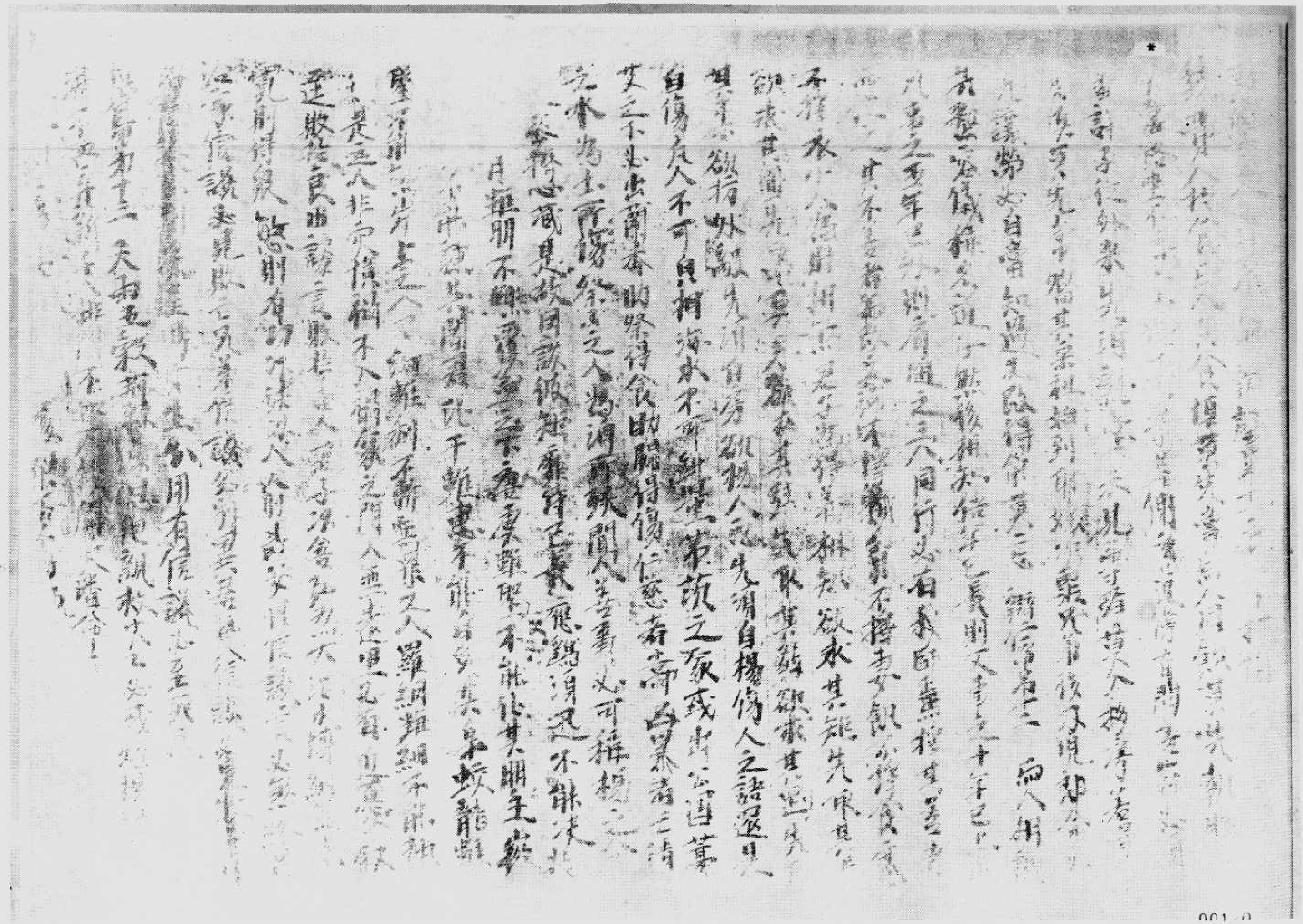
（大放淺深附）三十第章章行慎至八第事行迎書類小　面　　背　號五九九四伯

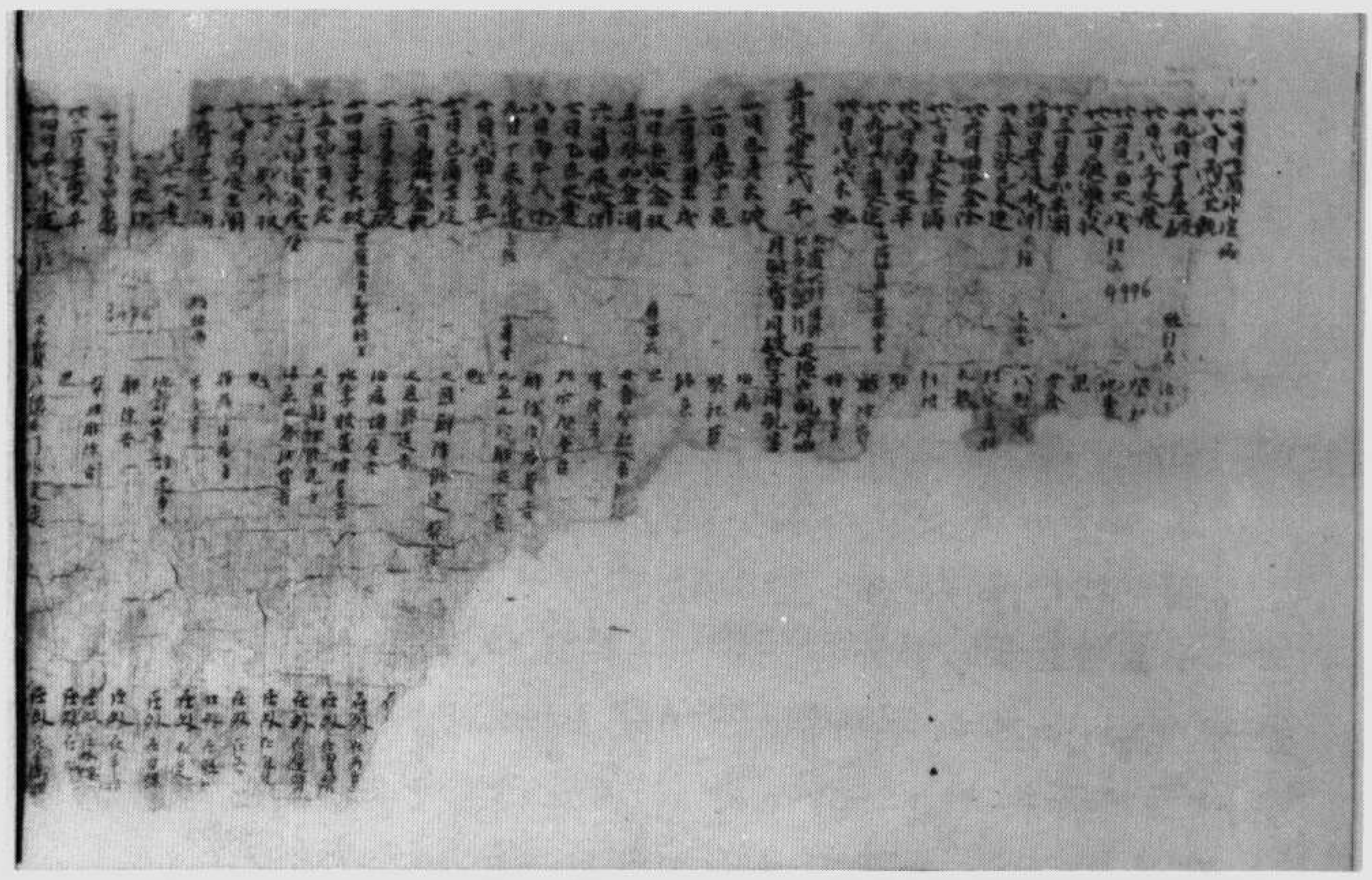


可書日 勅錄上修

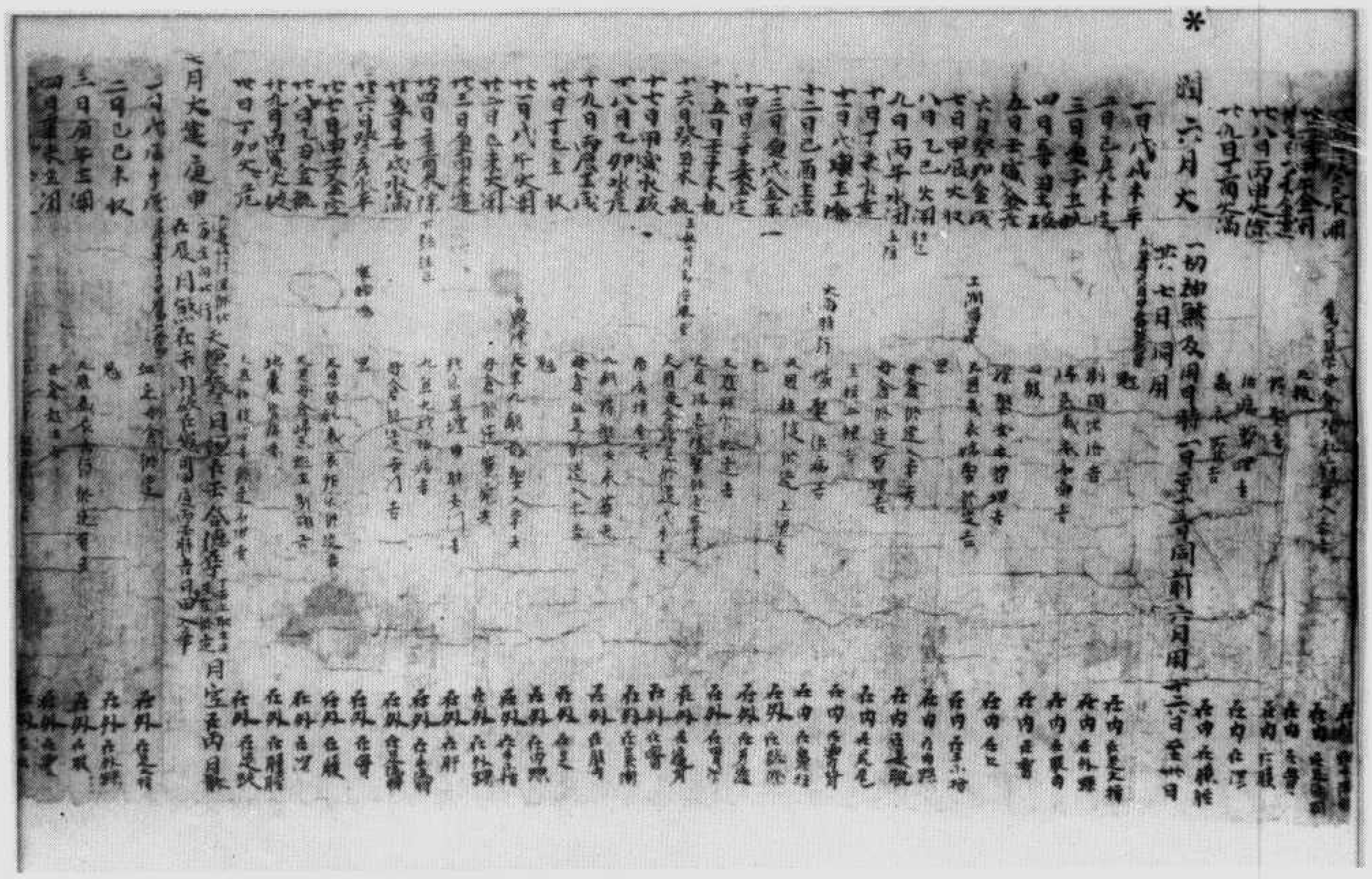
擒貢接雲傳將萬
皇王壽域寰瀛內外寧
康光資
金公寶位西陳早彰封王祉禩
度千年慶吉城隍万載無殊
夫人仙顏恒茂似蓮出水舒
光寵蔭日新回厚恩榮月勝月
曷祐衆道茅引蕚蕤棲枝机
世方過往去亡穢蓋神趨七寶
多麻並彰承斯福祐極樂國內
稱揚參軍使轄門綱紀防邊徼
鎮臺邊壘計略能過葛亮機謀有
品轄光榮多施功幹凡事
兼奉公方事業榮祉內尊長
方事恩辦祖當合戰初修功德

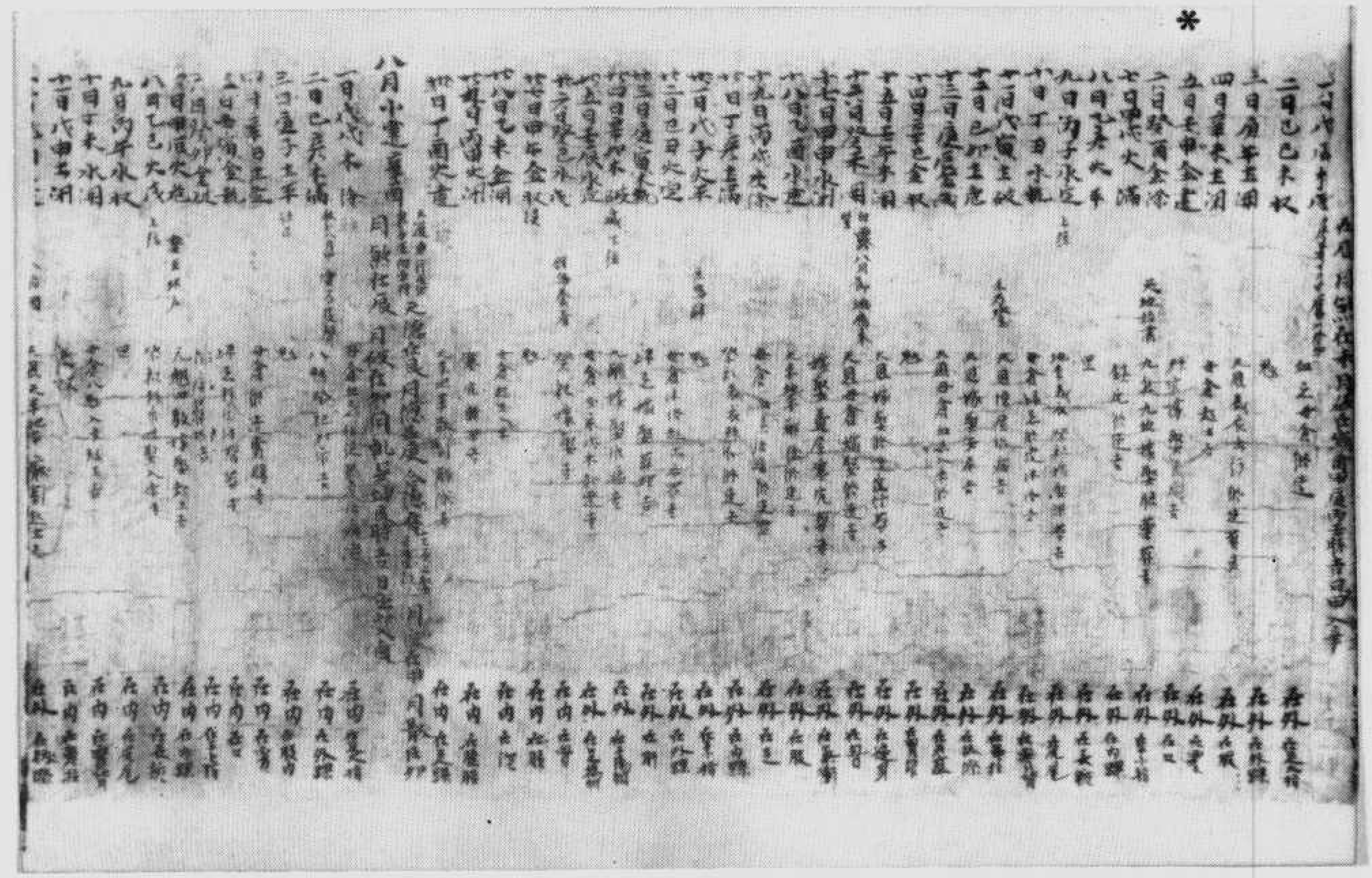
稟彥公方彥樂樂祿內尊長
万事物辦祖當今戰初從切德
祿人說好讀書重也飯早夜少喫
都未不飲黃湯教訓樂行徒
弟每日作事　周王承受先人訓
調養吹並沒伍昂俊昌樂芸果報
必合壽命也長身子一似餓鬼行
步似失見母狼養甚十男九女時
常乾走乾花牙也早年踈酒吸煙
先素魯膚劉生祿內錢米計料十
公無妨先看良晨吉日出後占
卜相當日常行坐時喫毛素勤
抵眼光勿迷兩手傷罷吸煙高
得一滿壬似正心修善日日麥斗
盡金谷押衙刻當酒料根地半斗
自聽之旦暮俊作一
內不有時

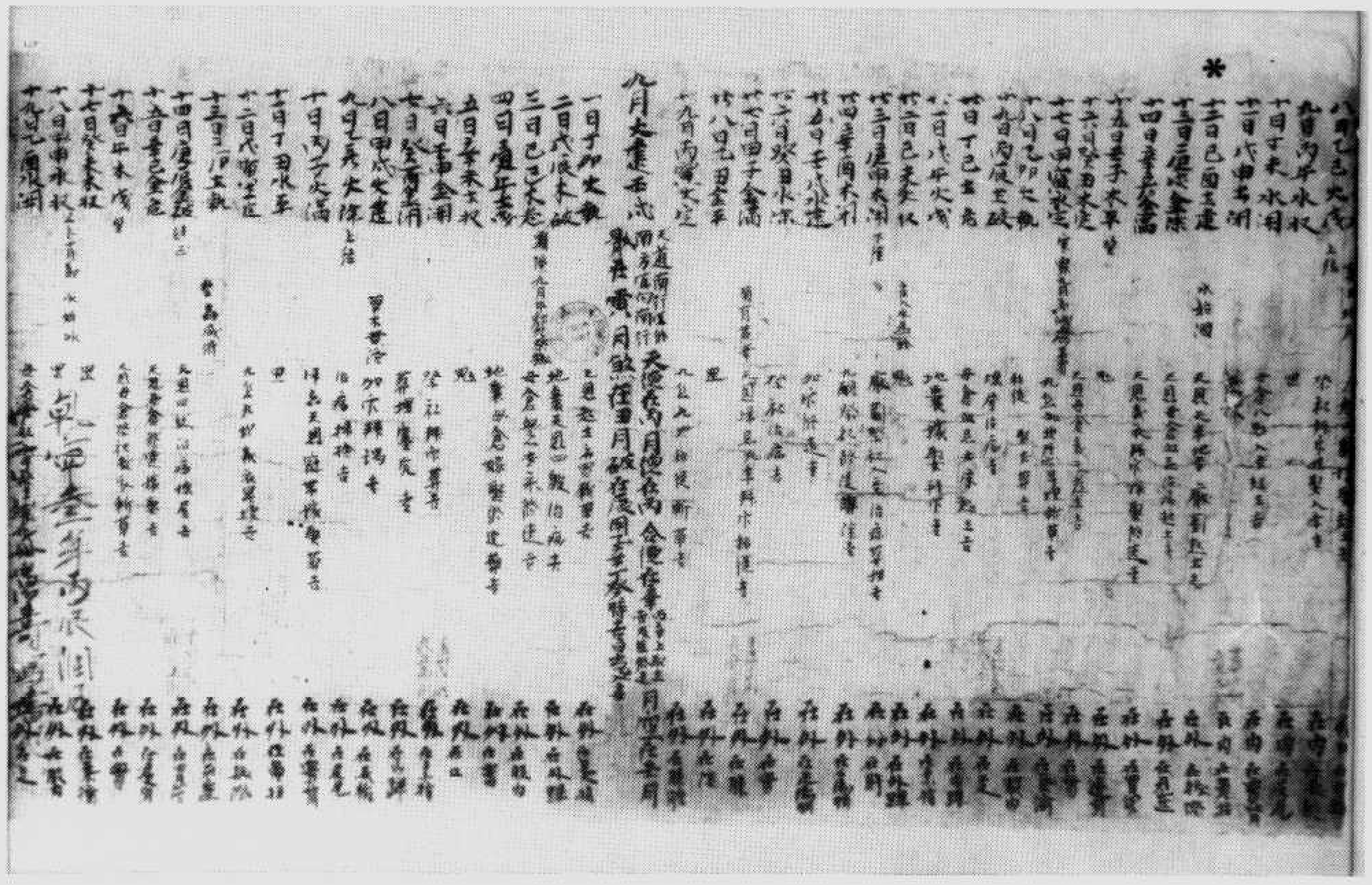


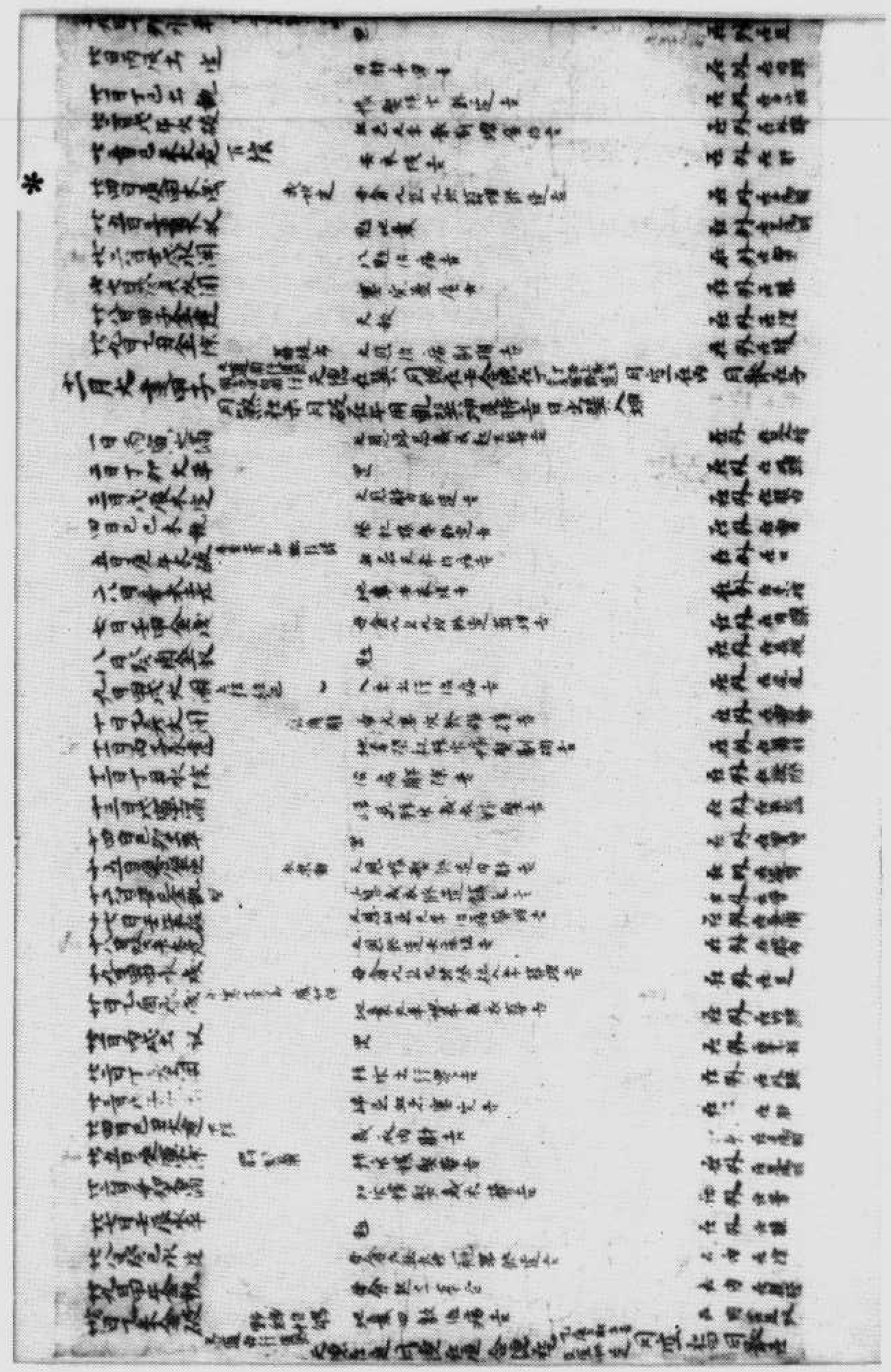


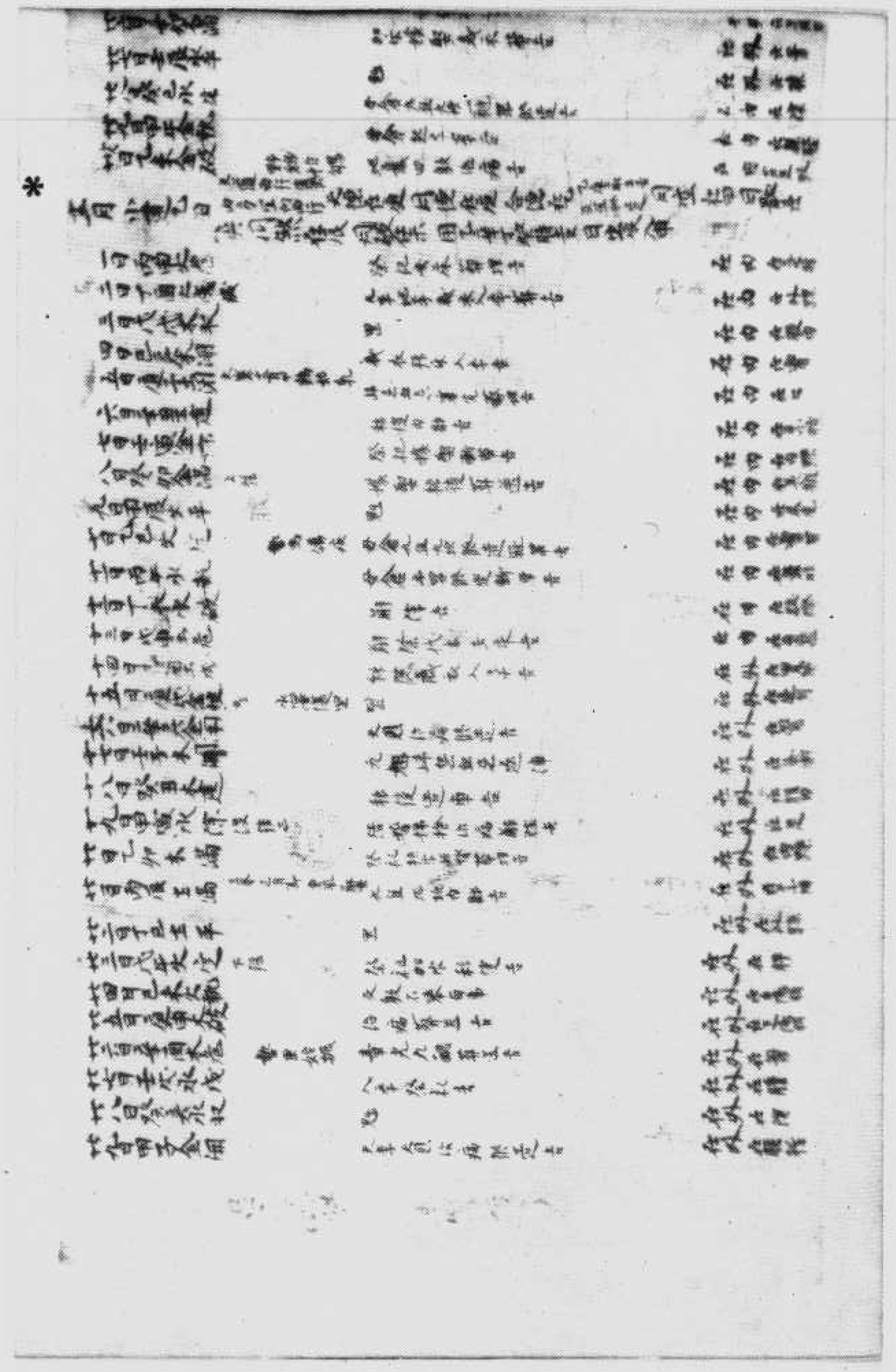
（法卜占宮物失附）日曆殘　號六九九四伯

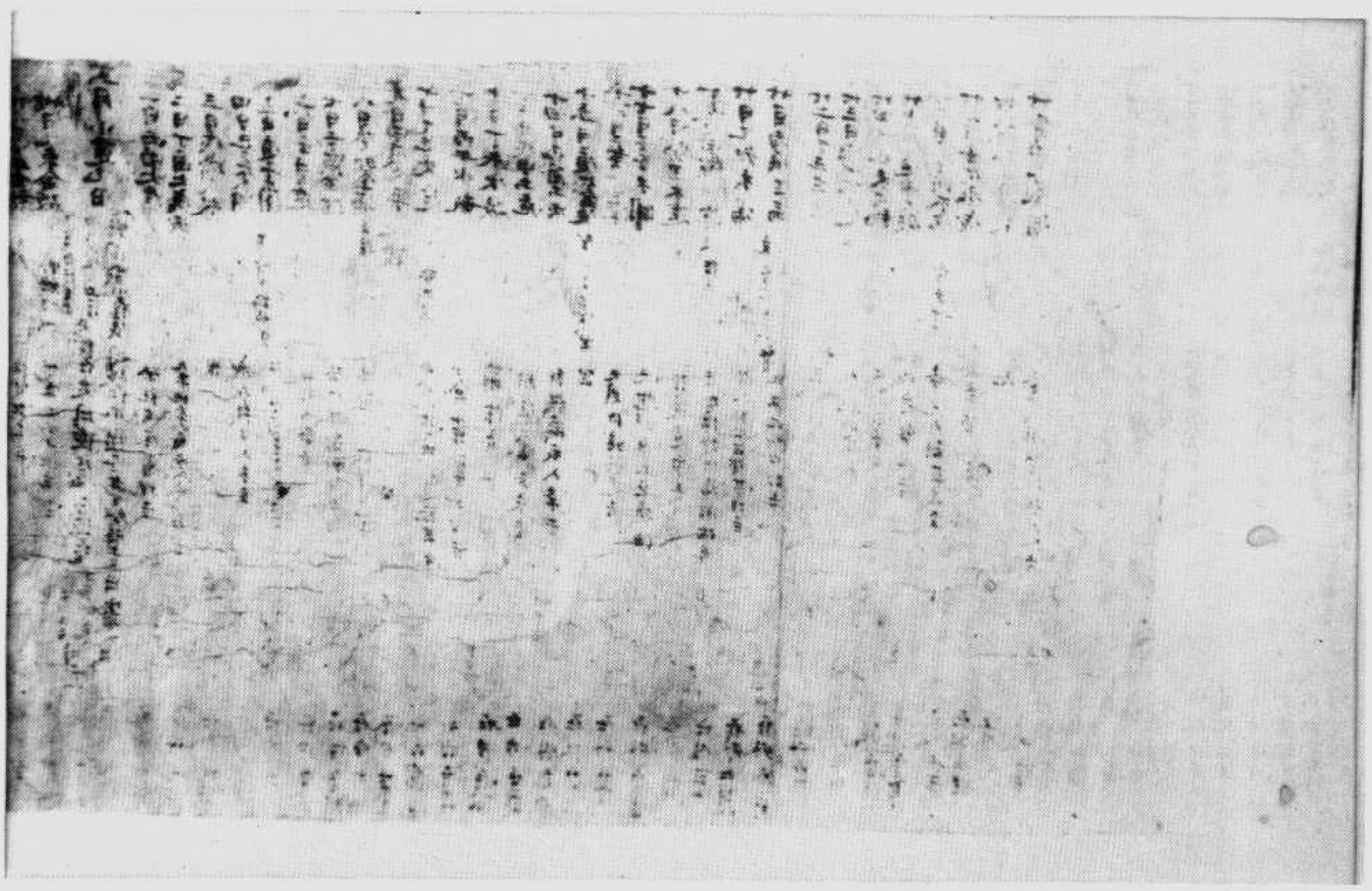


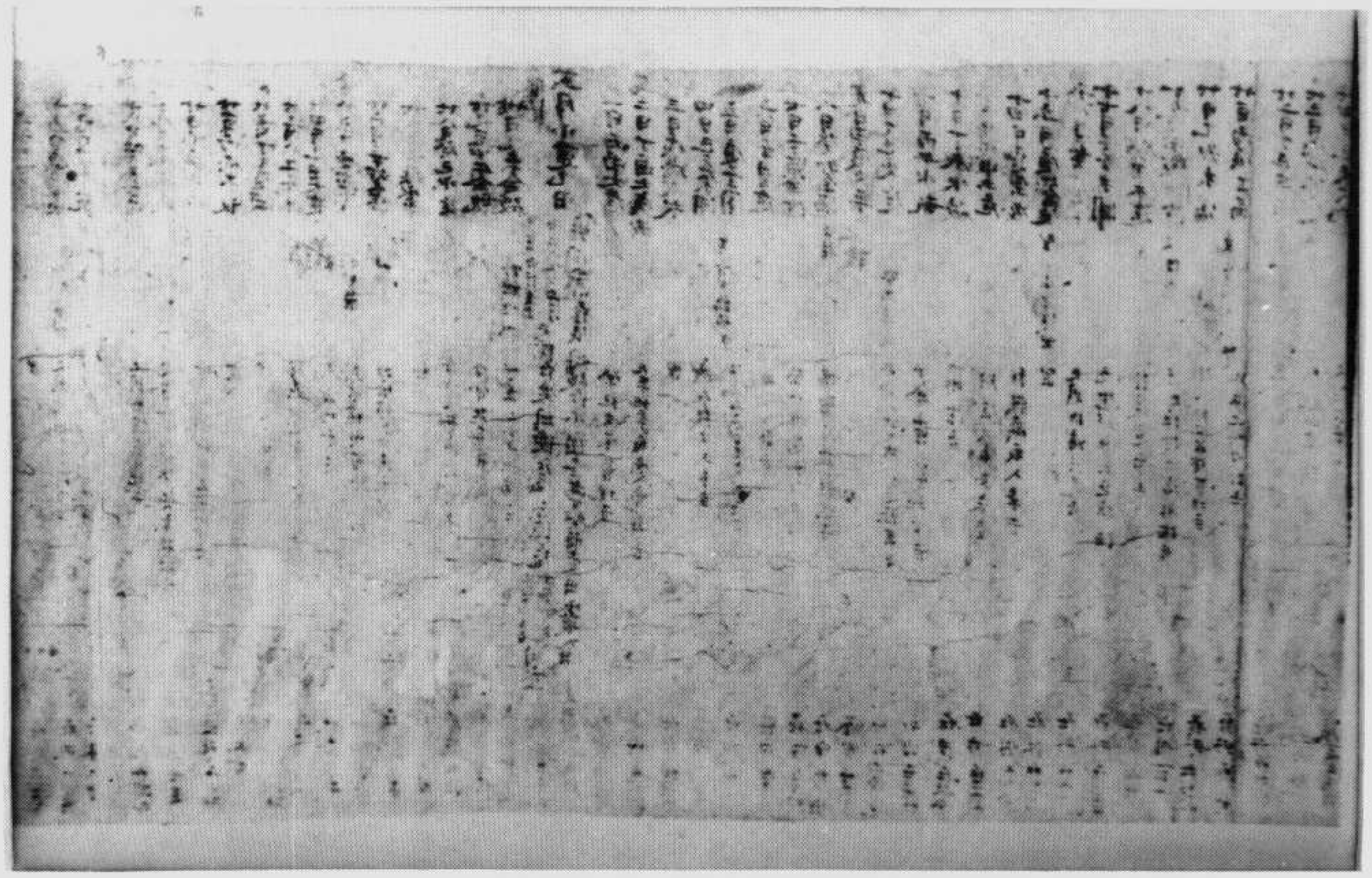


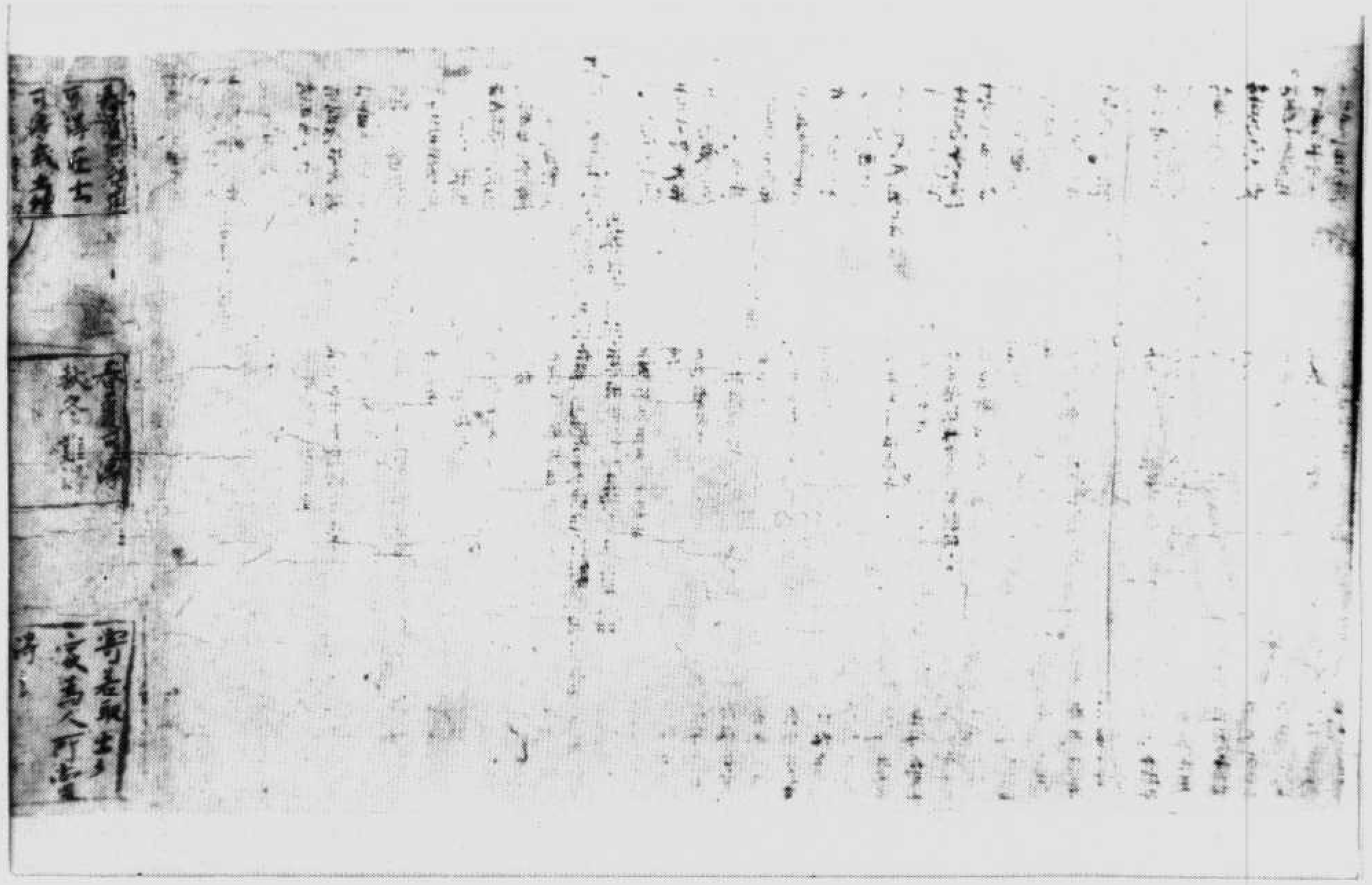


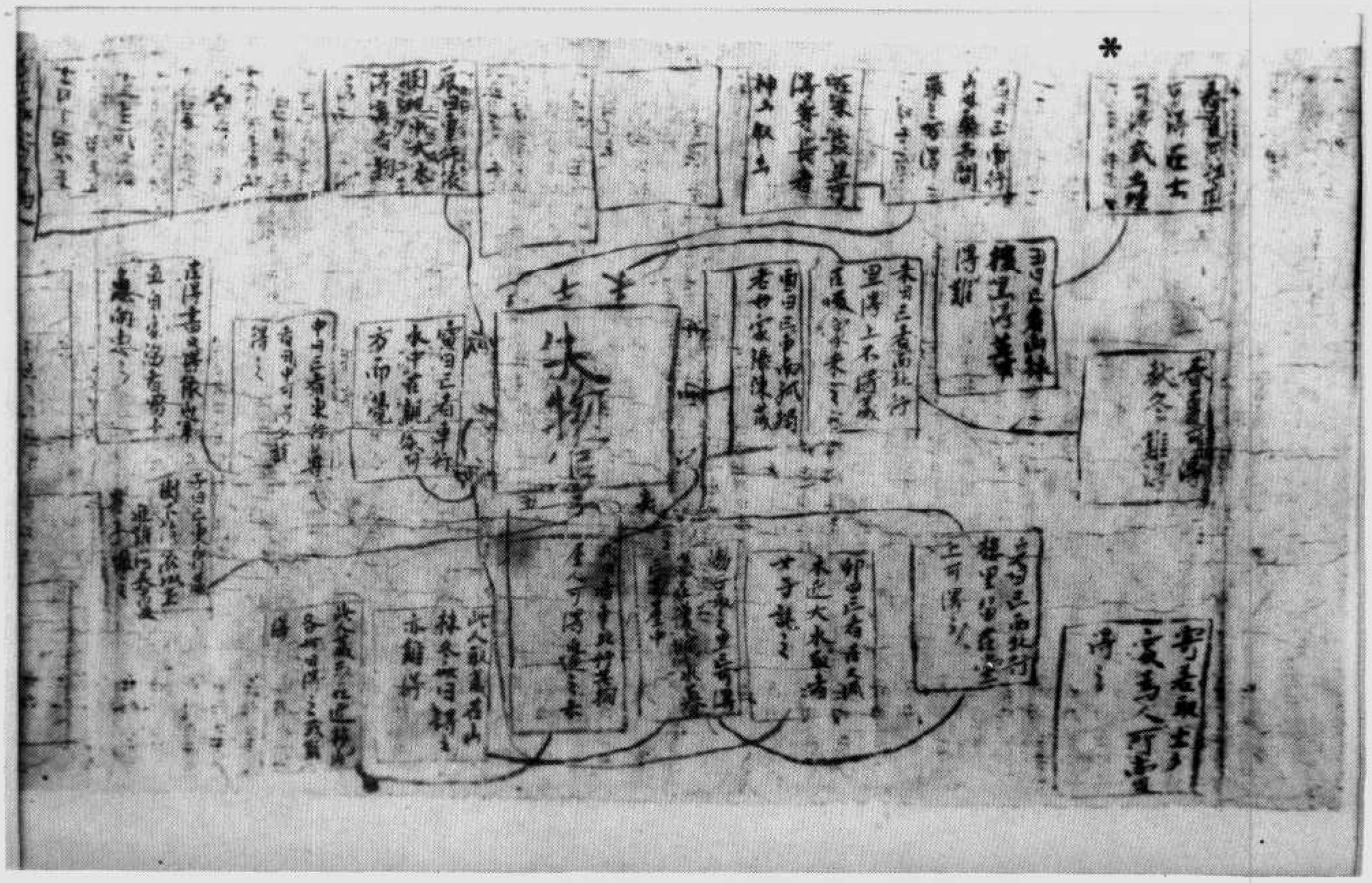


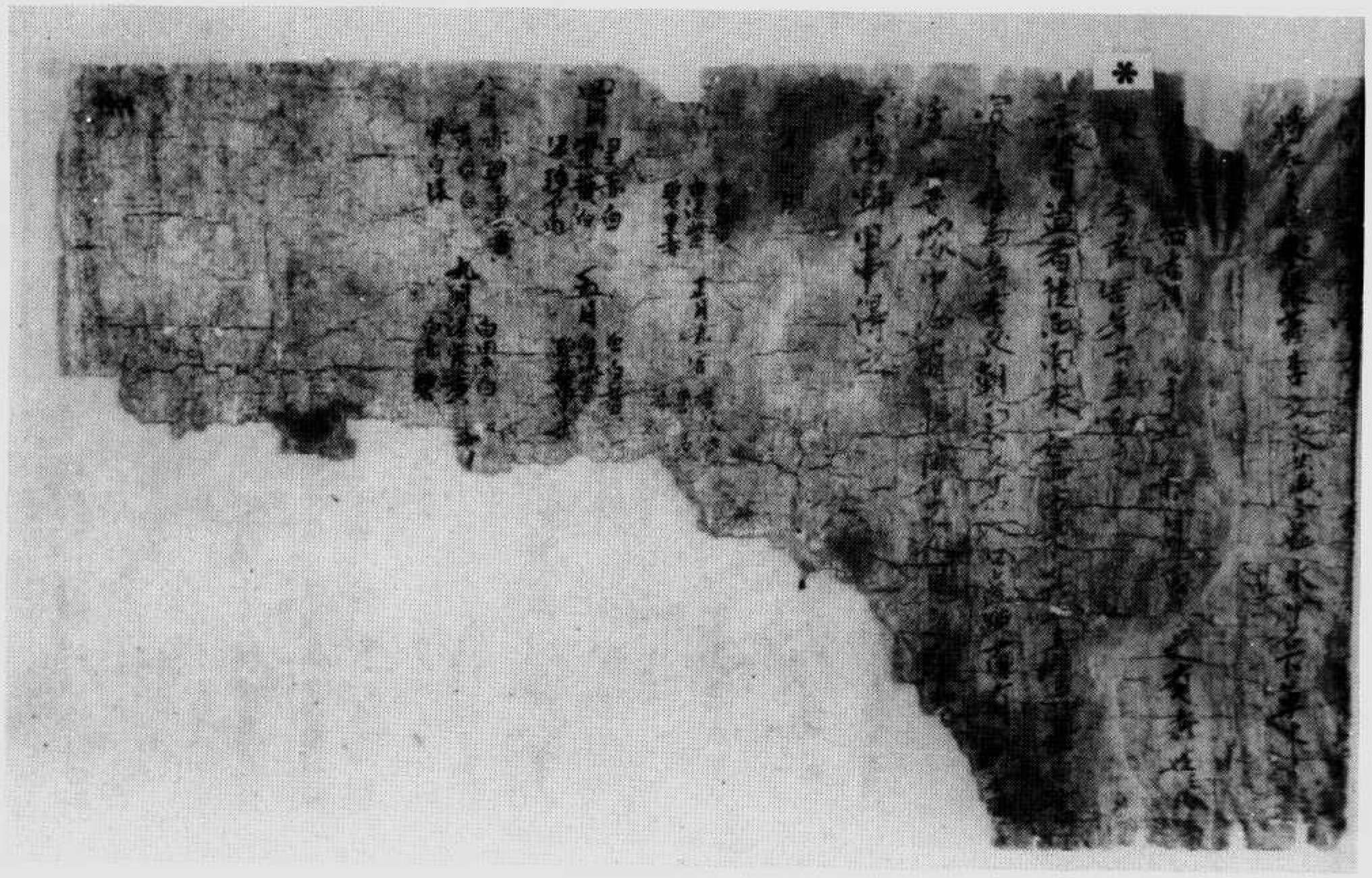




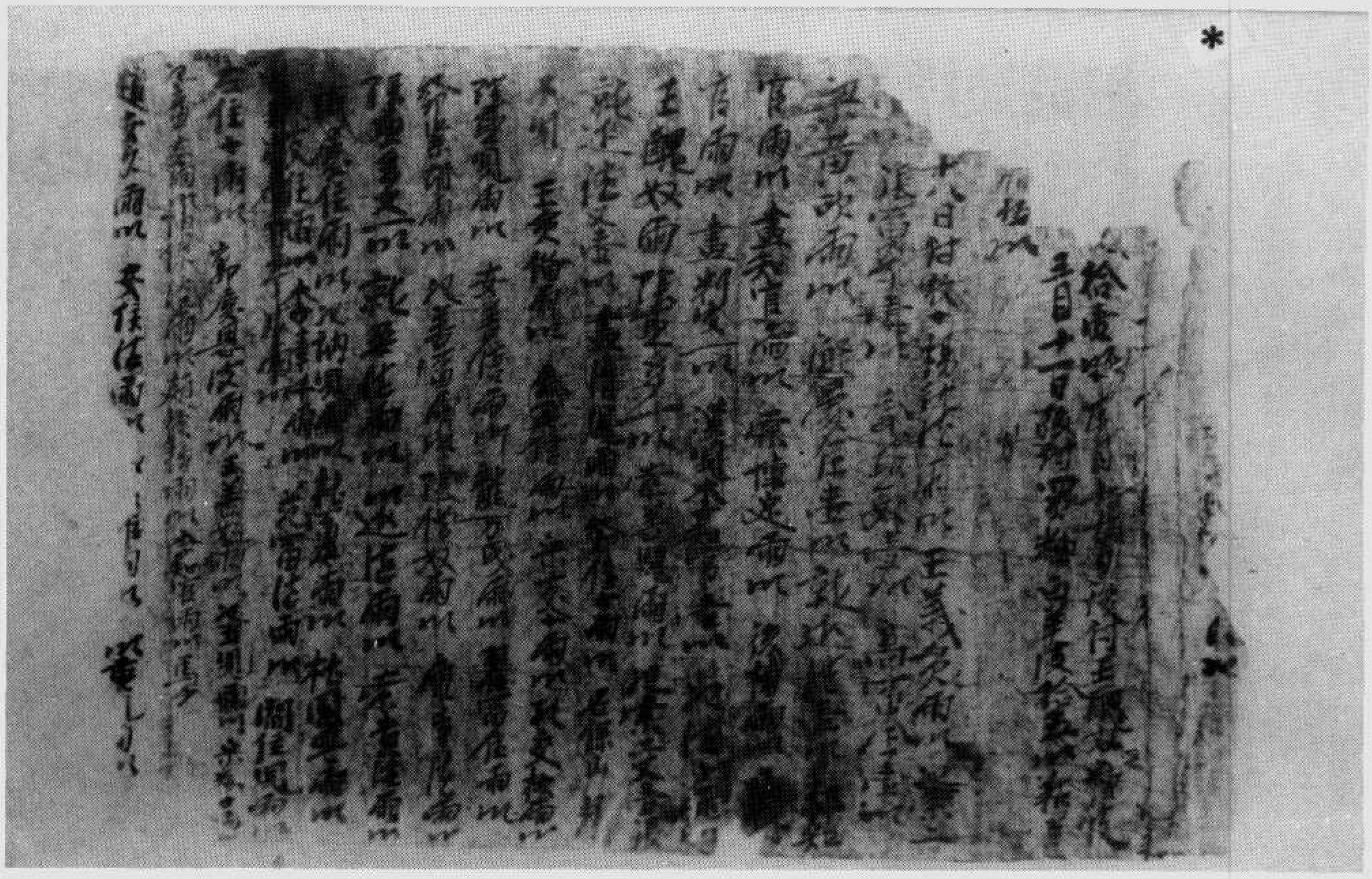






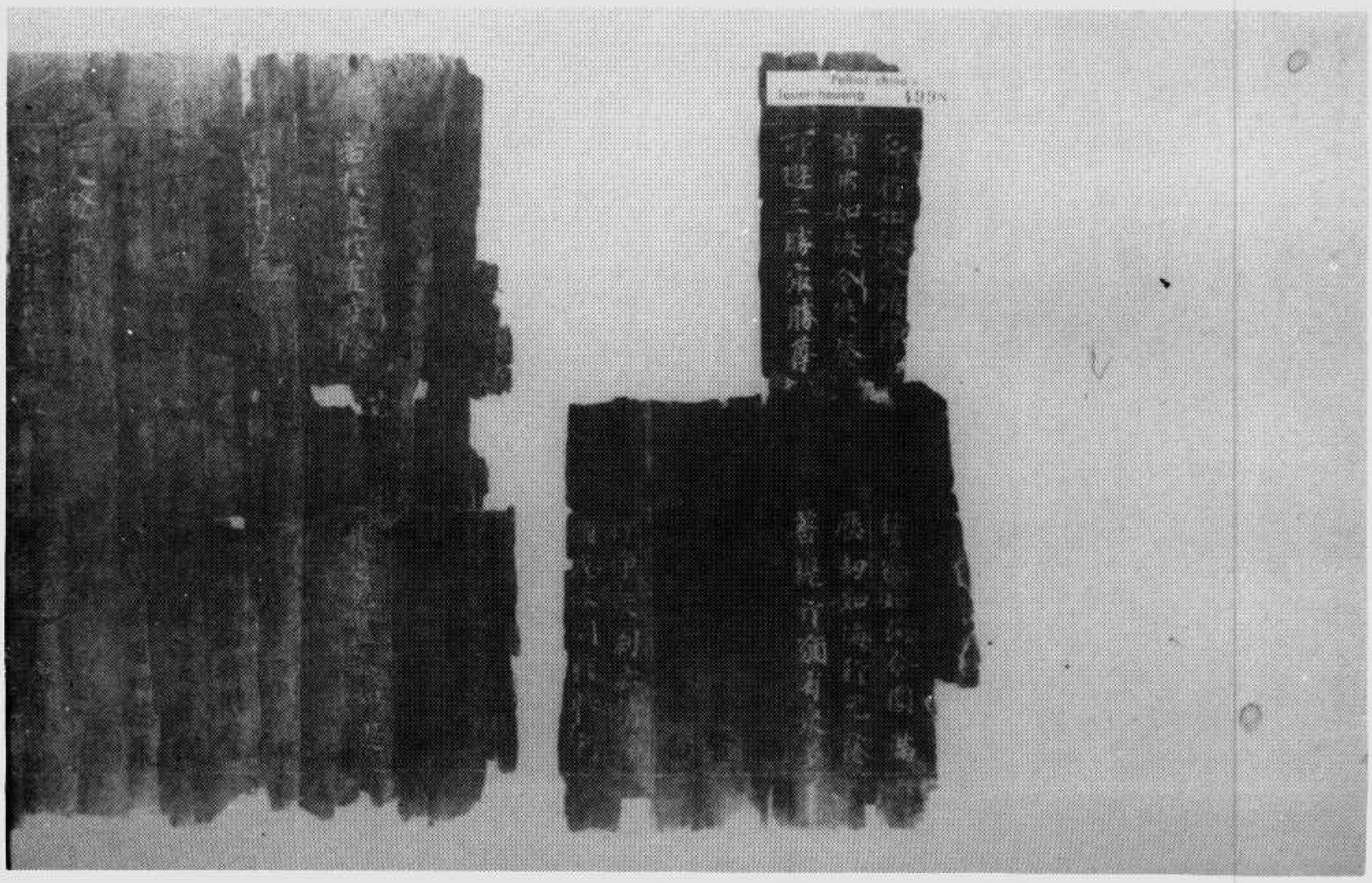


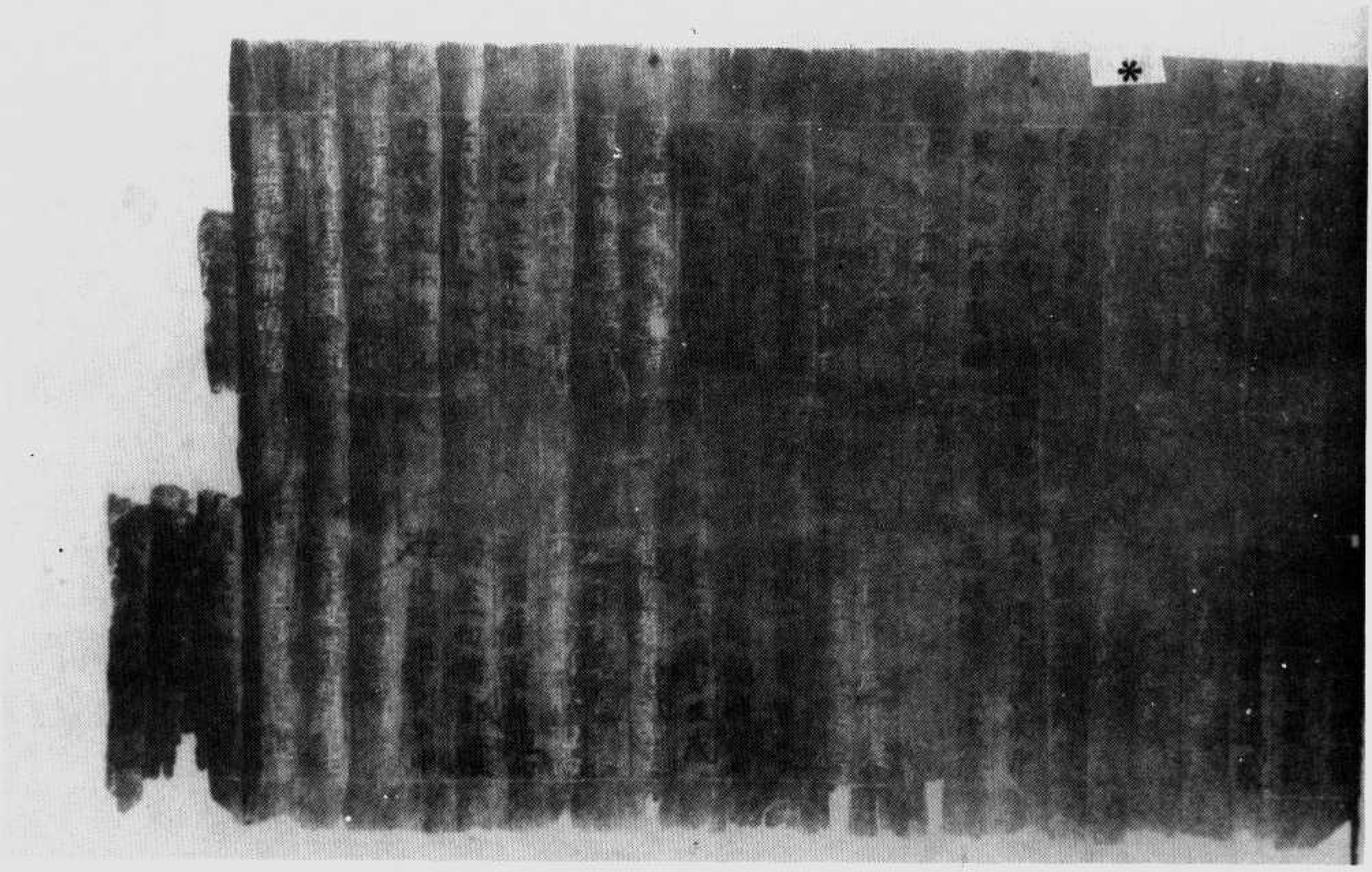
▼伯四九九七號　書狀文範

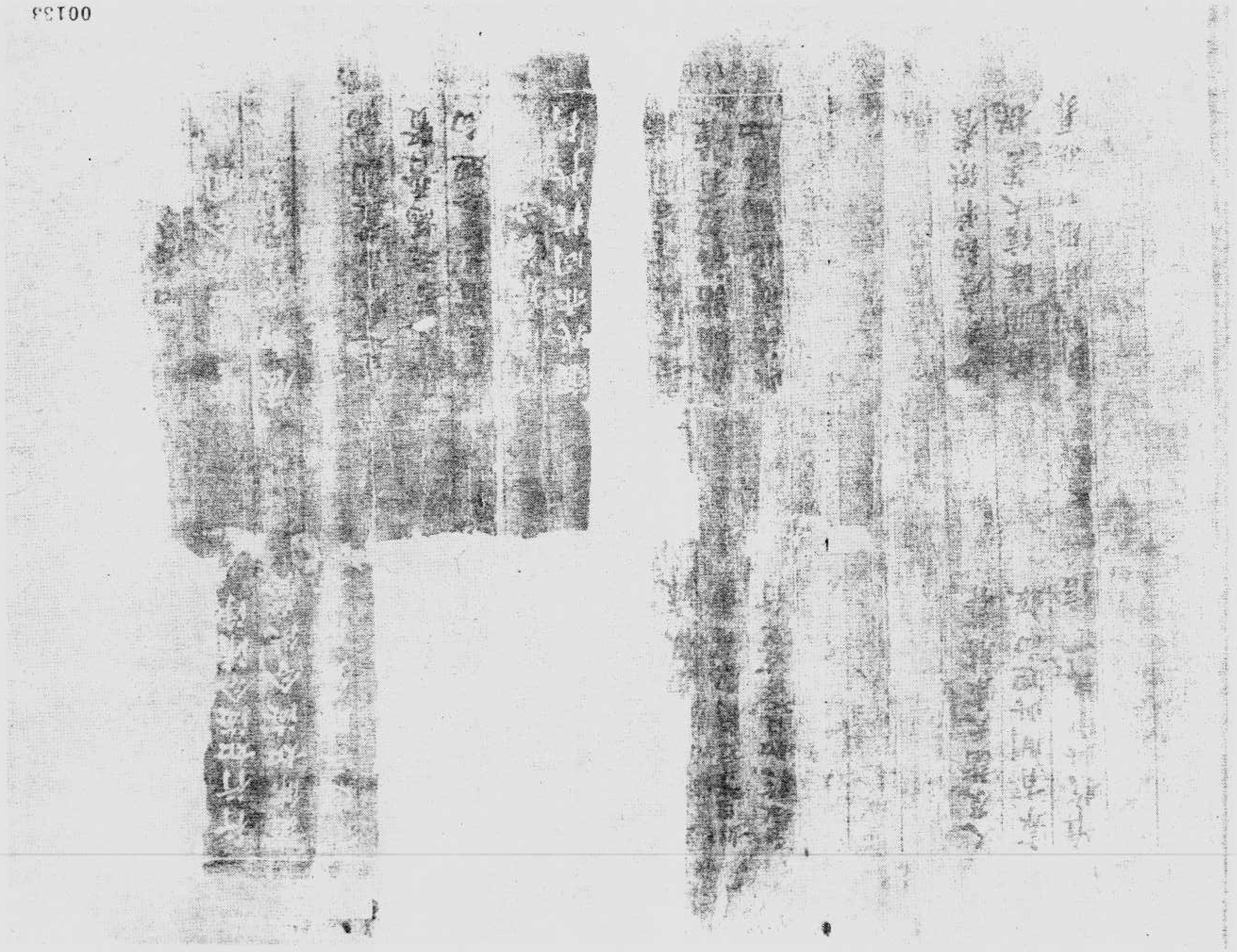


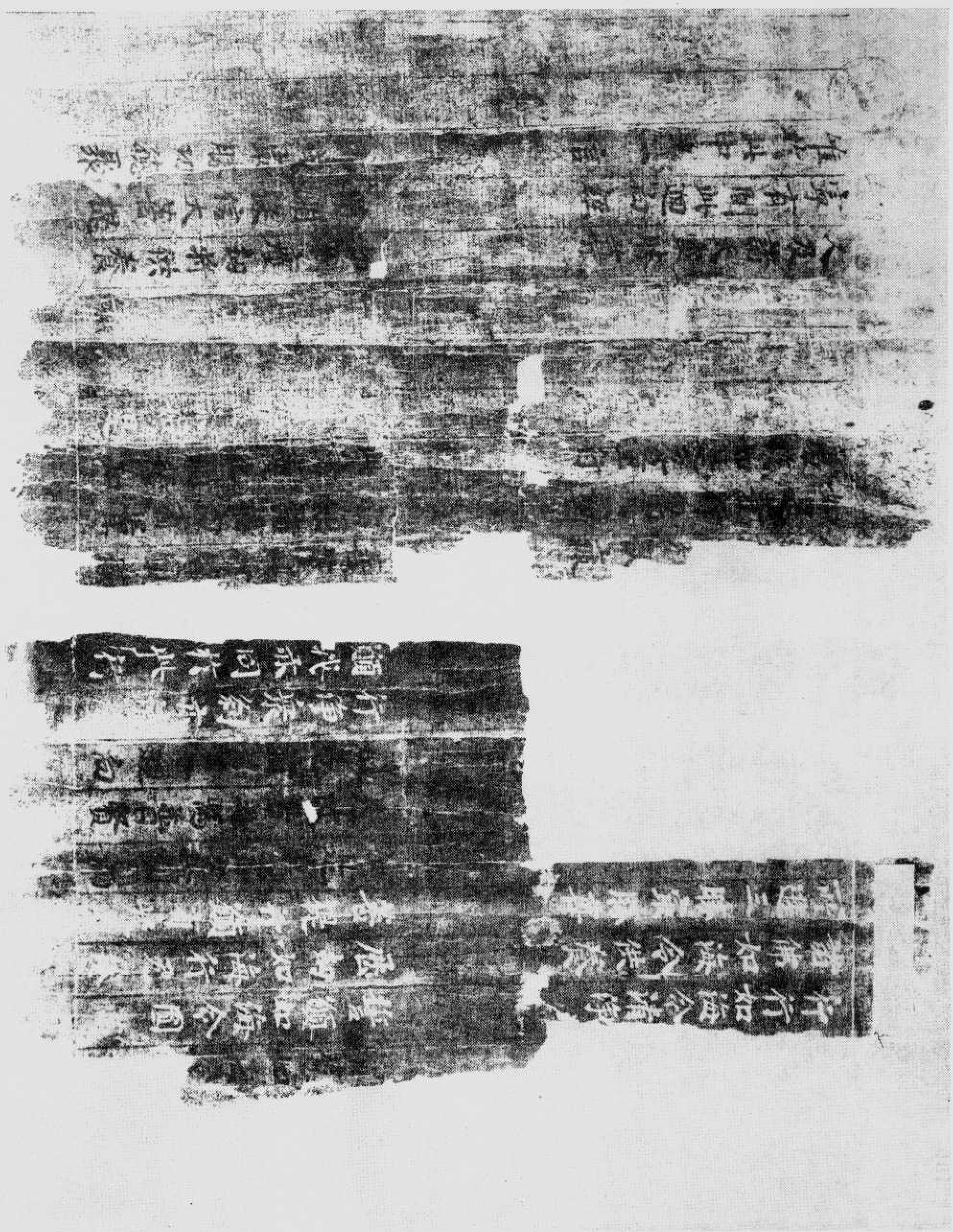
賬殘物付　面　　背　號七九九四伯

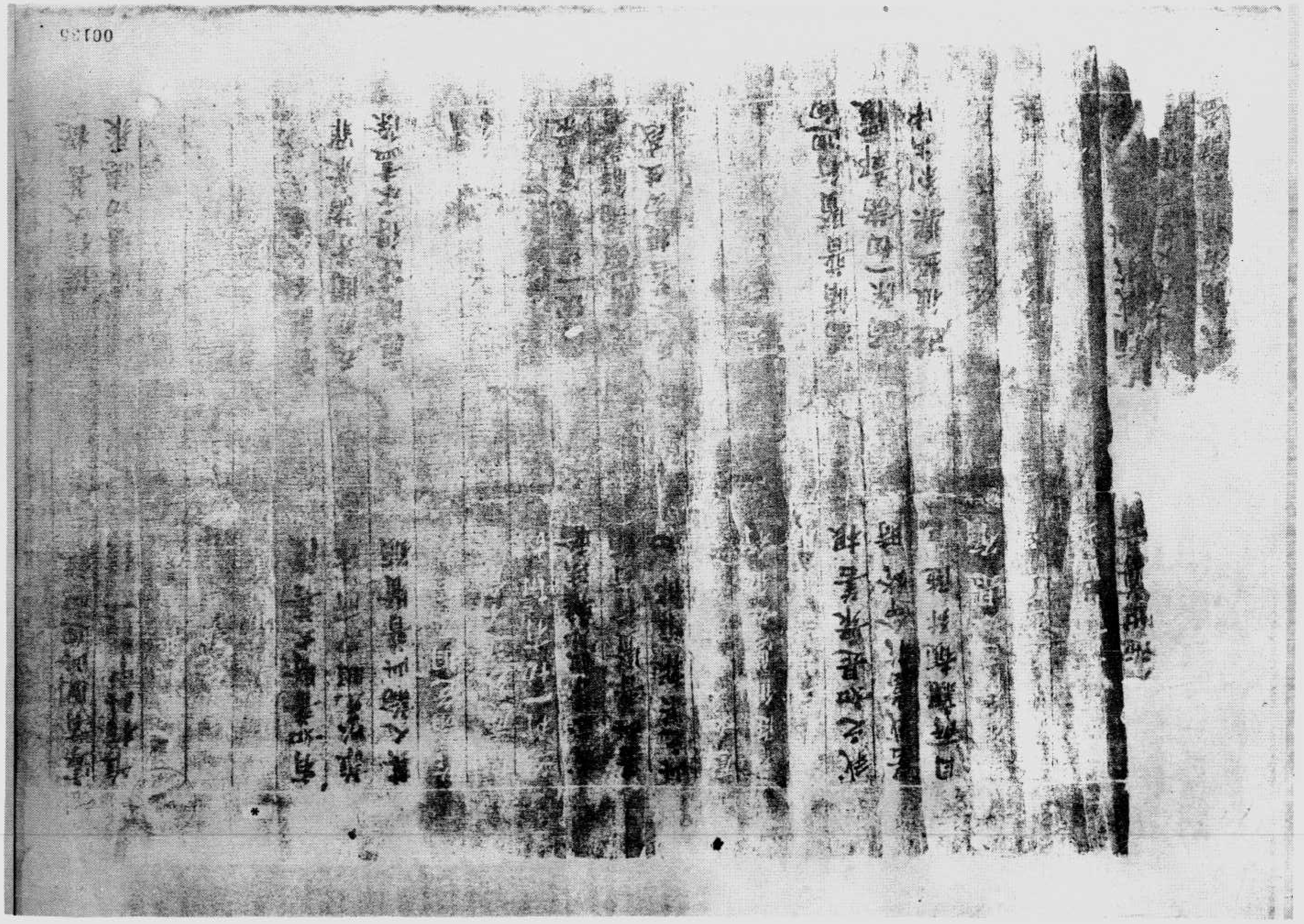
▼伯四九九八號　普賢菩薩行願王經（附淺深大放）

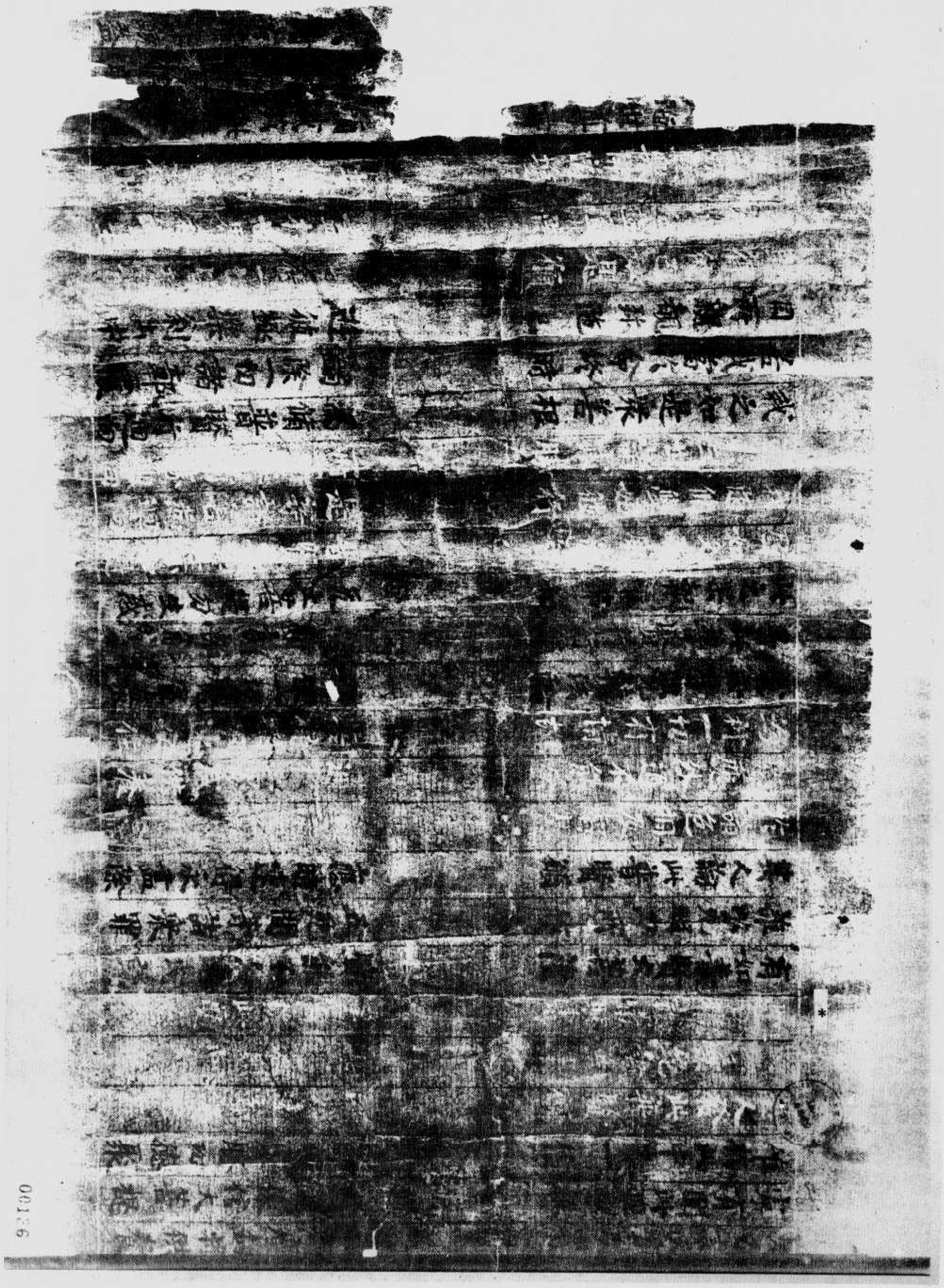


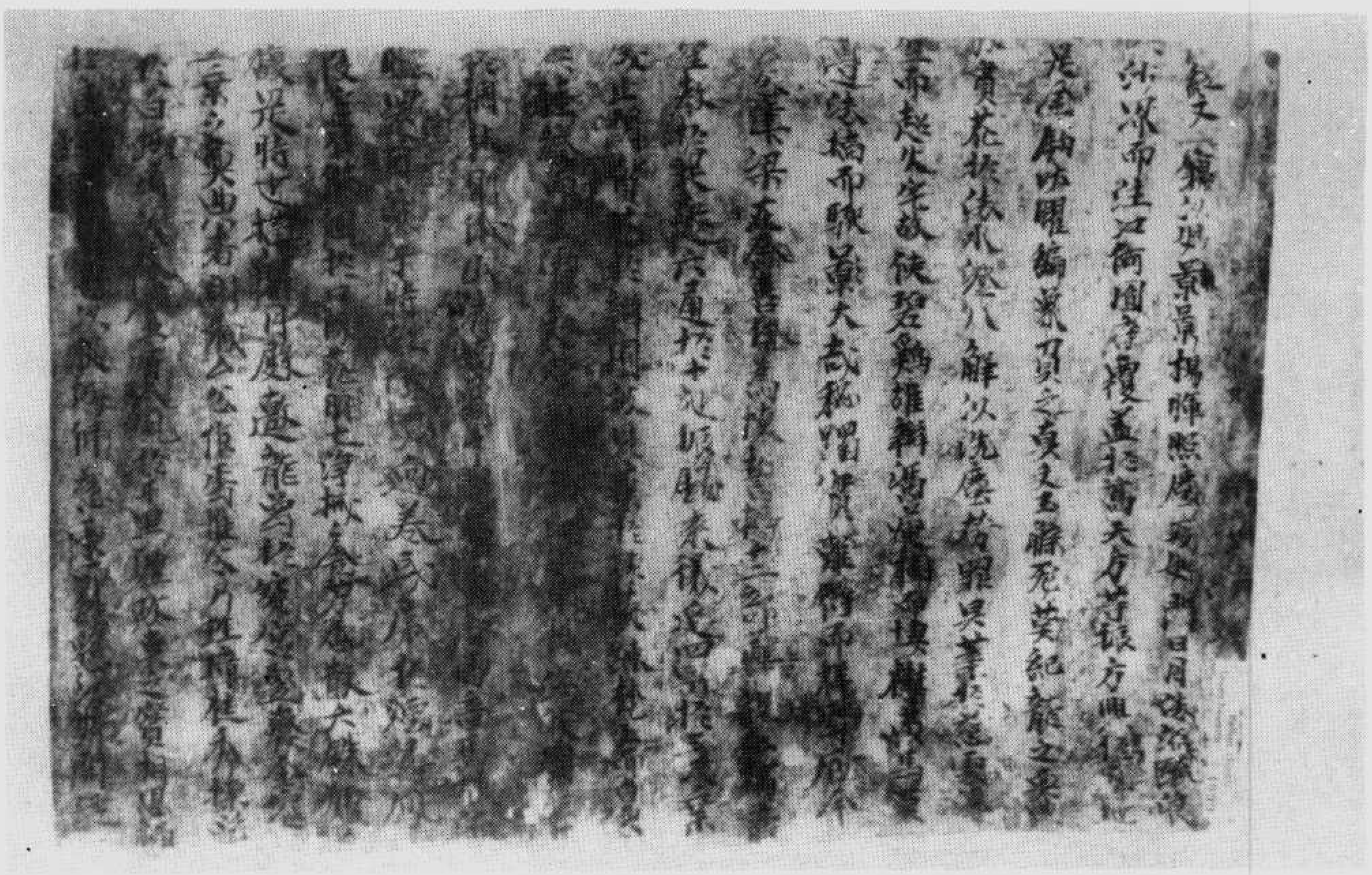






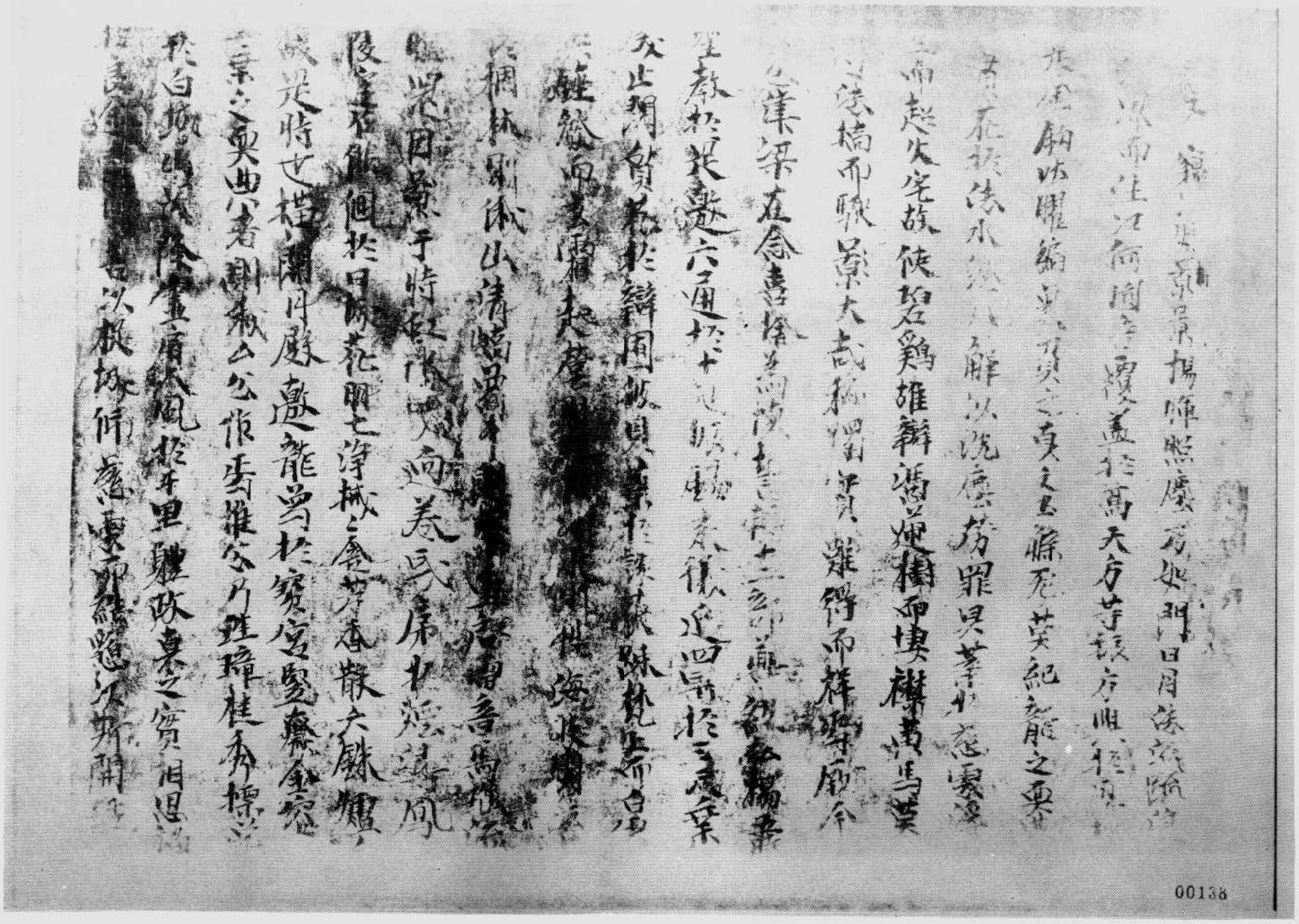






（大放淺深附）文經轉　號九九九四伯

*



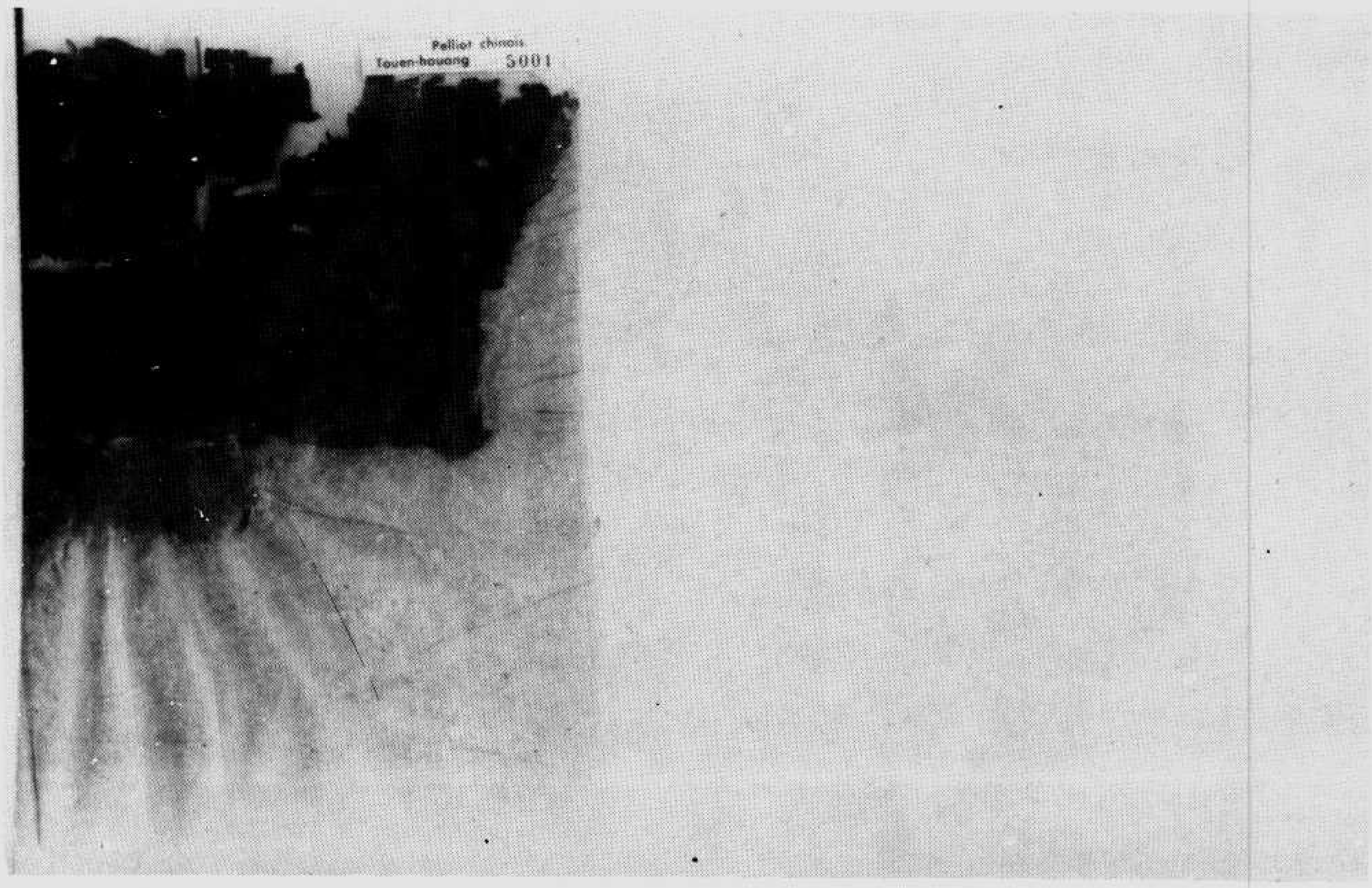
齋文　竊以安景景揚暉照慶殊妙門日月法流臨注
法水而注江河周之覆蓋於萬天方等張含曲[illegible]
是齋納以曜鏑慕羽之真文玉條死葉紀龍之果
貫花於法水證八解以洗塵蕩罪昊業於慈[illegible]
生而起火宅故使碧鷄雄翮遇煙樹而摟樹[illegible]馬[illegible]
過法橋而驟景大哉稱嘱寶難僻而權[illegible]命
必蓮梁五會善[illegible]十二部[illegible]
望教於花邊六通於十地[illegible]還四[illegible]於[illegible]業
及止月[illegible]圍[illegible]緣[illegible]
[illegible]
於稠林剛依山[illegible]
[illegible]特[illegible]過卷民席於煙[illegible]風
陵[illegible]於[illegible]花明七淨械之會[illegible]散大[illegible]
儀是時也[illegible]丹磁遨遊龍馬於[illegible]
二乘之真典者[illegible]公忽作[illegible]乃[illegible]樑
於白[illegible]風於千里[illegible]之寶相退[illegible]
[illegible]

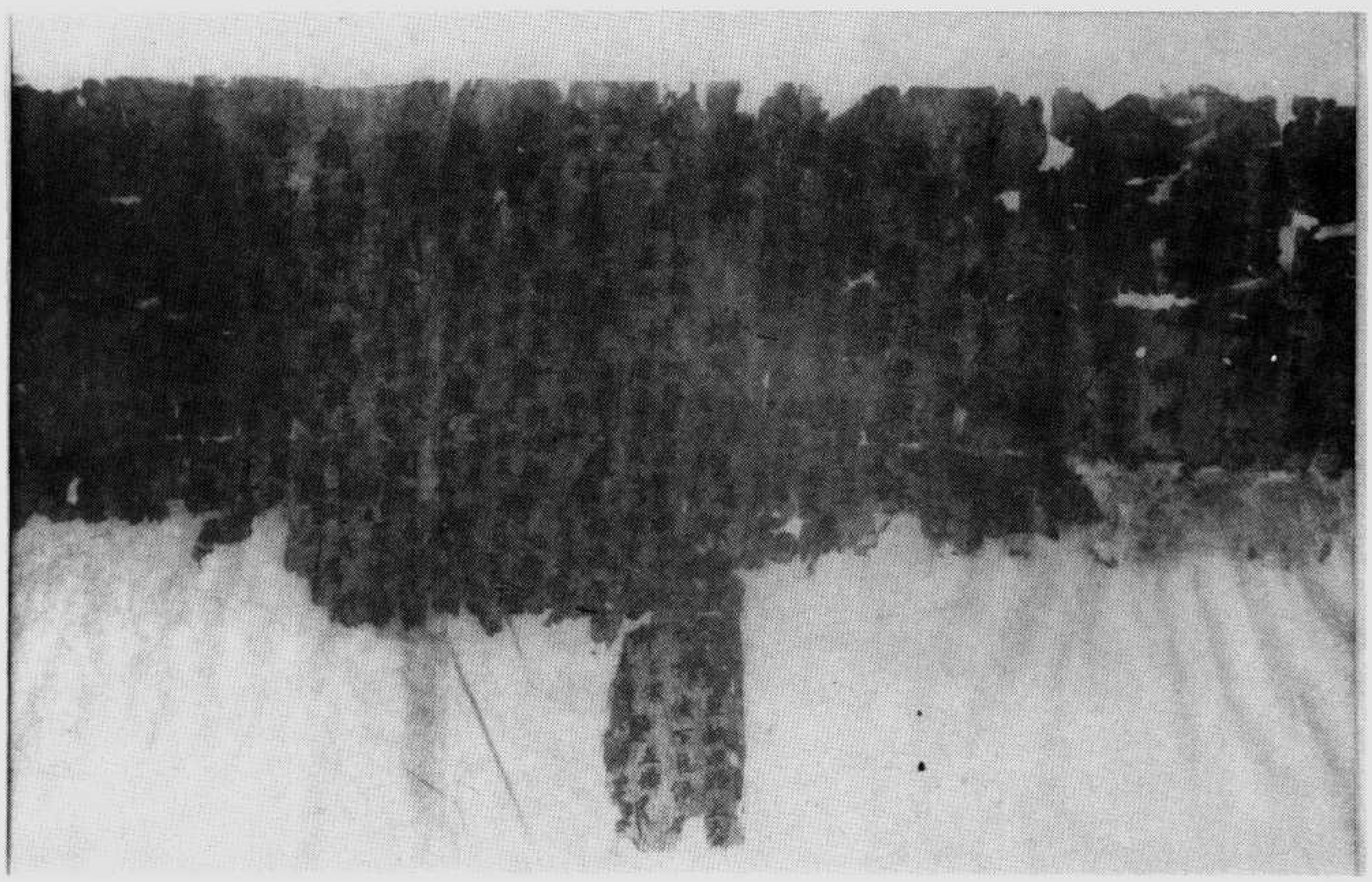
00139

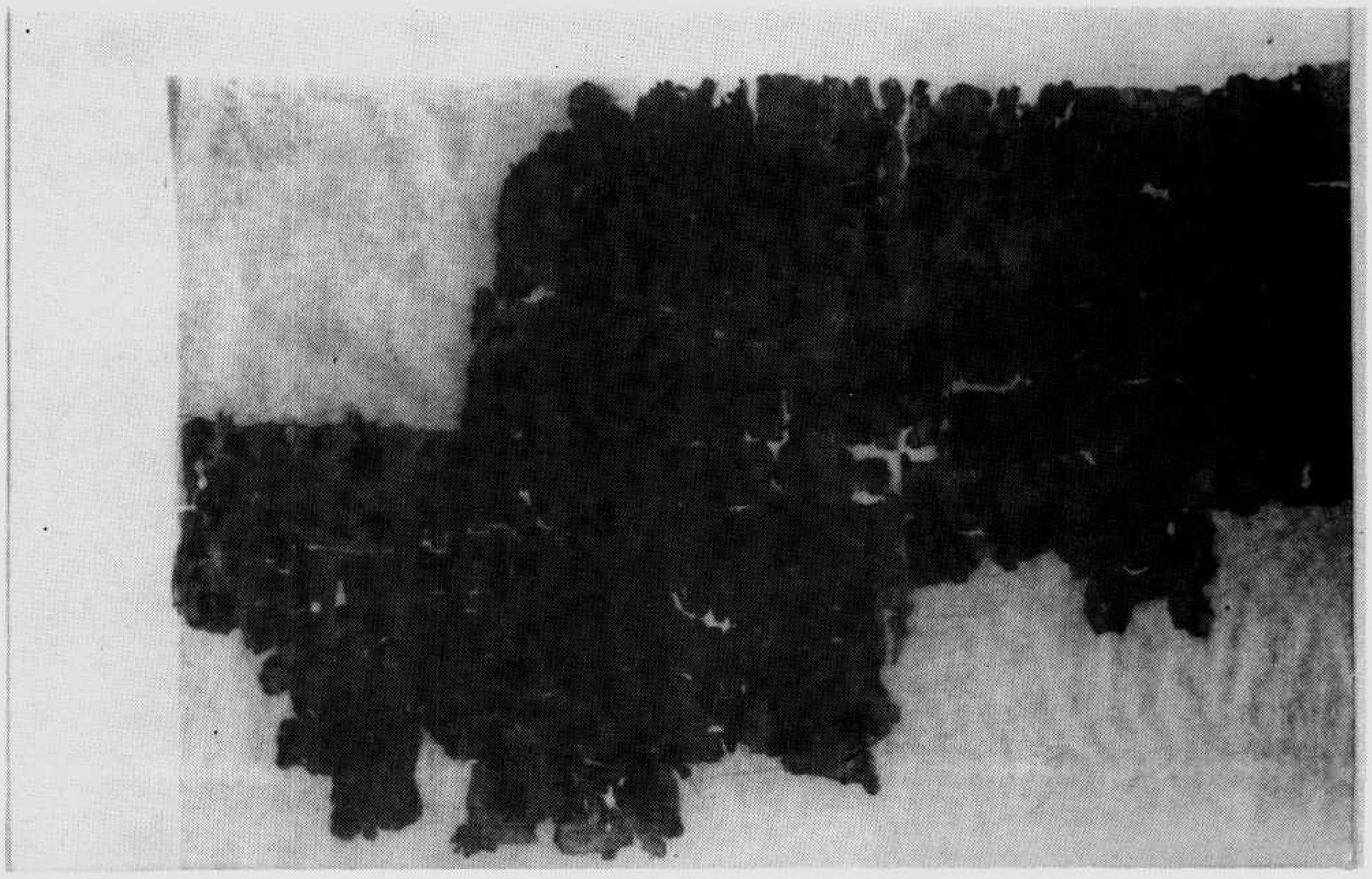
文祭豐志張婿女　號〇〇〇五伯▼

伯五〇〇〇號　背　面　僧尼名單

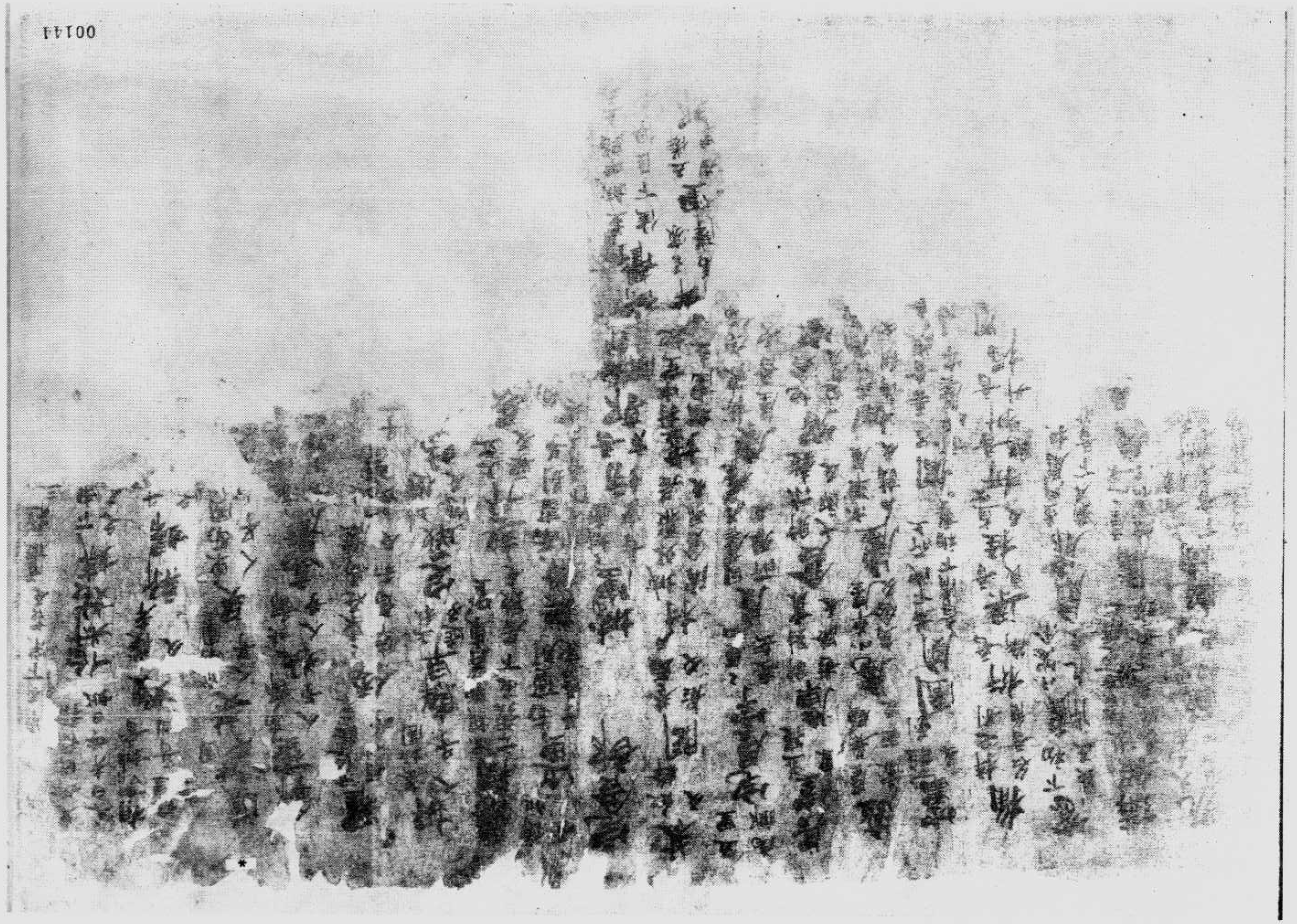
▼伯五〇〇一號　類書（宅舍部女部服）（附深放淺）

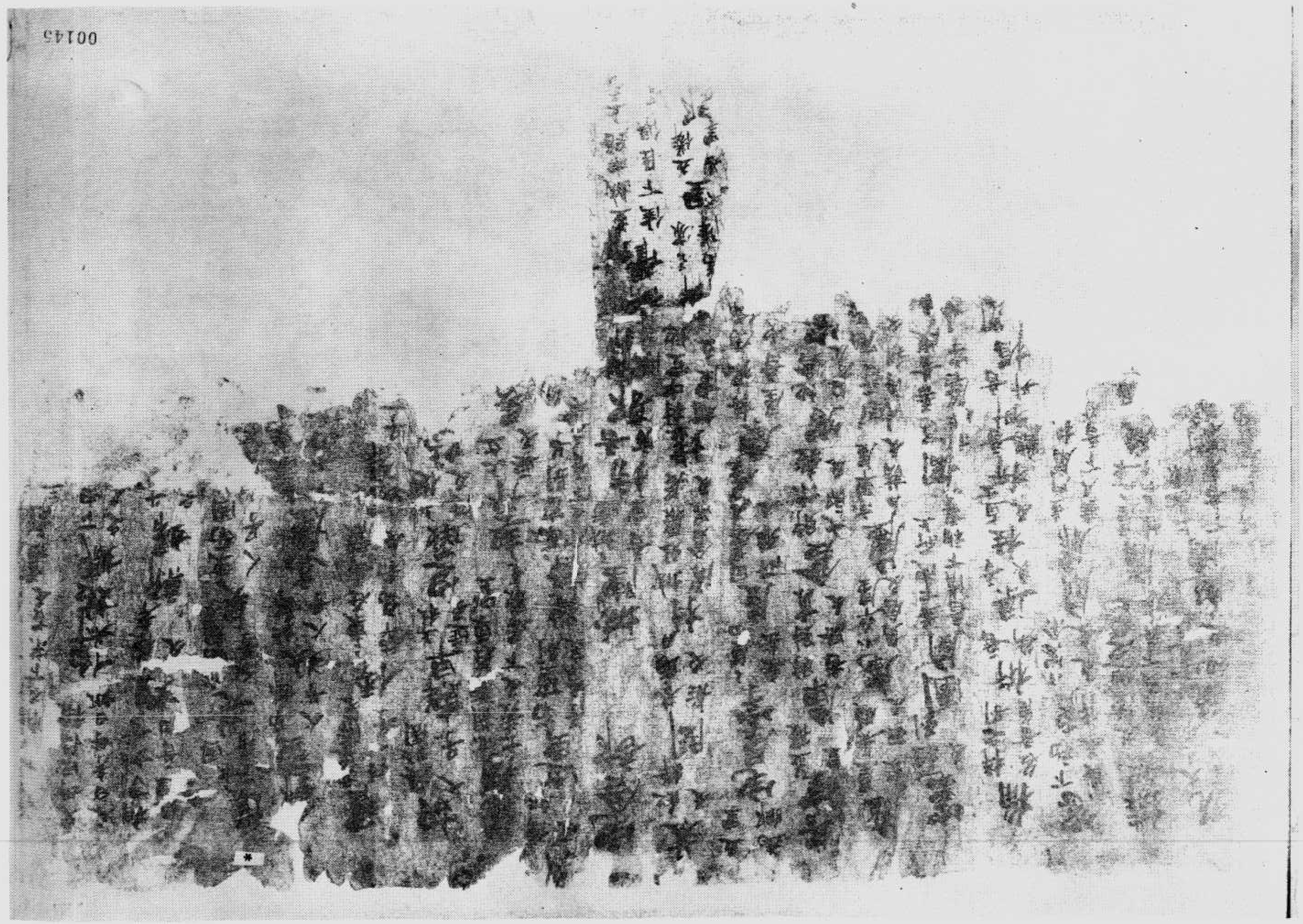


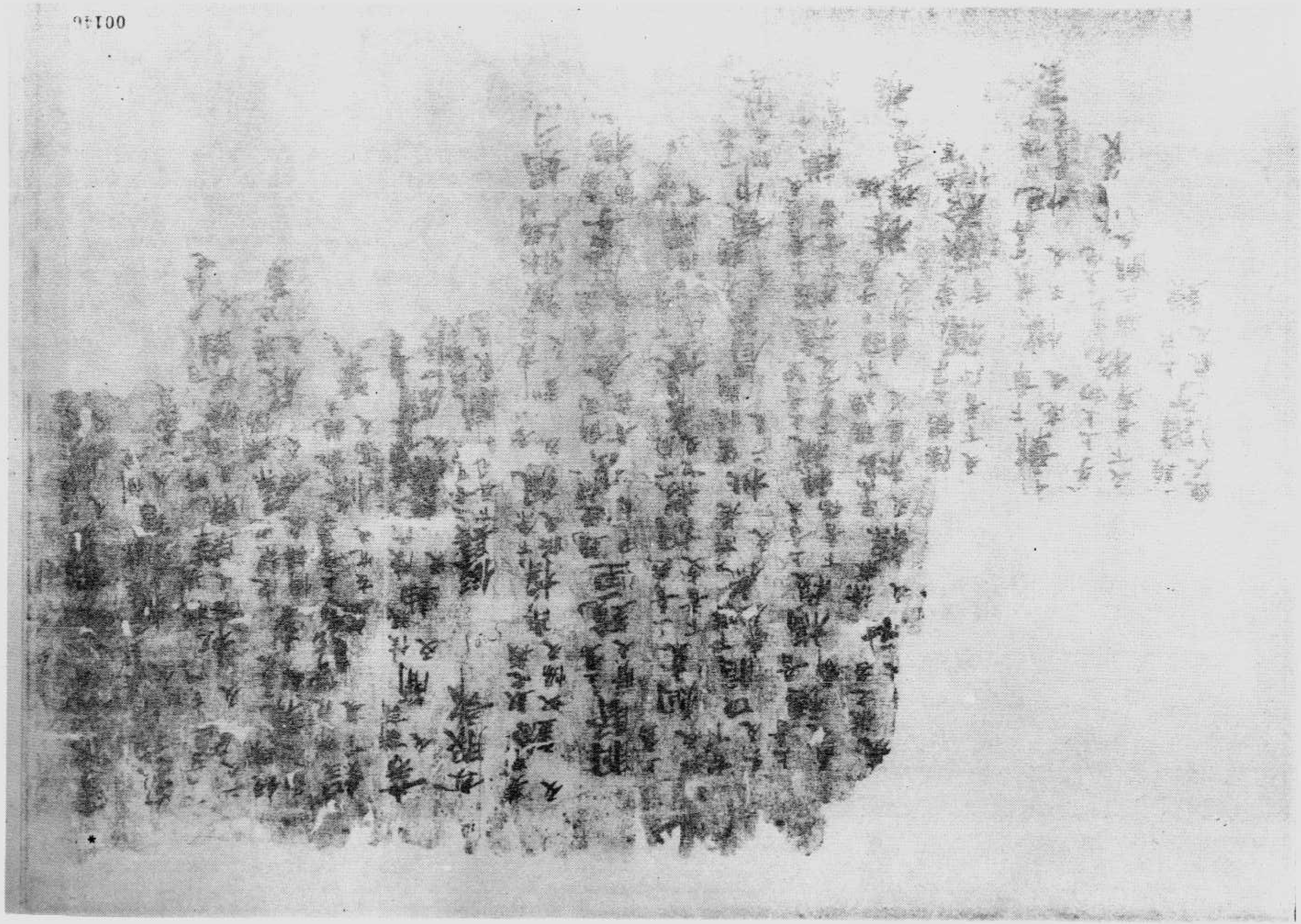


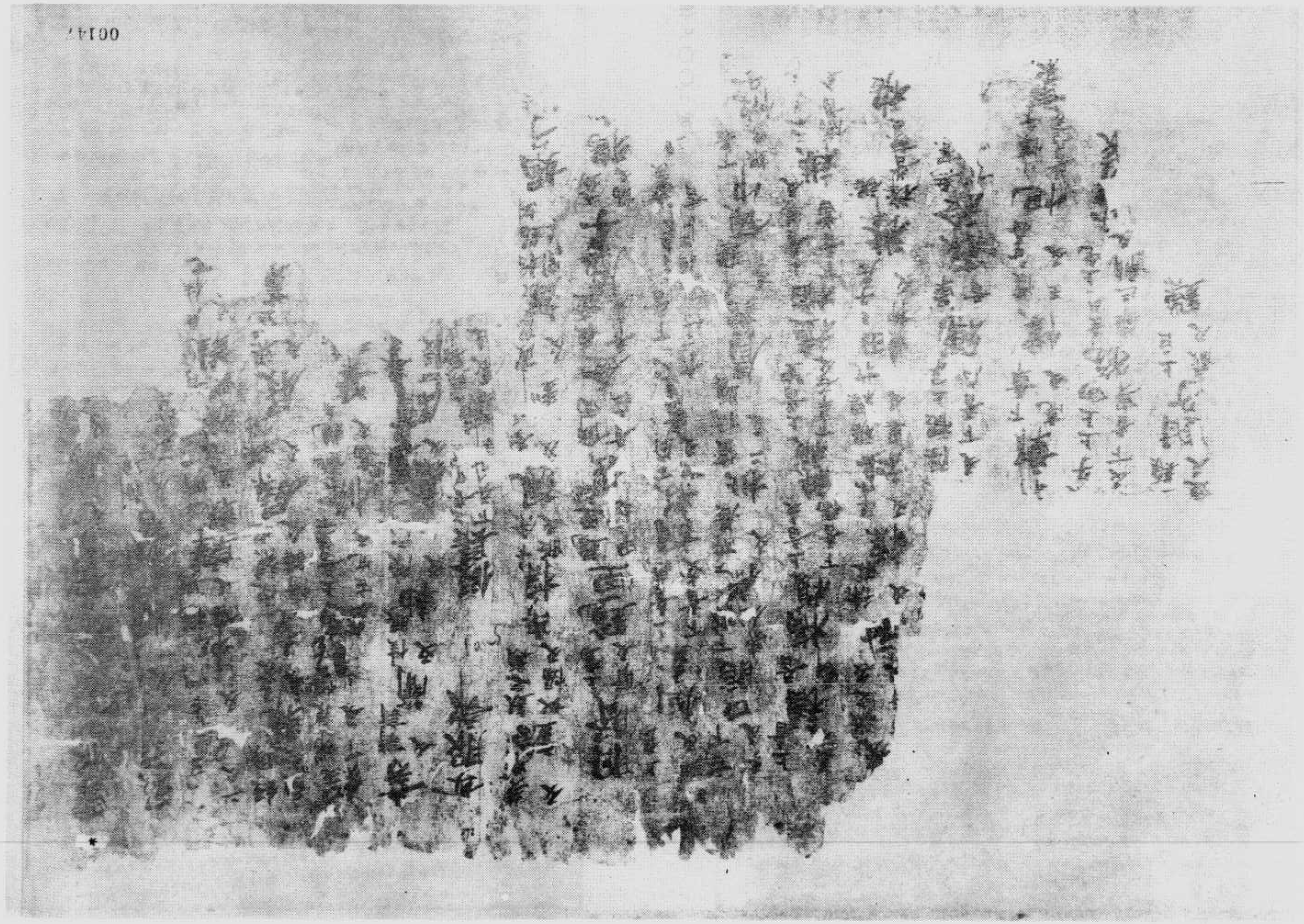


Pelliot chinois
Touen-houang 5001


00144

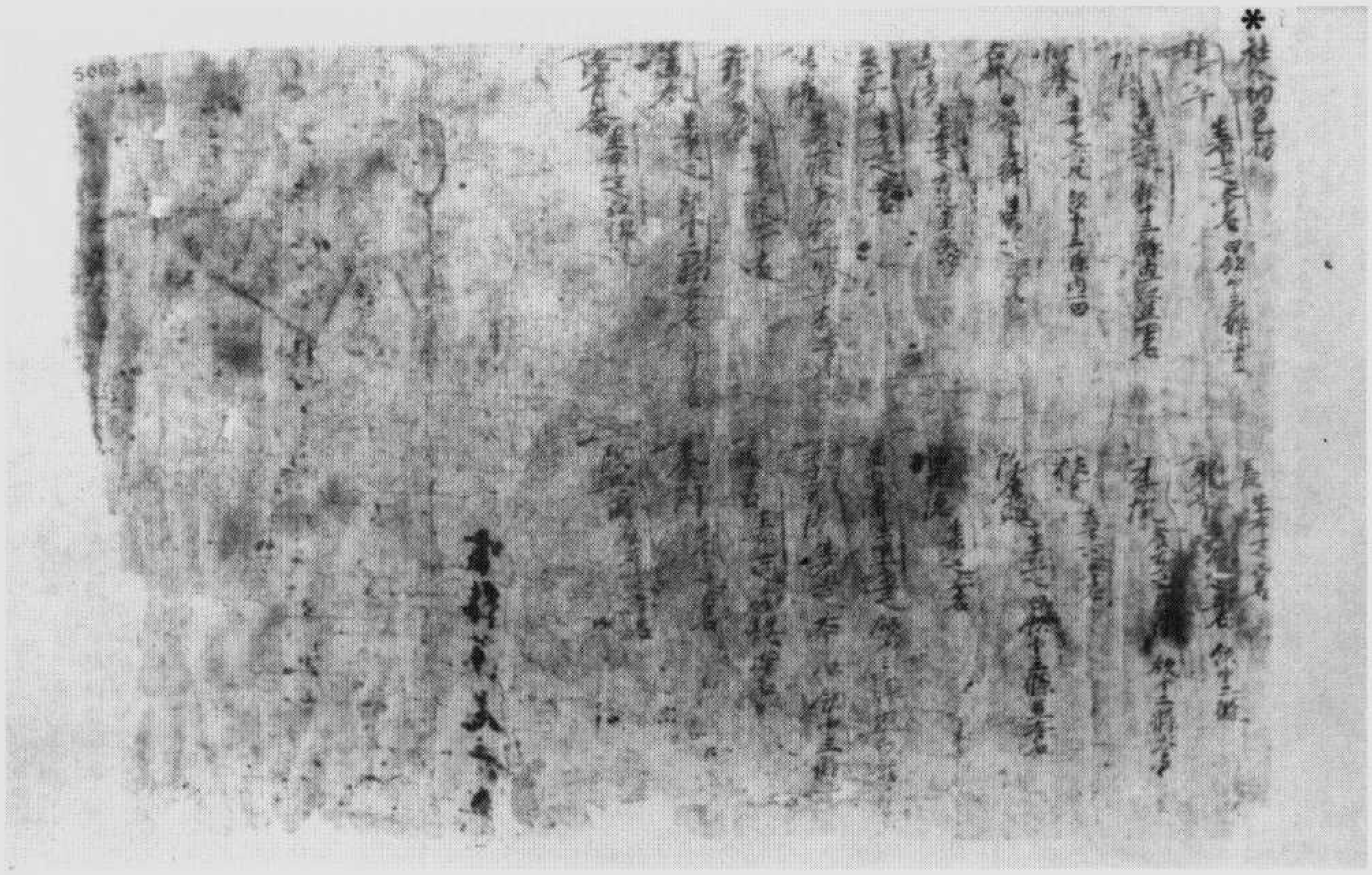




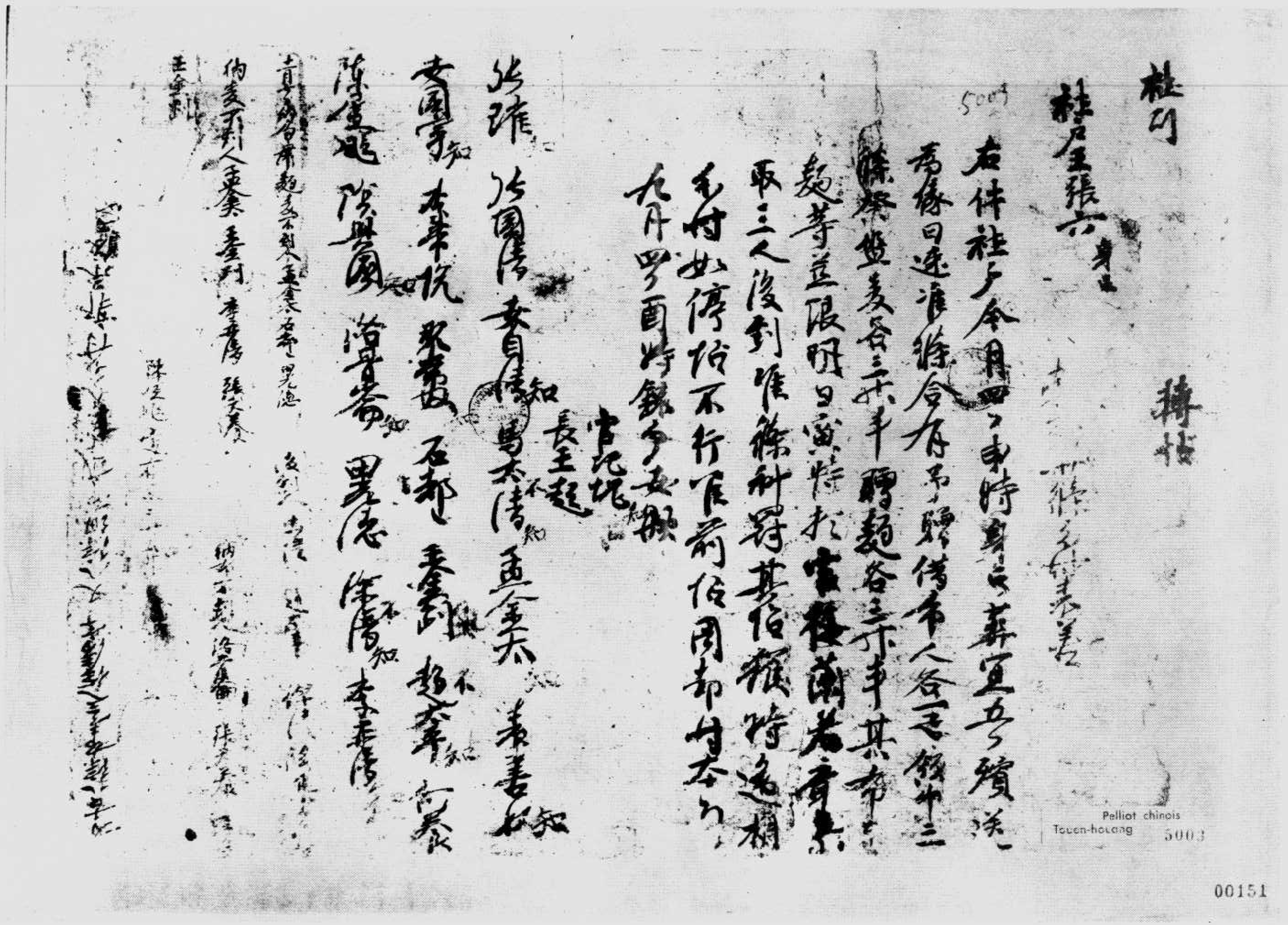

00147

書類　號二〇〇五.伯

▼伯五〇〇三號　社司轉帖（附深淺放大）



（大放淺深附）行一十物色納人社　面　　背　號三〇〇五伯

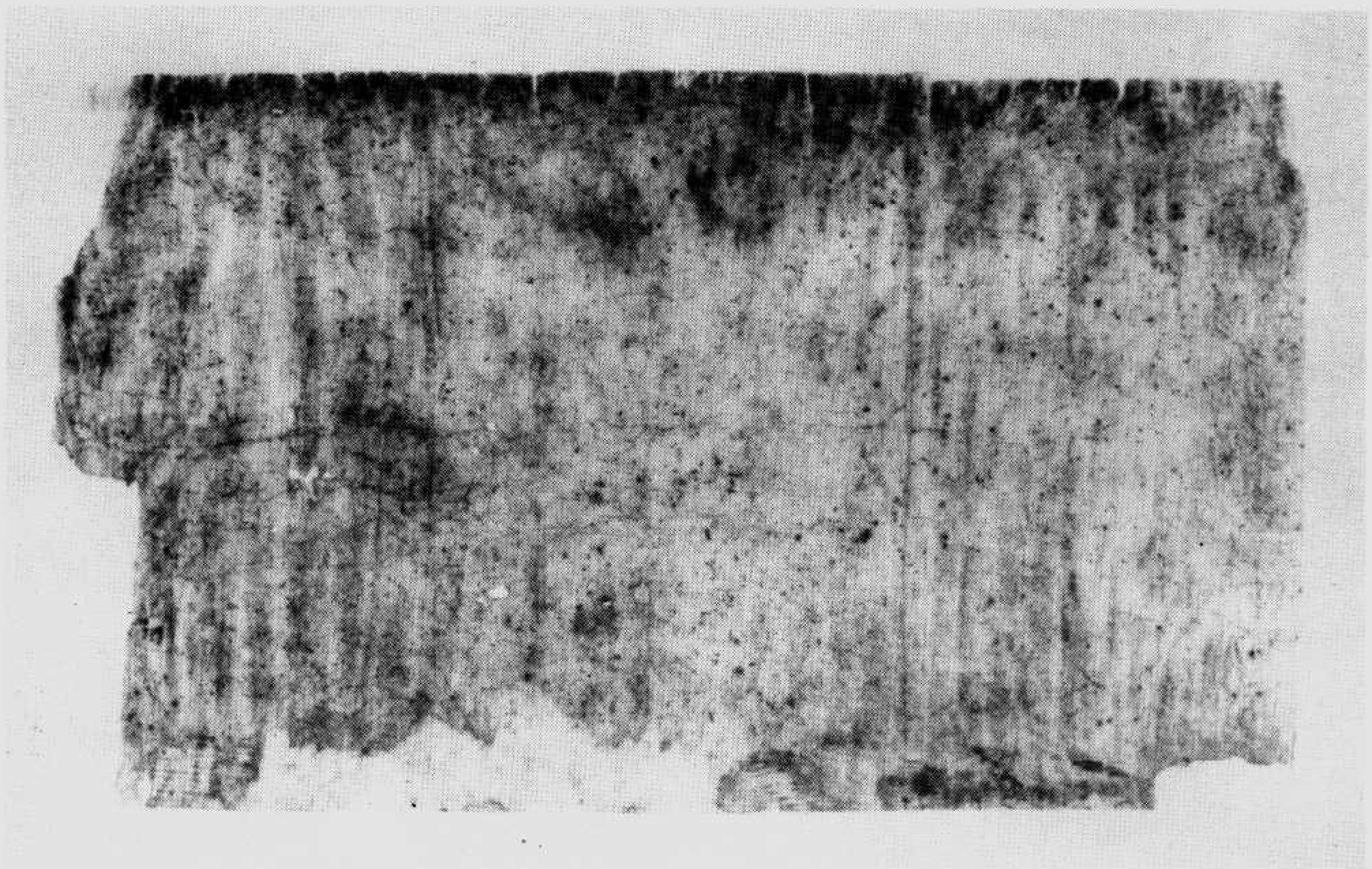


Pelliot chinois
Touen-houang 5003

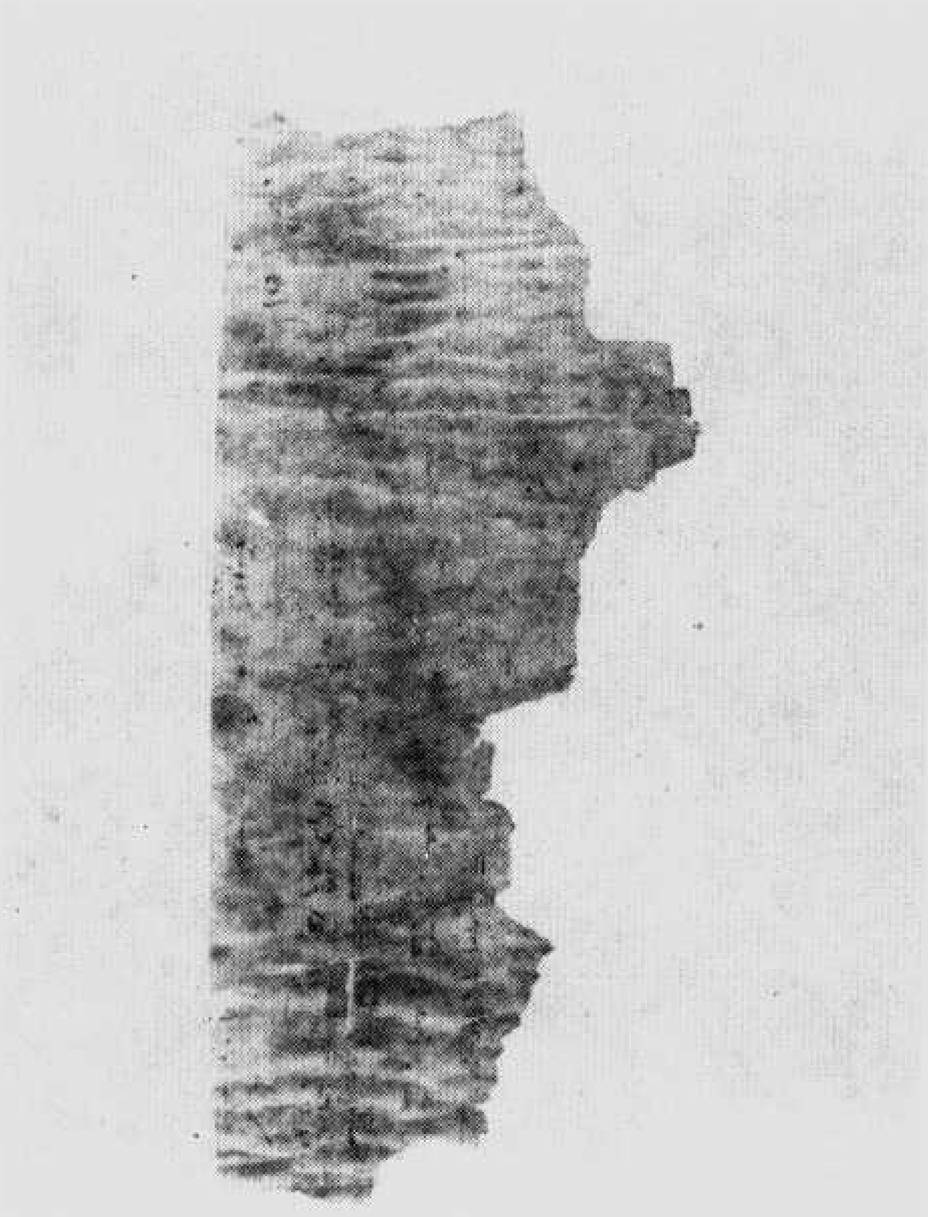
▼伯五〇〇四號　天成元年十二月狀牒

都堂印

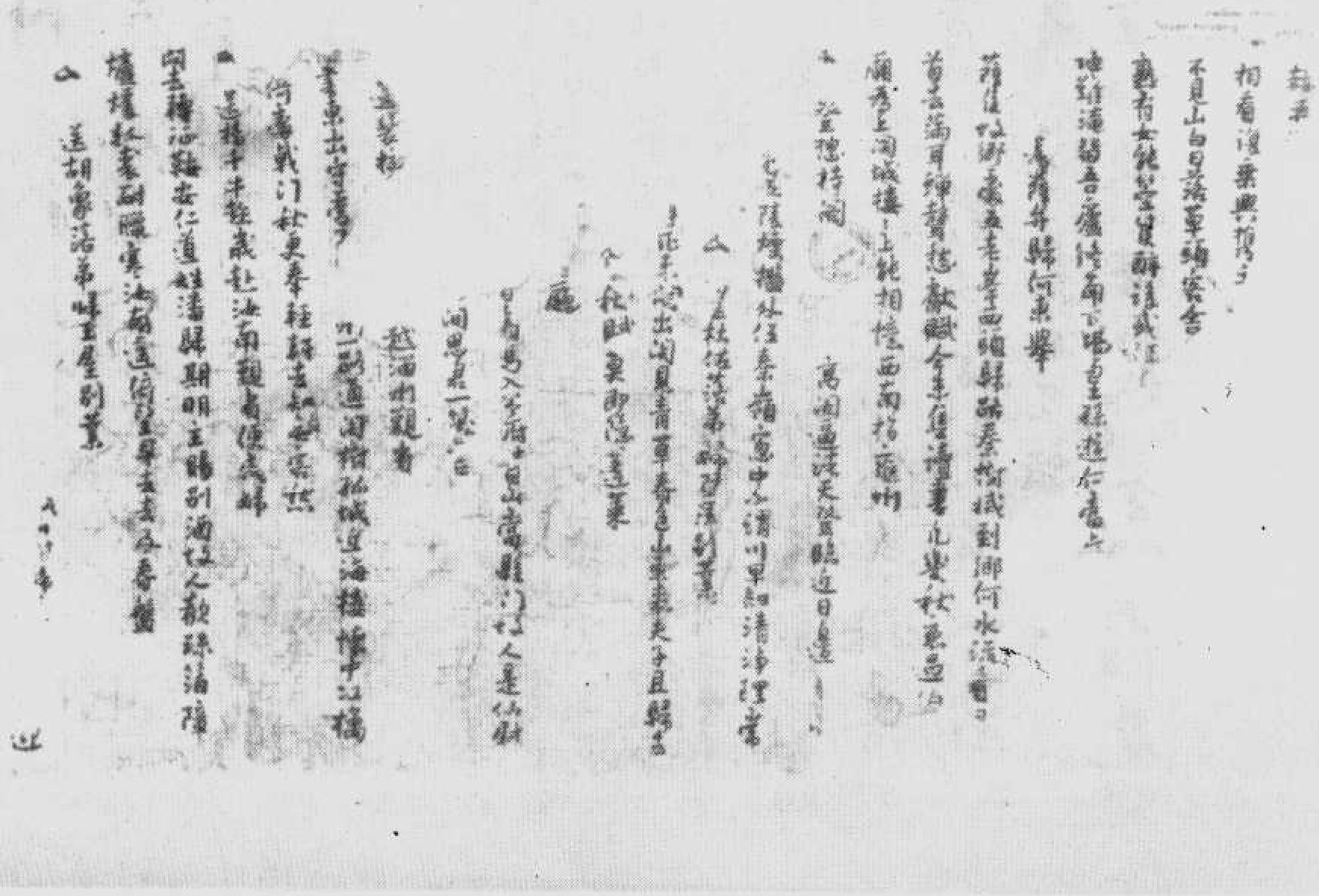
古改補散將仍
寫充本院書司
諫本　虞分前件官操身不
涼挺操無回實會庸之良
家乃襲门之令明早昇迁
地久列劇司推材幹尤高
剩繁雜而靡滯尚闡未霑
階職豈耀器能今者特示
明恩俾新美级既藻資
歷更叅聲光尔其别盡勤
劬報余寵澤件補如前准
狀諫知者故諫
天成元年十二月

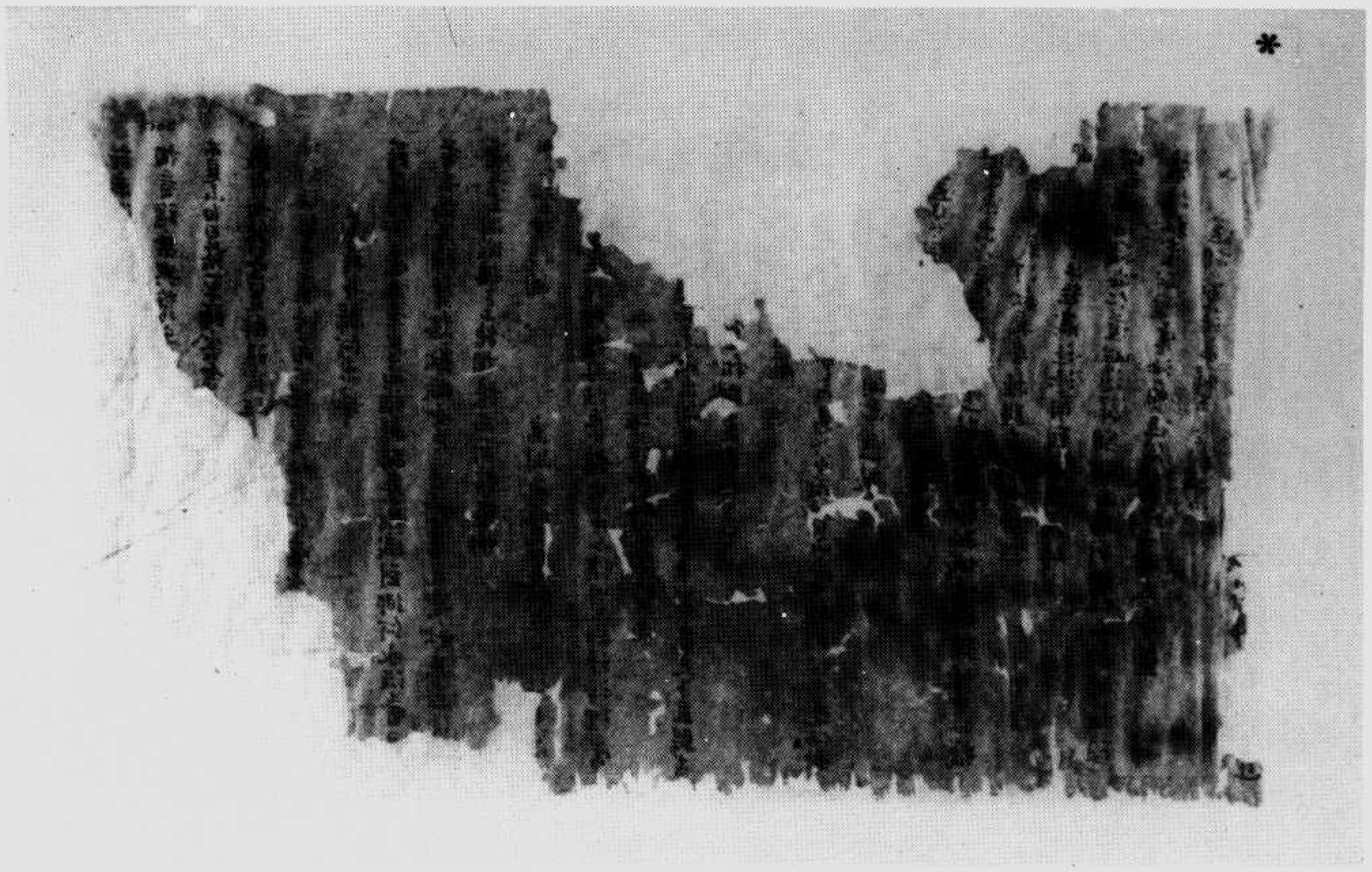


▼伯五〇〇四號　背　迴心向佛文　面



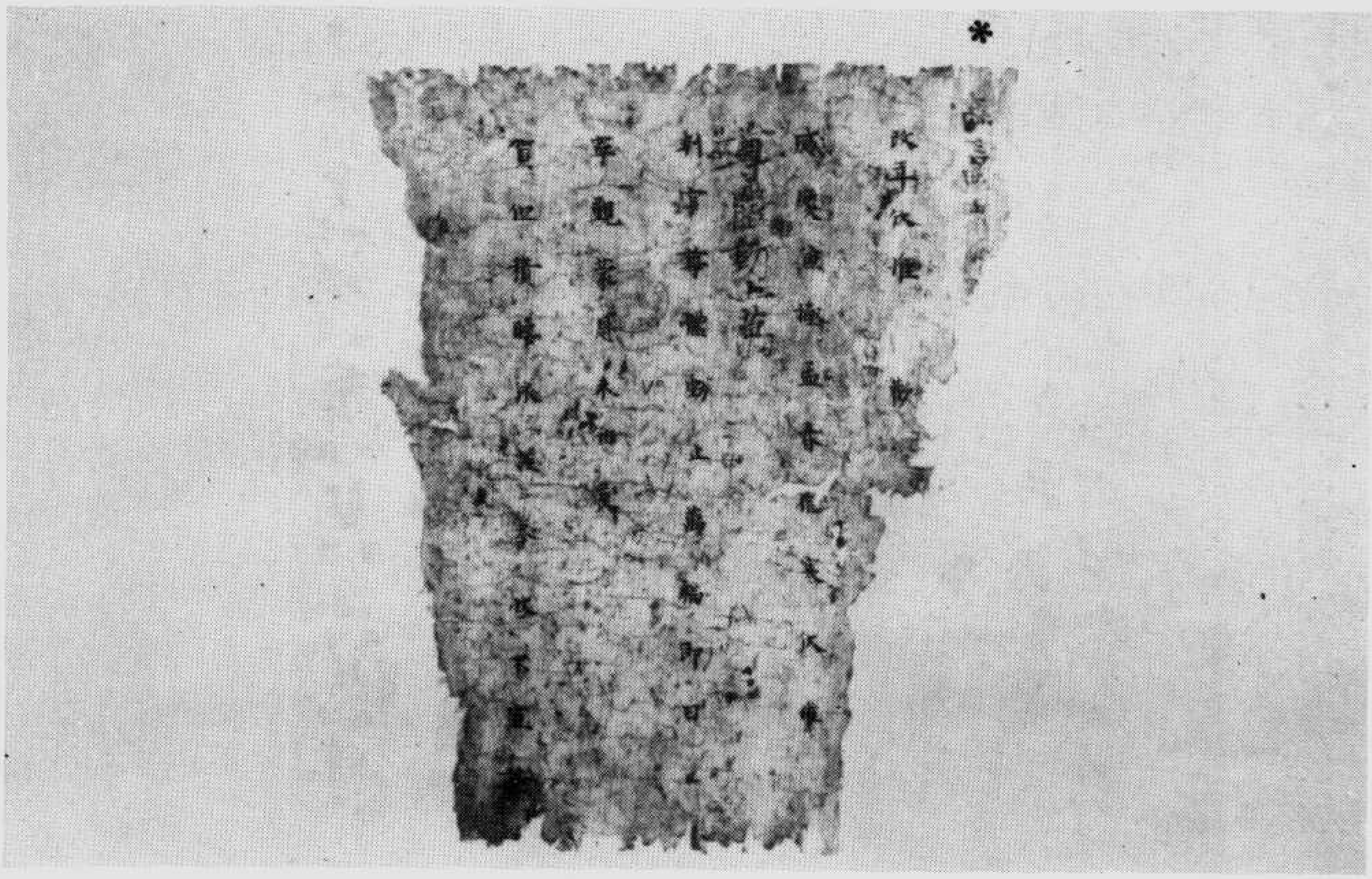
▼伯五〇〇五號　殘詩集





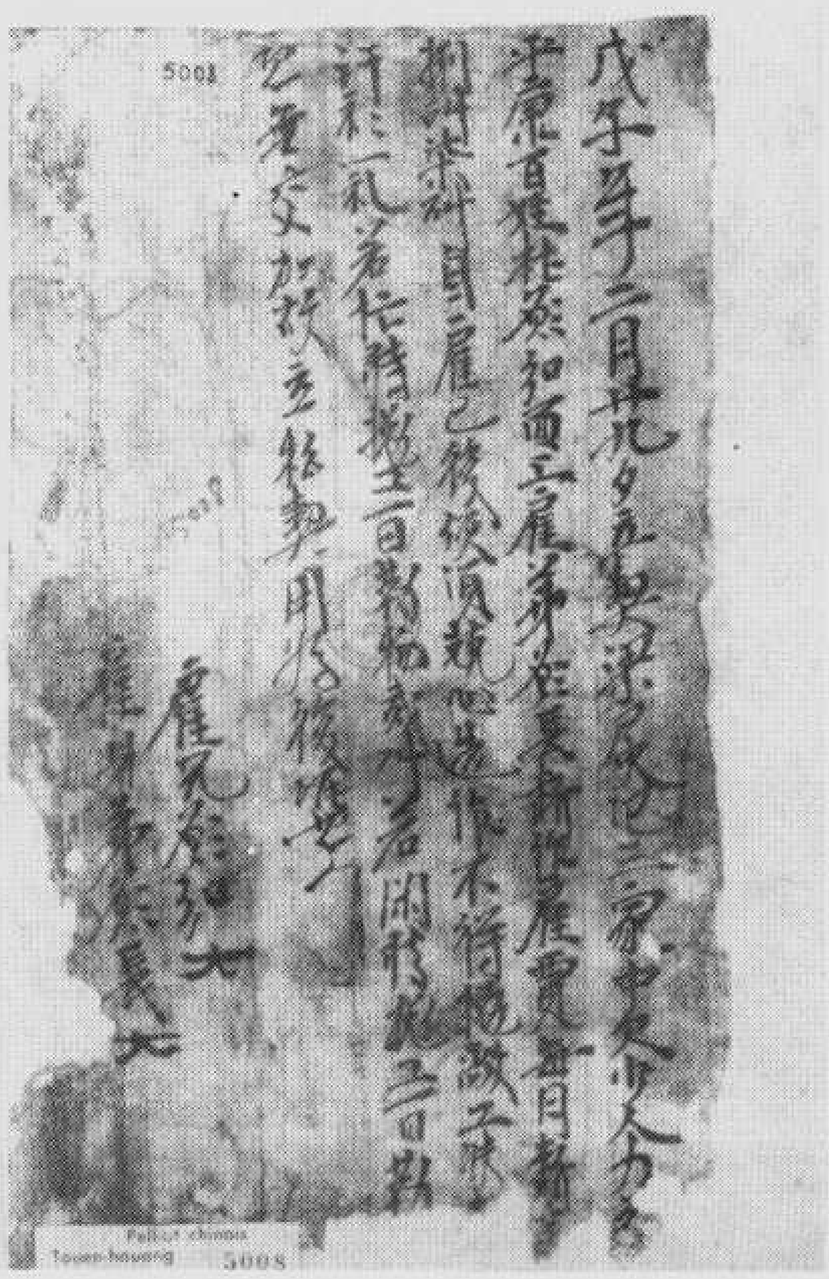
▼伯五〇〇六號　韻關辨清濁明鏡一卷

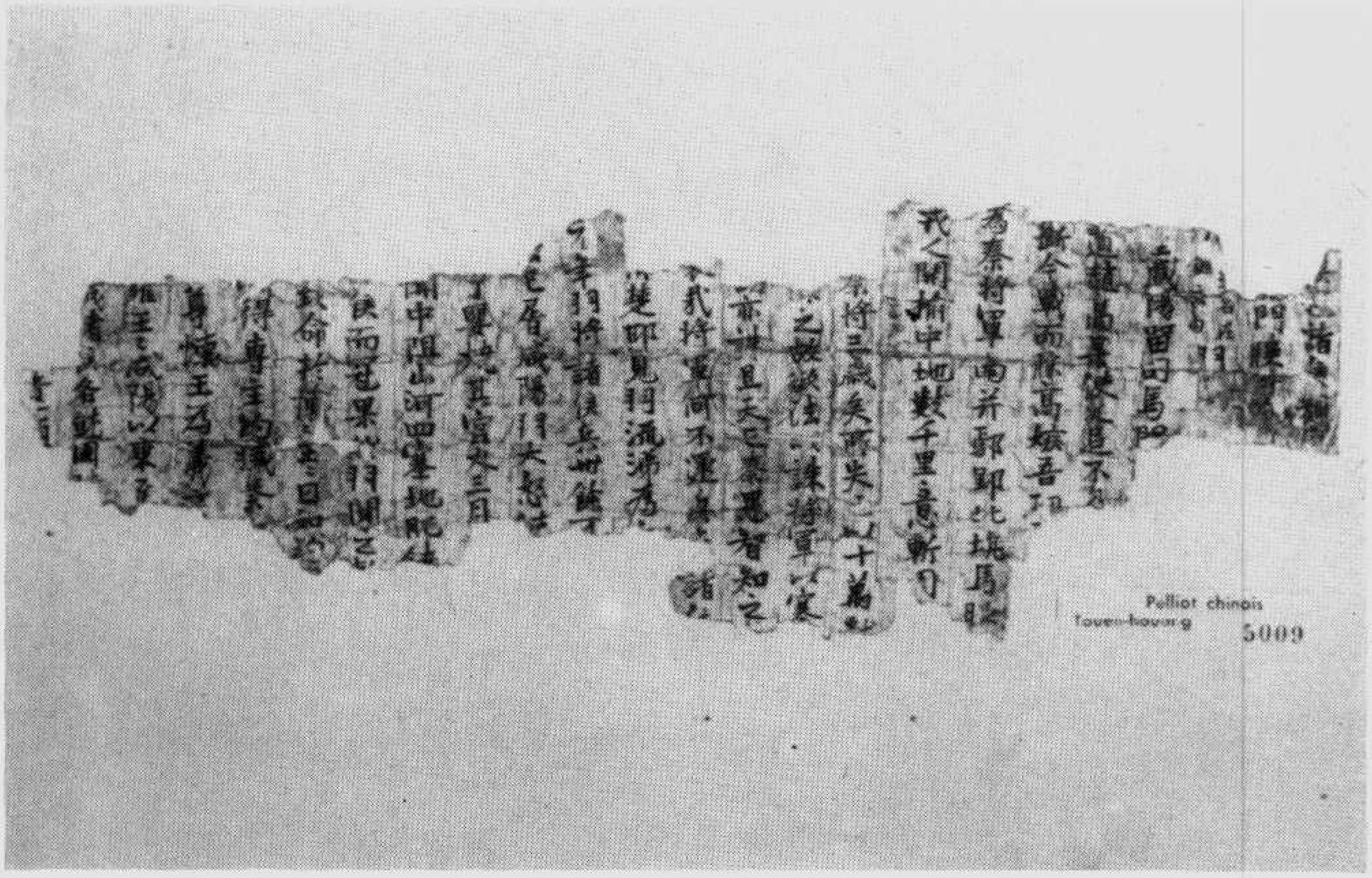
▼伯五〇〇七號　詩四首



伯五〇〇七號　背　面　殘信札一件

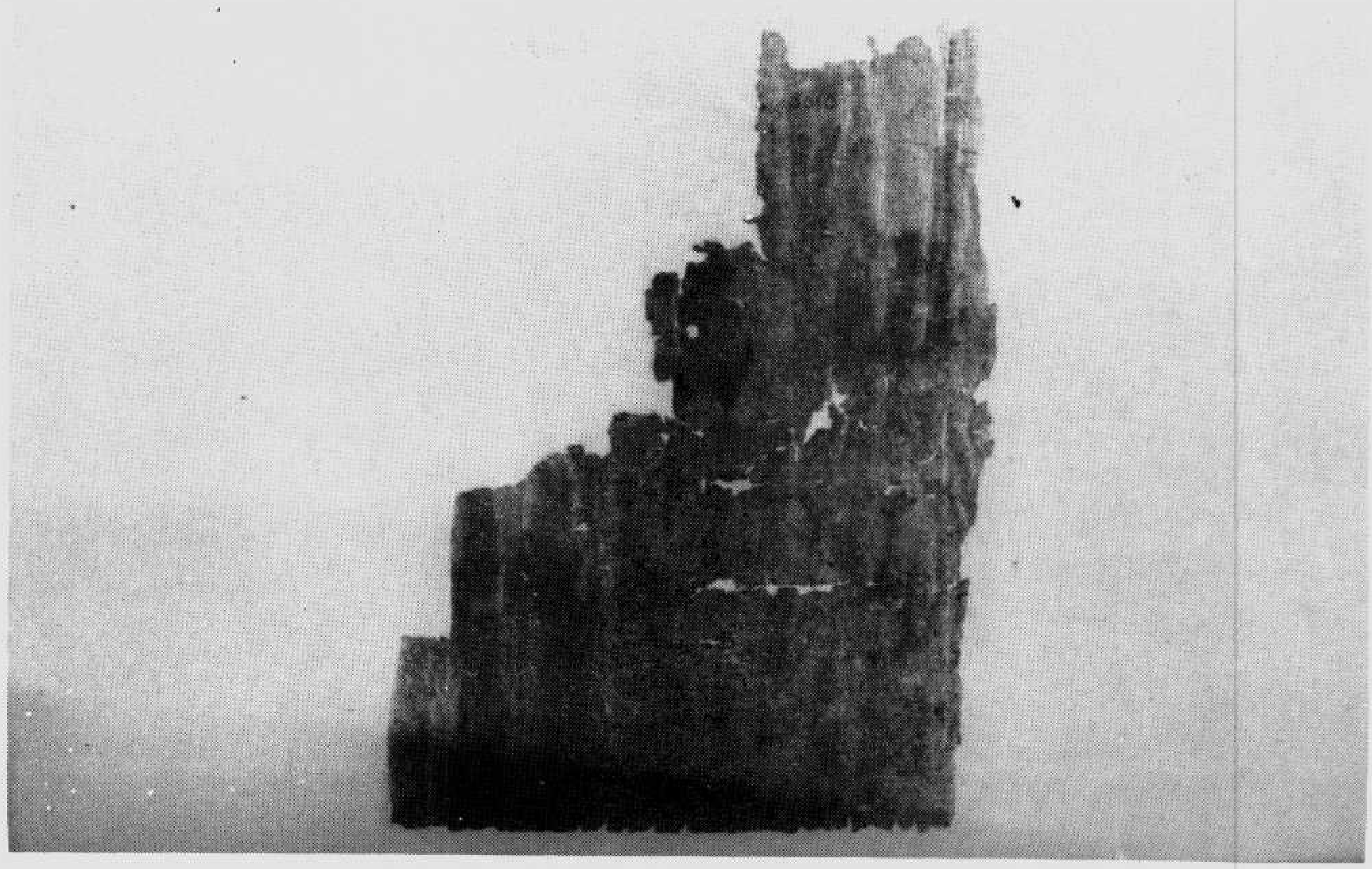
▼伯五〇〇八號　梁姓等雇杜佳願契



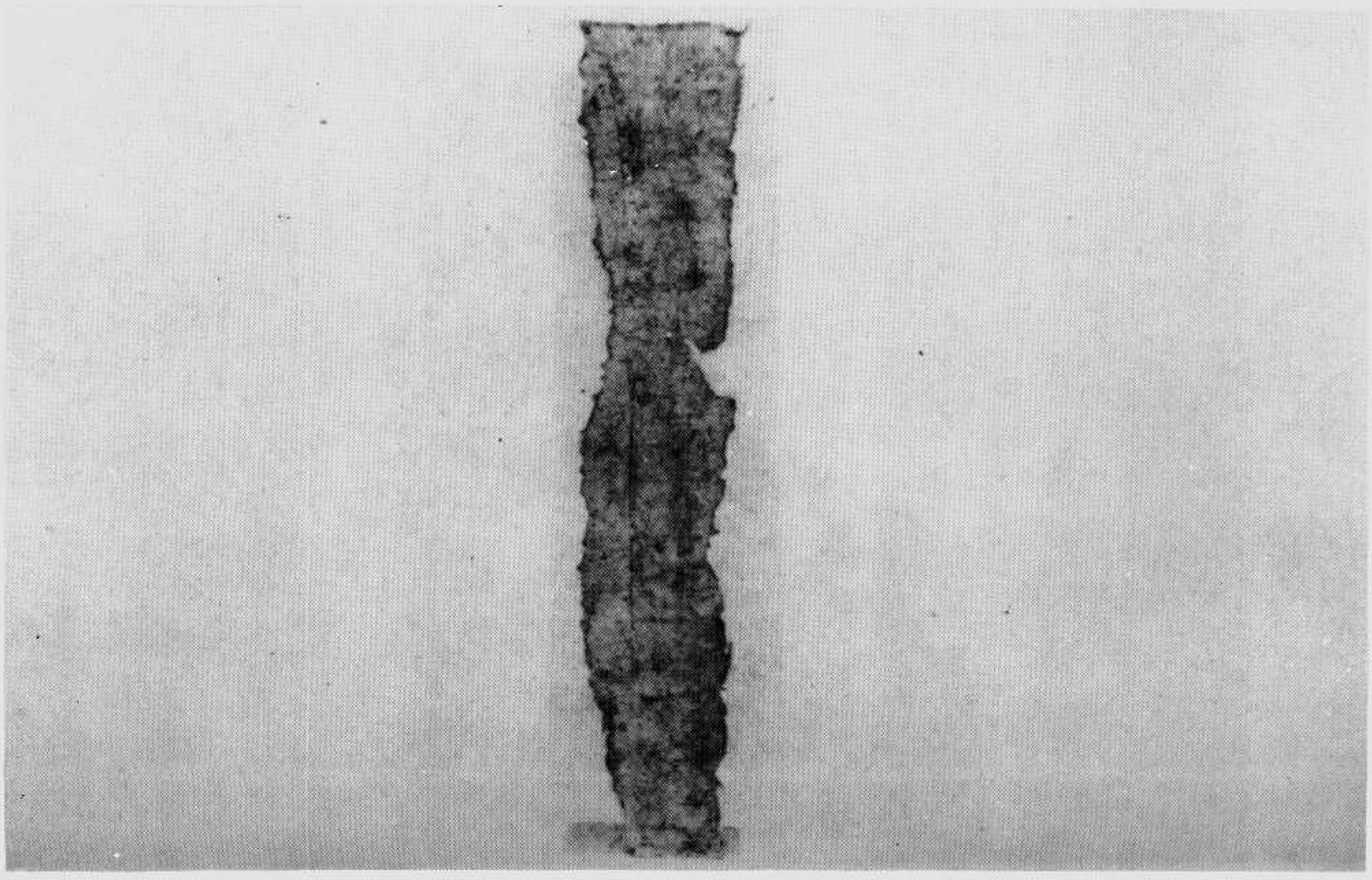


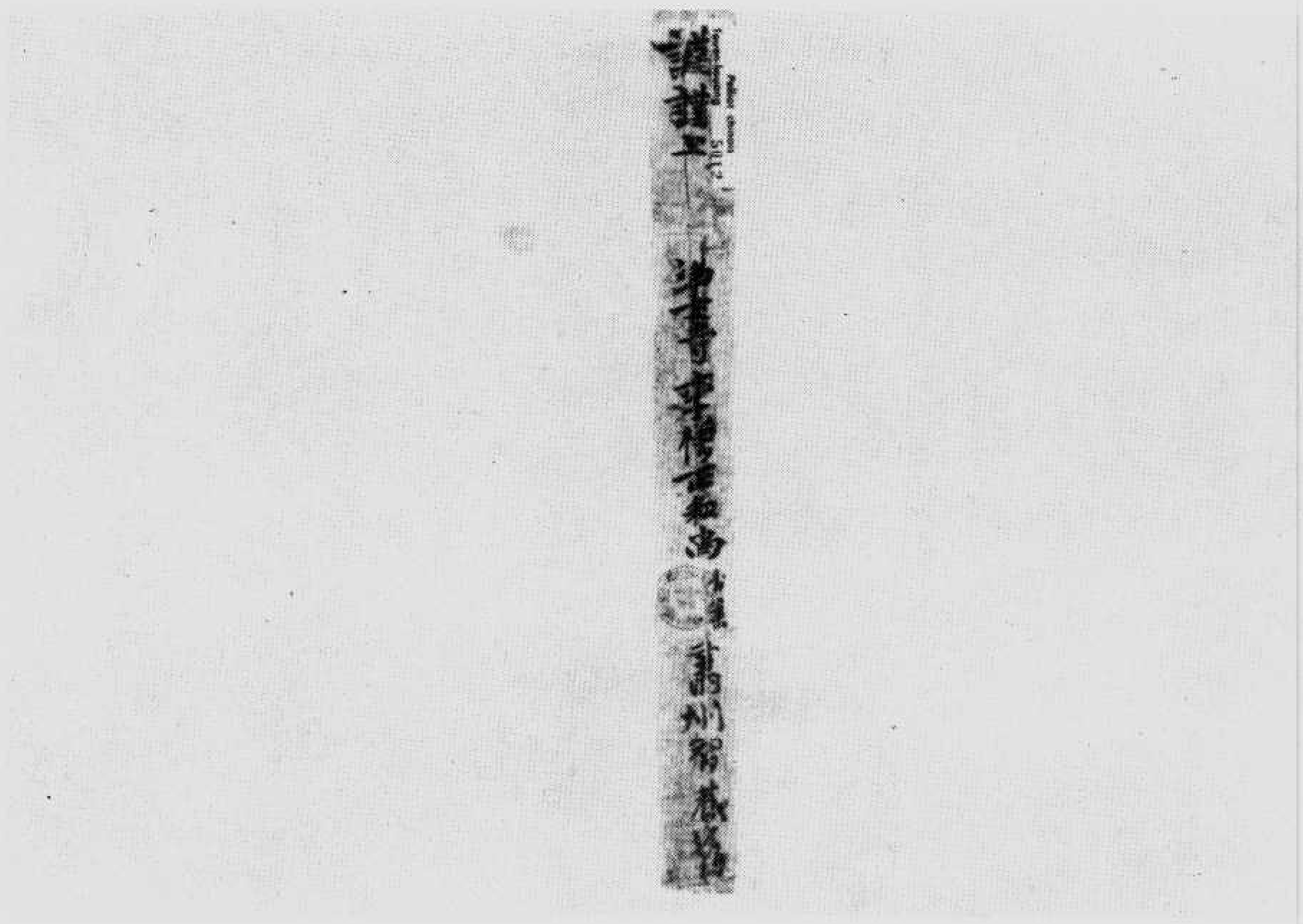
片殘傳羽項書漢　號九〇〇五伯

張儀說韓宣王殘文　伯五〇一〇五號

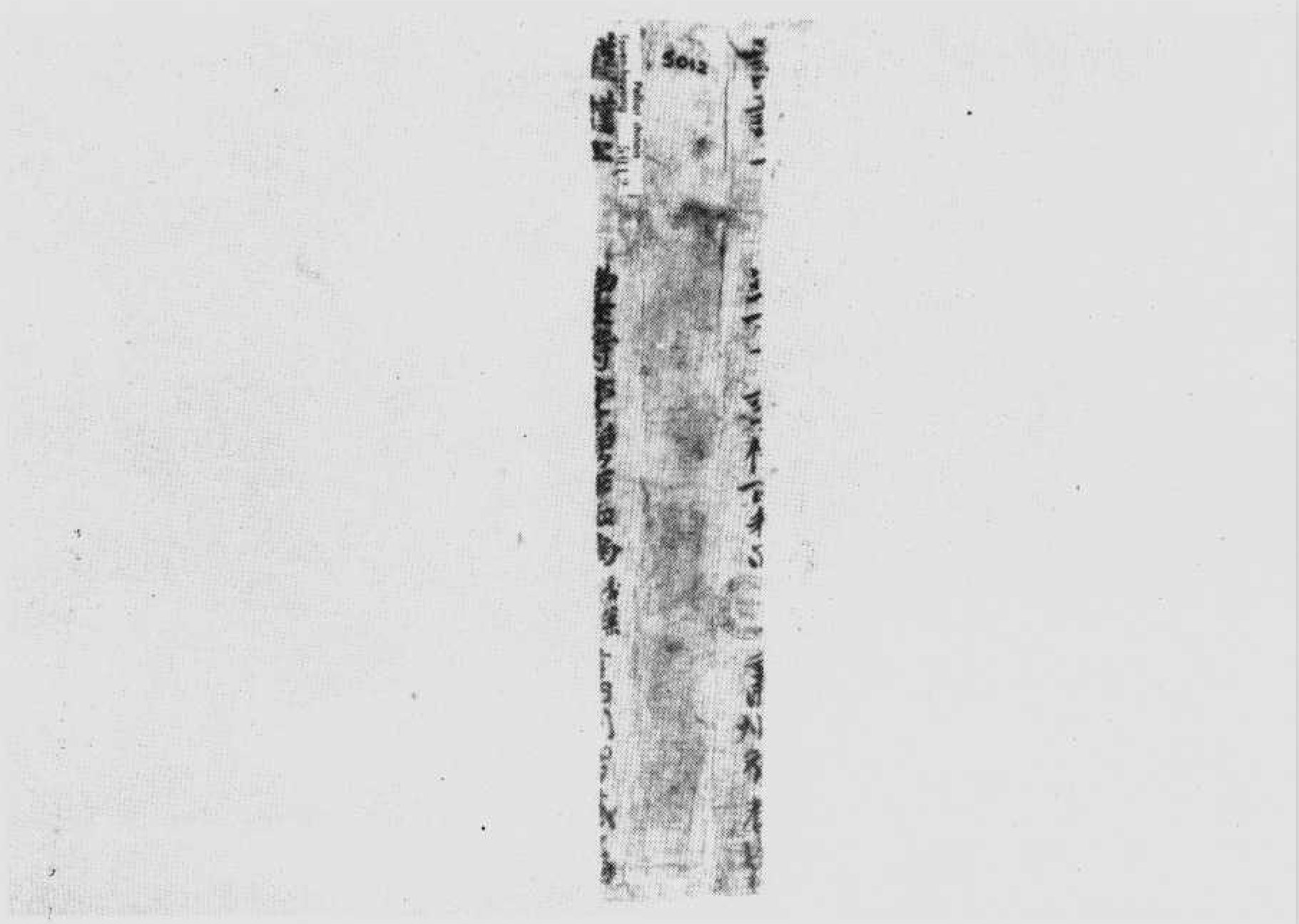


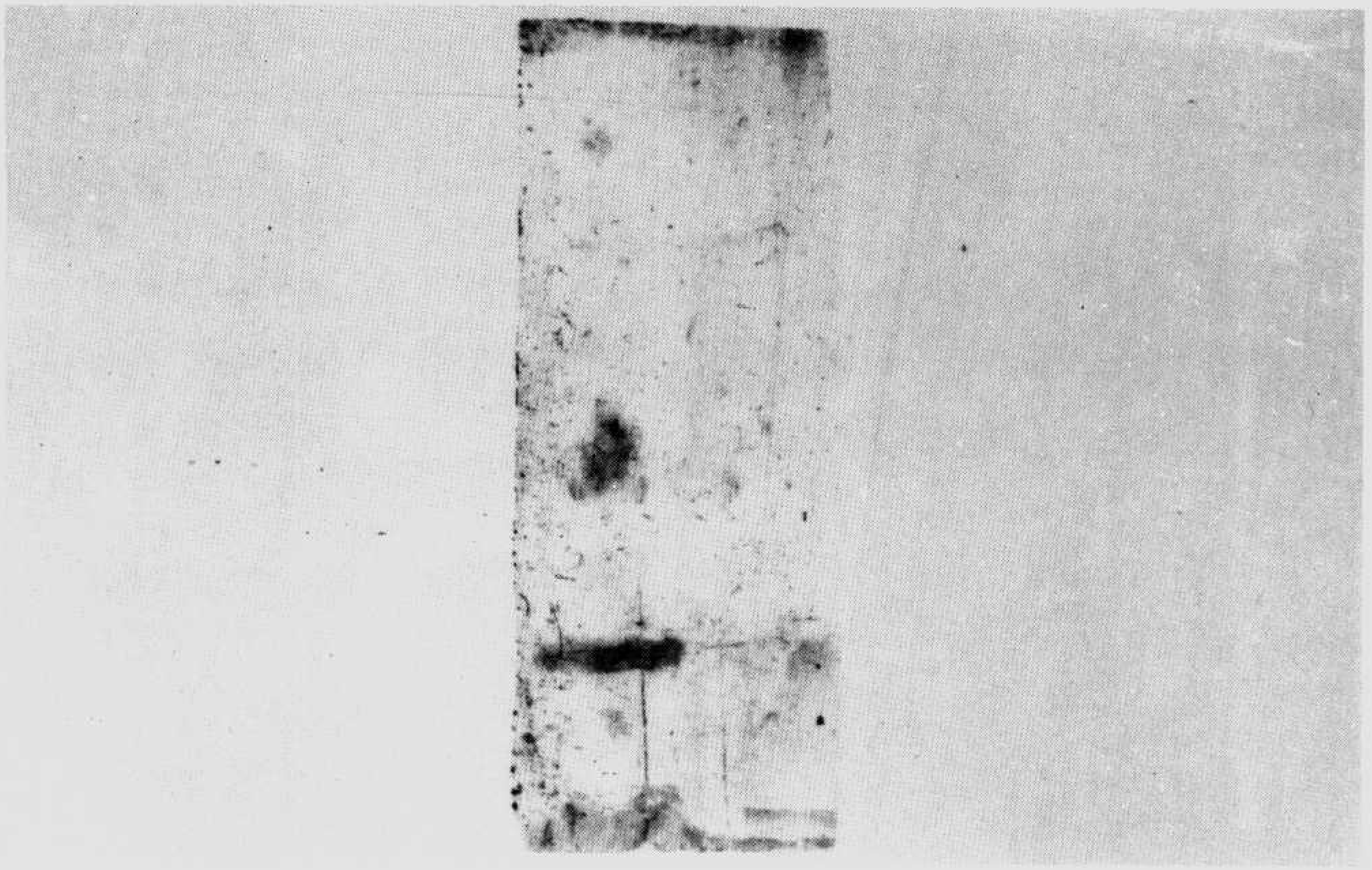
尾題書某寫潤盈張　號一一〇五伯



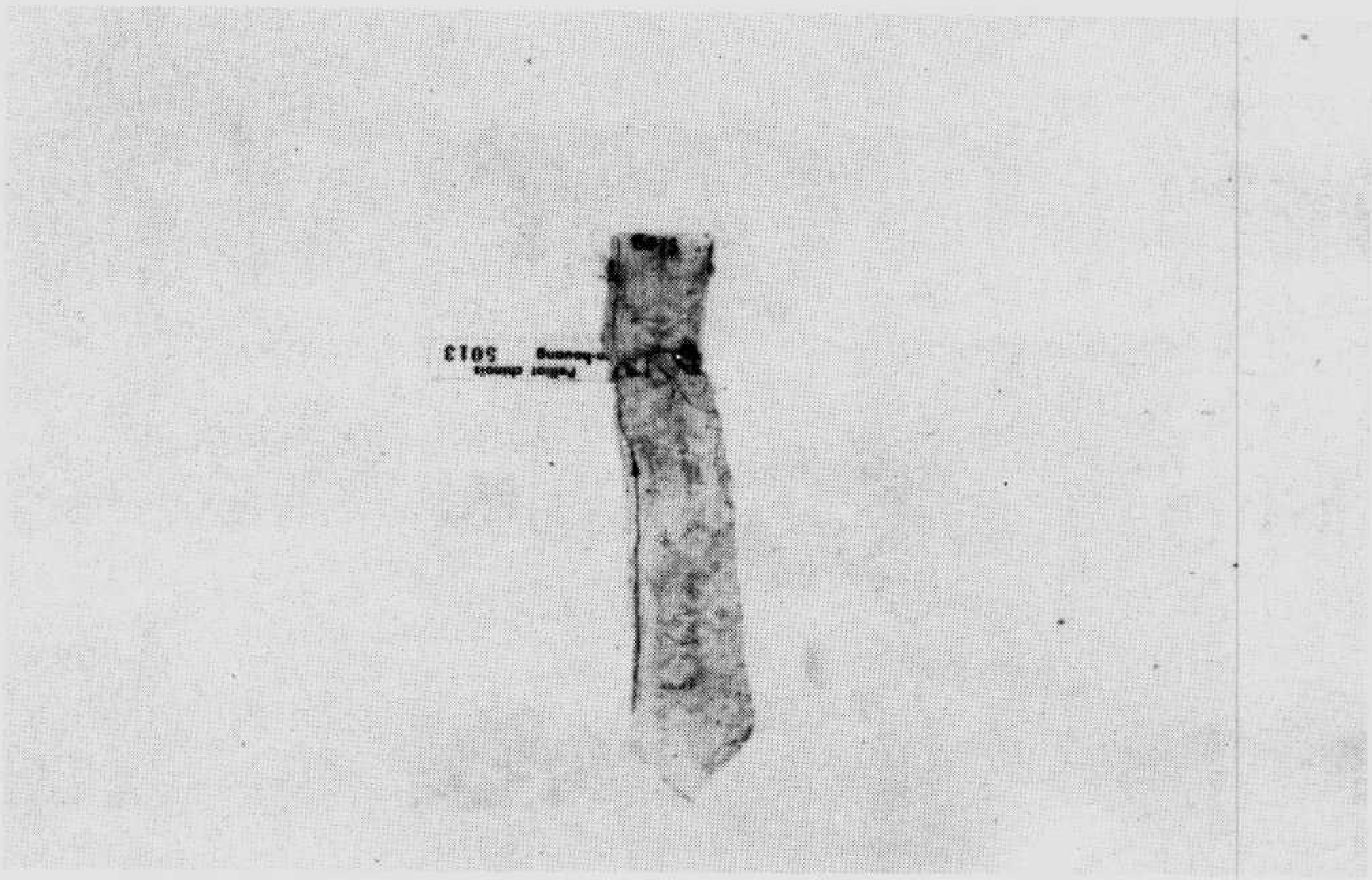


封信尚和西僧李寺土淨上　號二一〇五伯

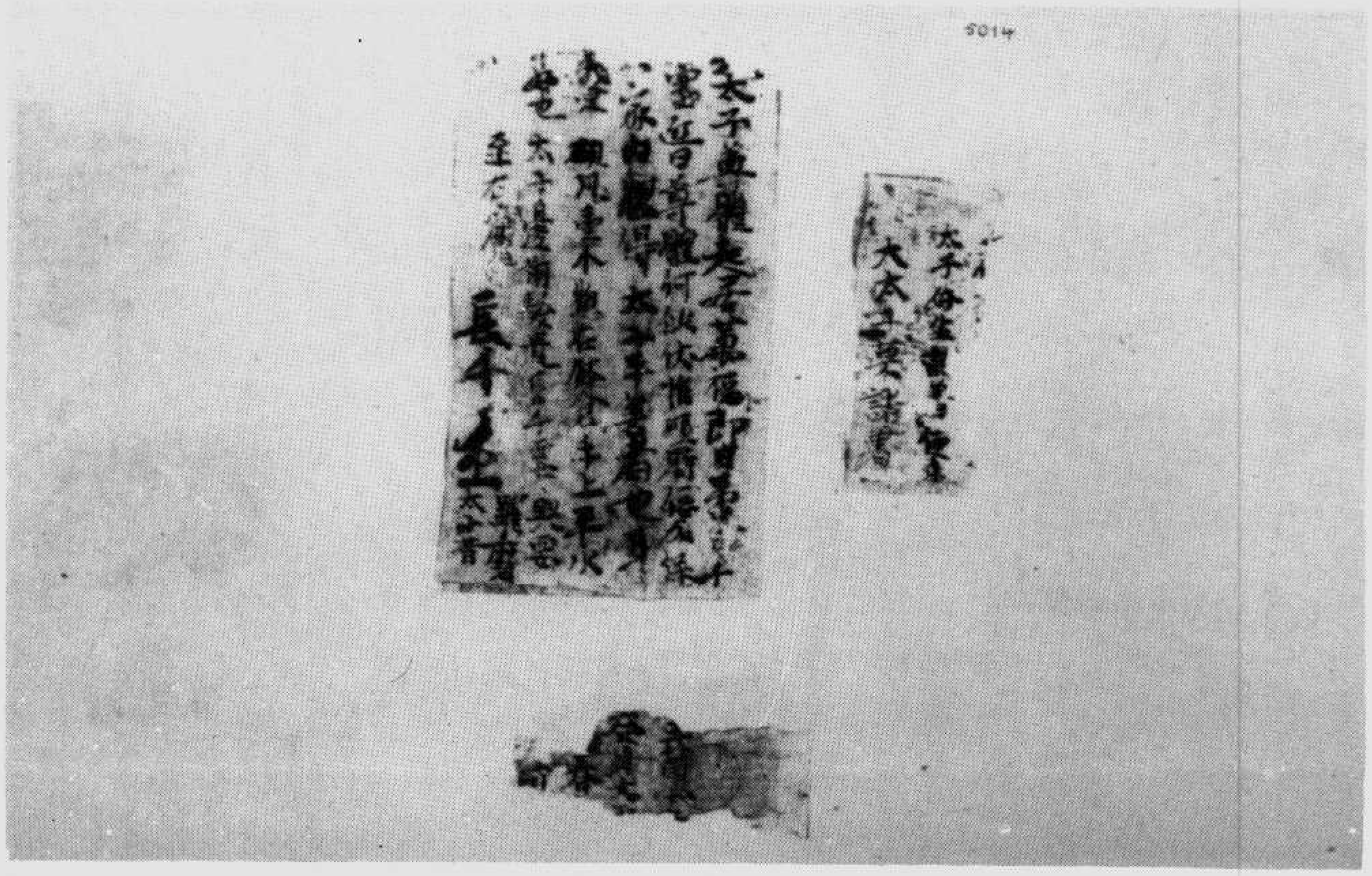


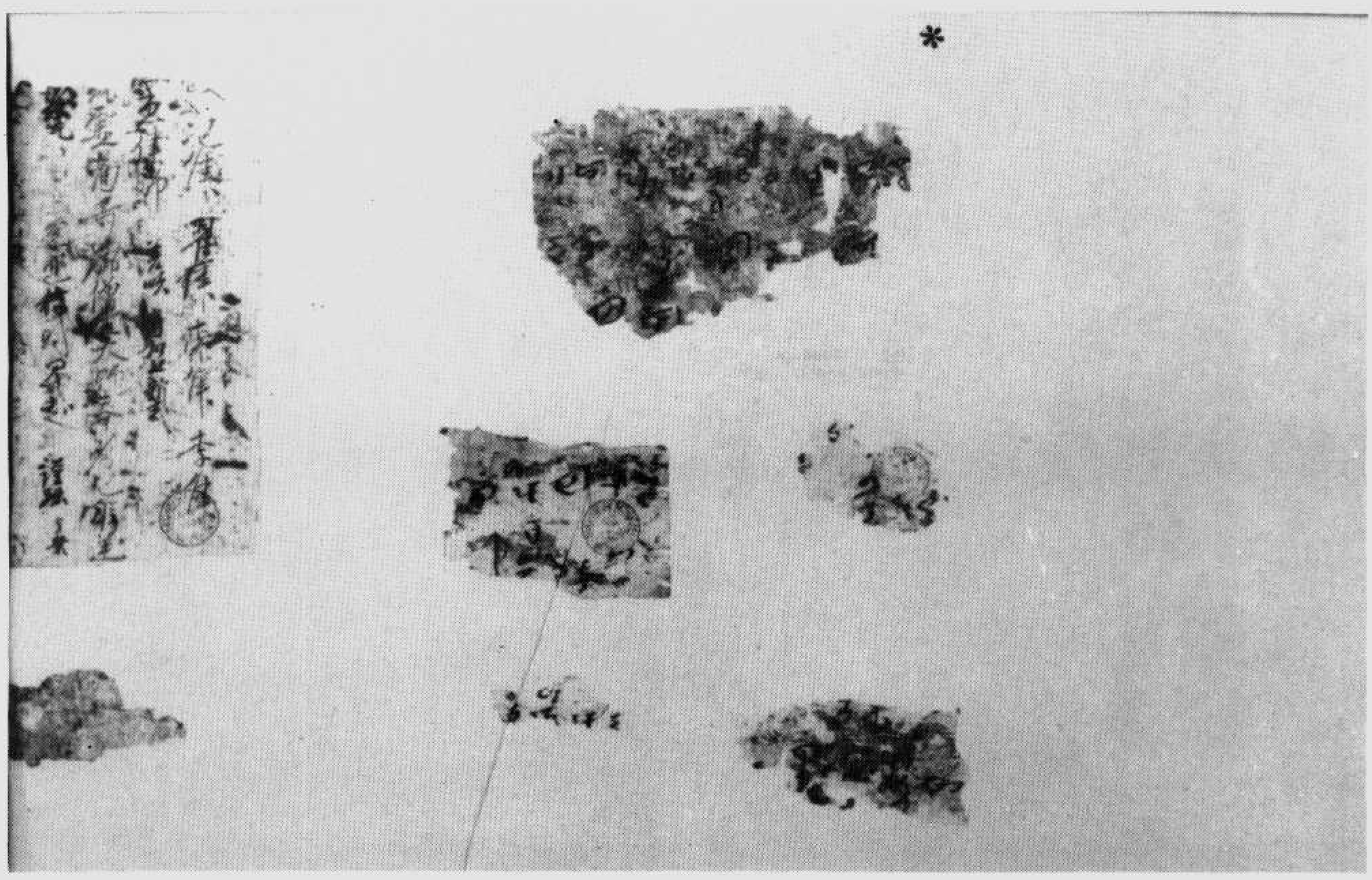


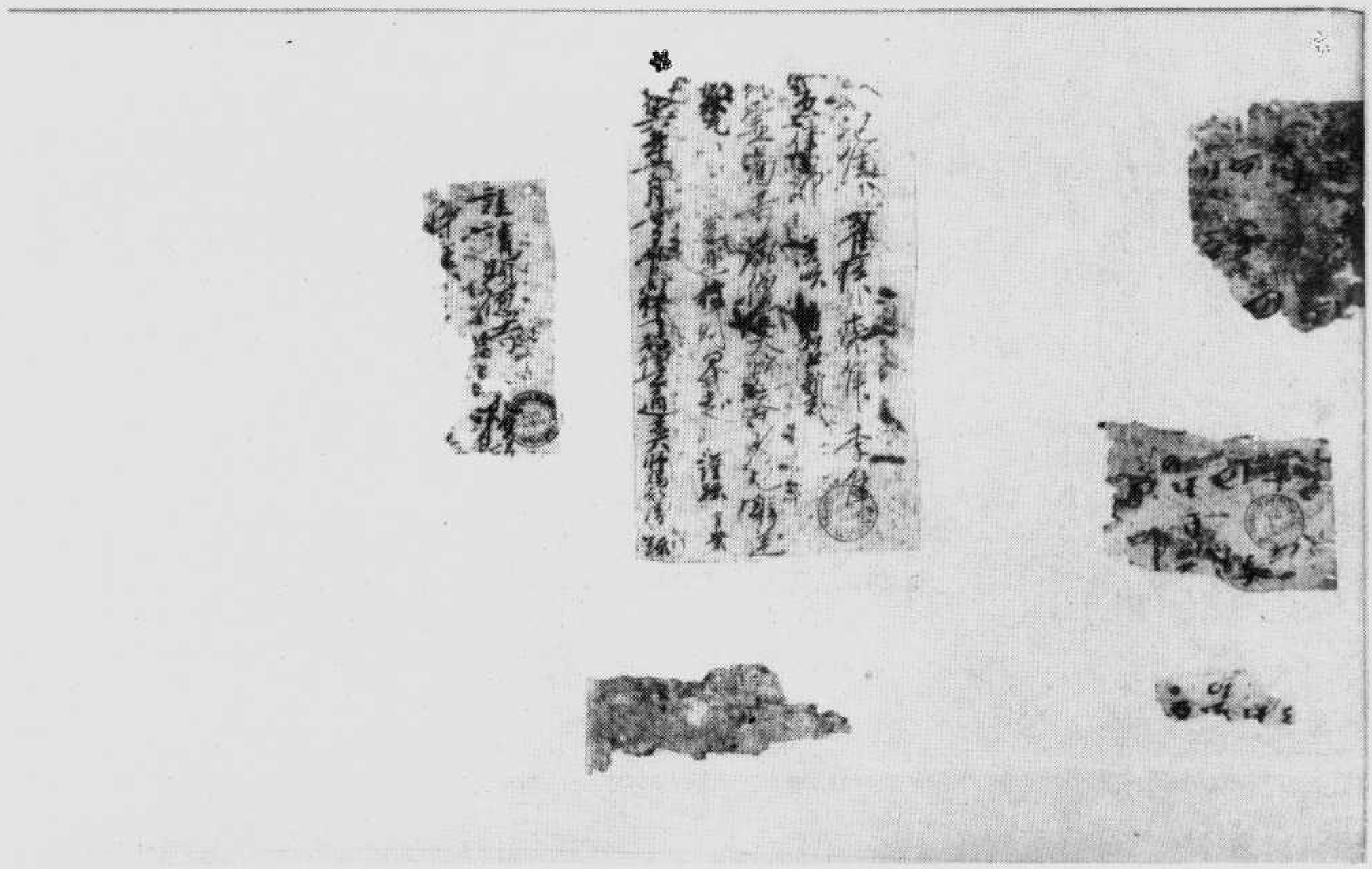
▼伯五〇一三號　絲製經鐵書袂

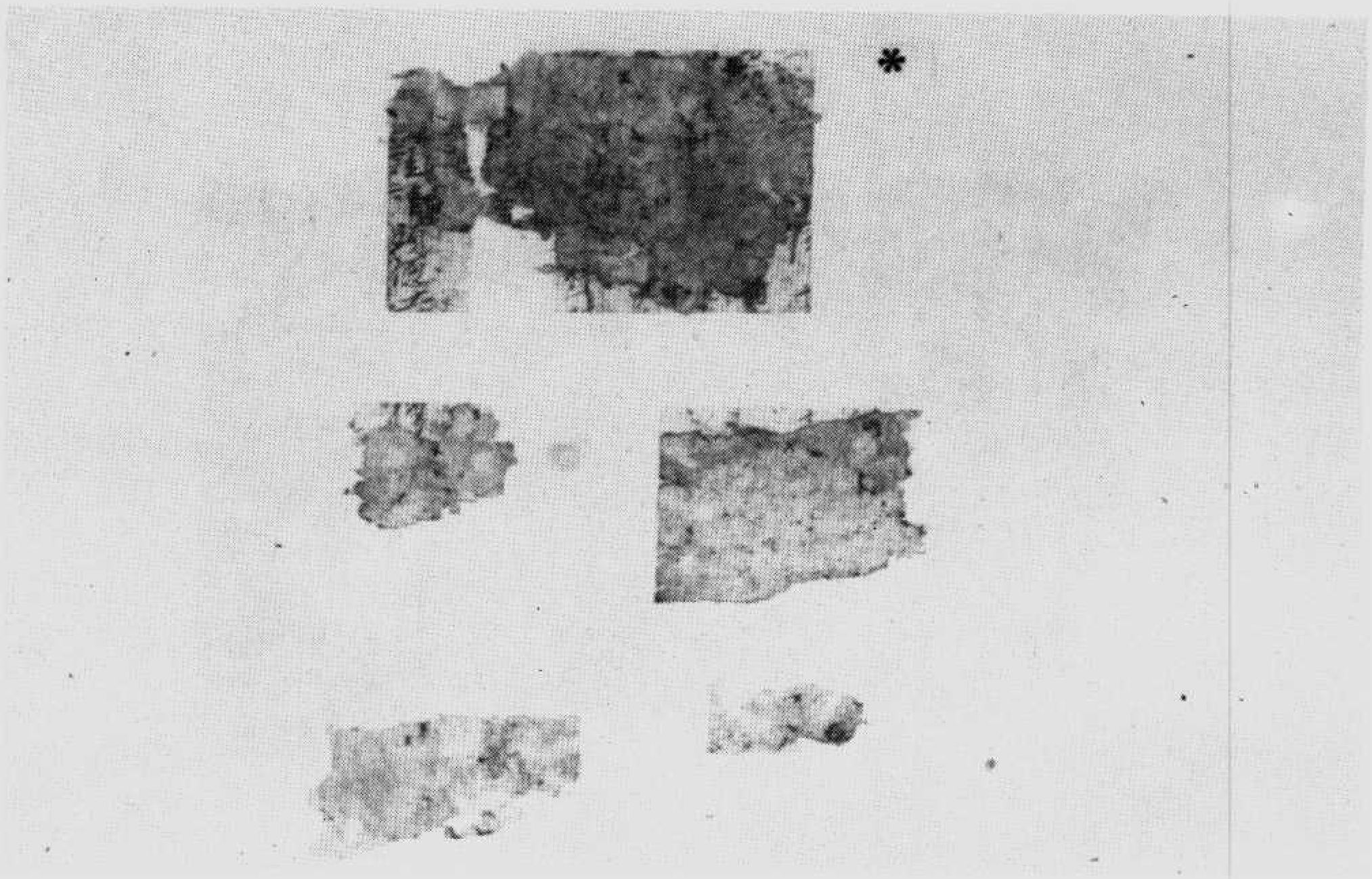


▼伯五〇一四號　太子尊體起居萬福帖等

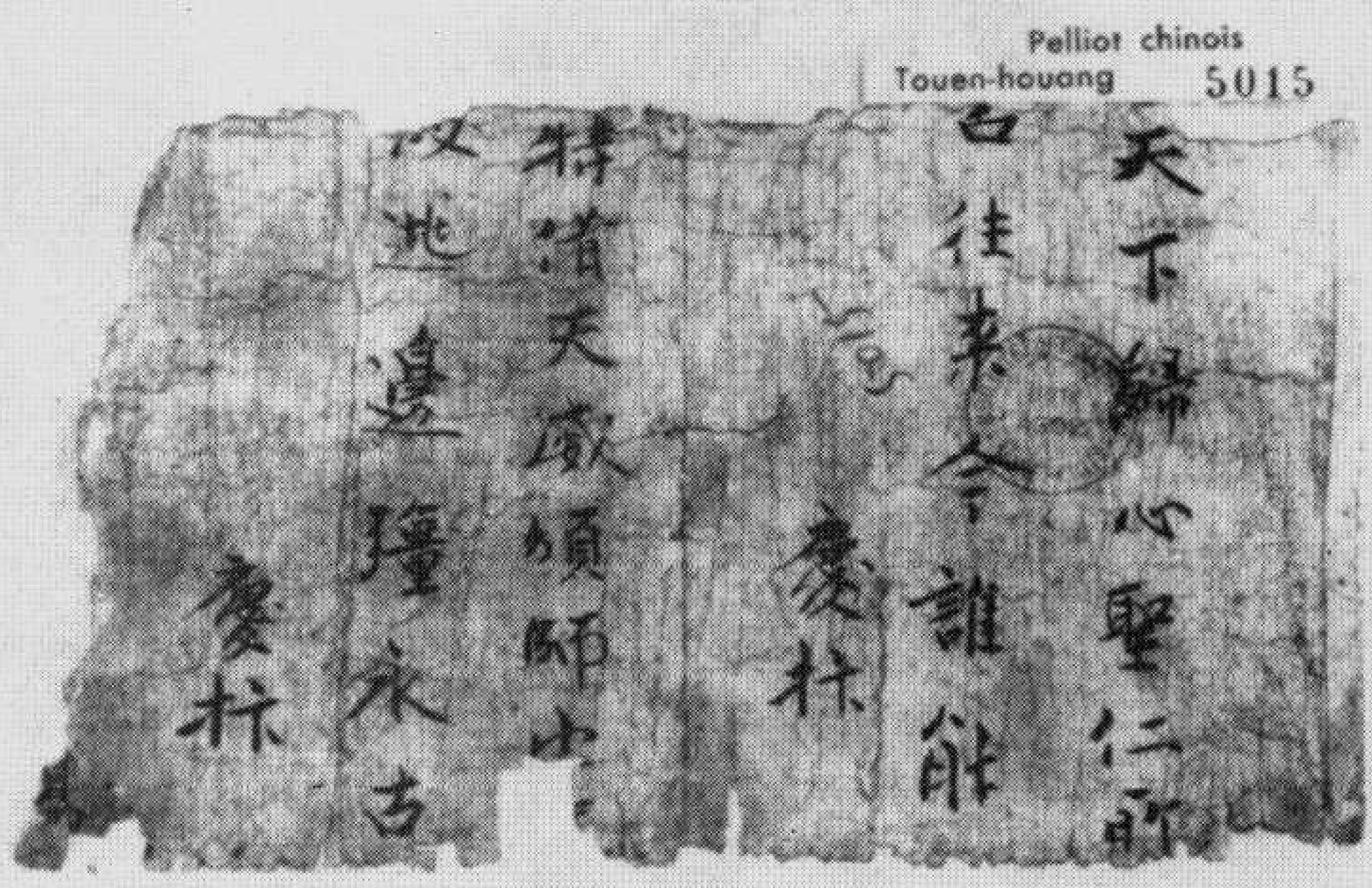




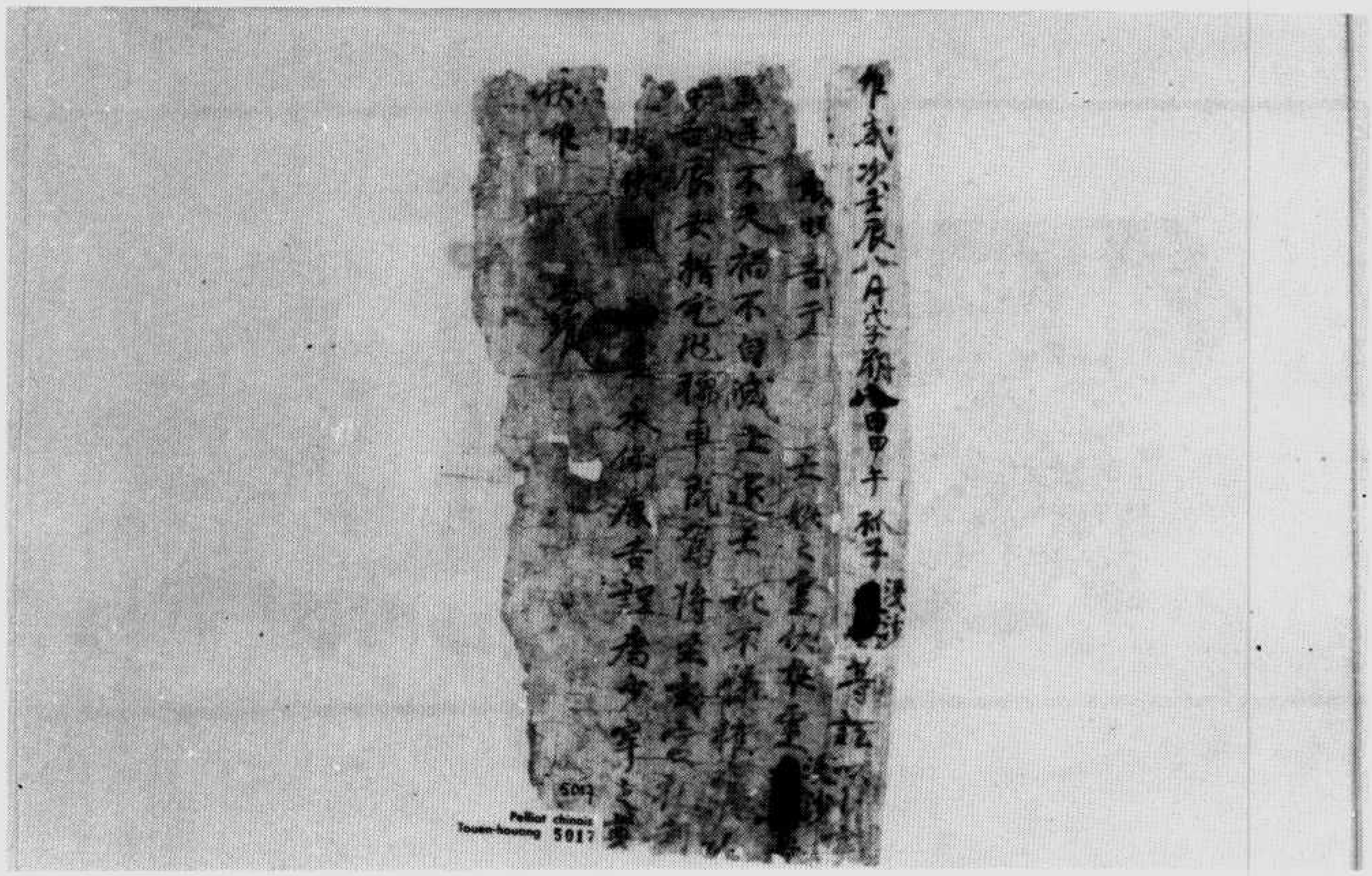




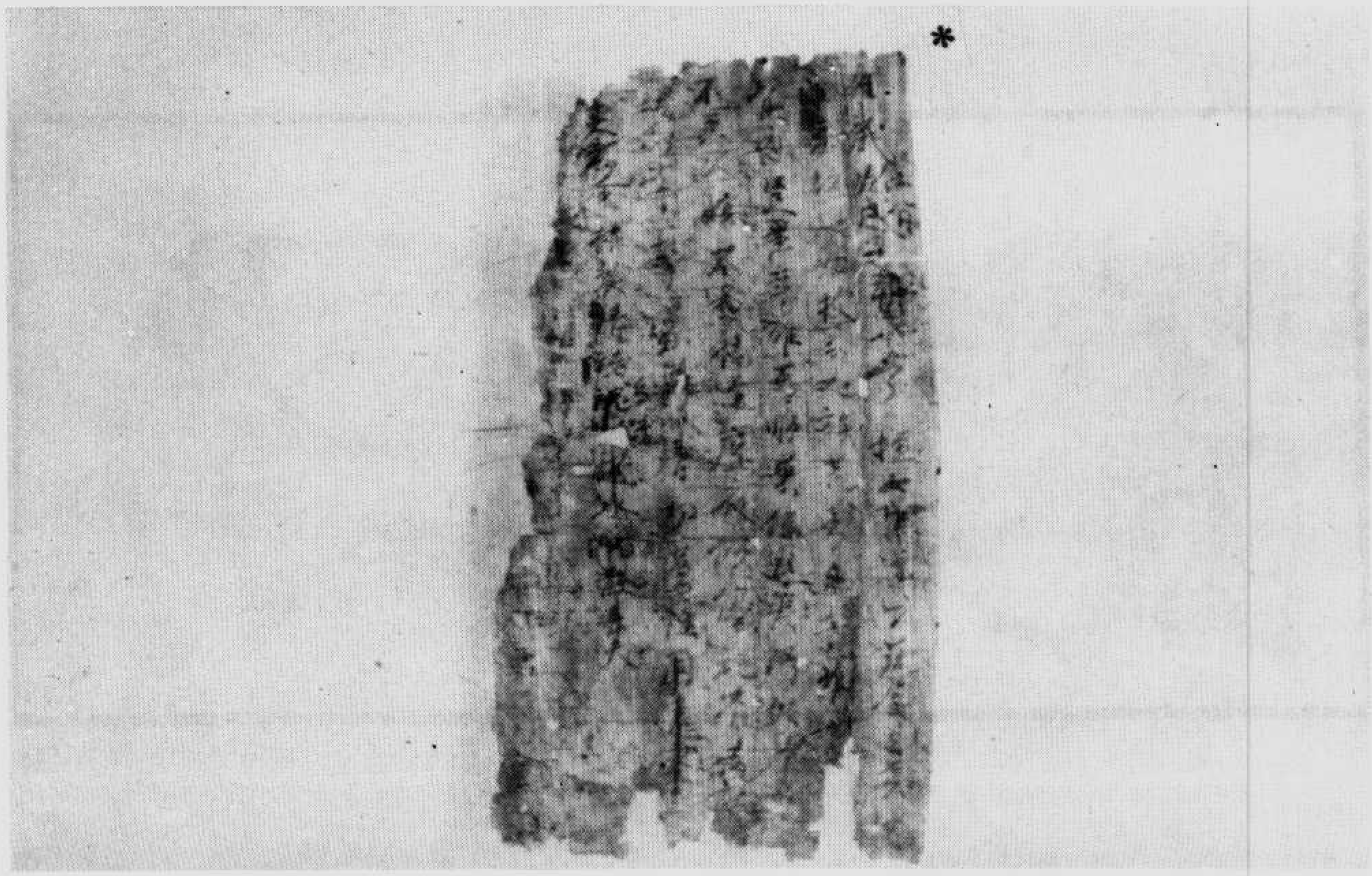
▼伯五〇一五號　天下歸心等慶竹文

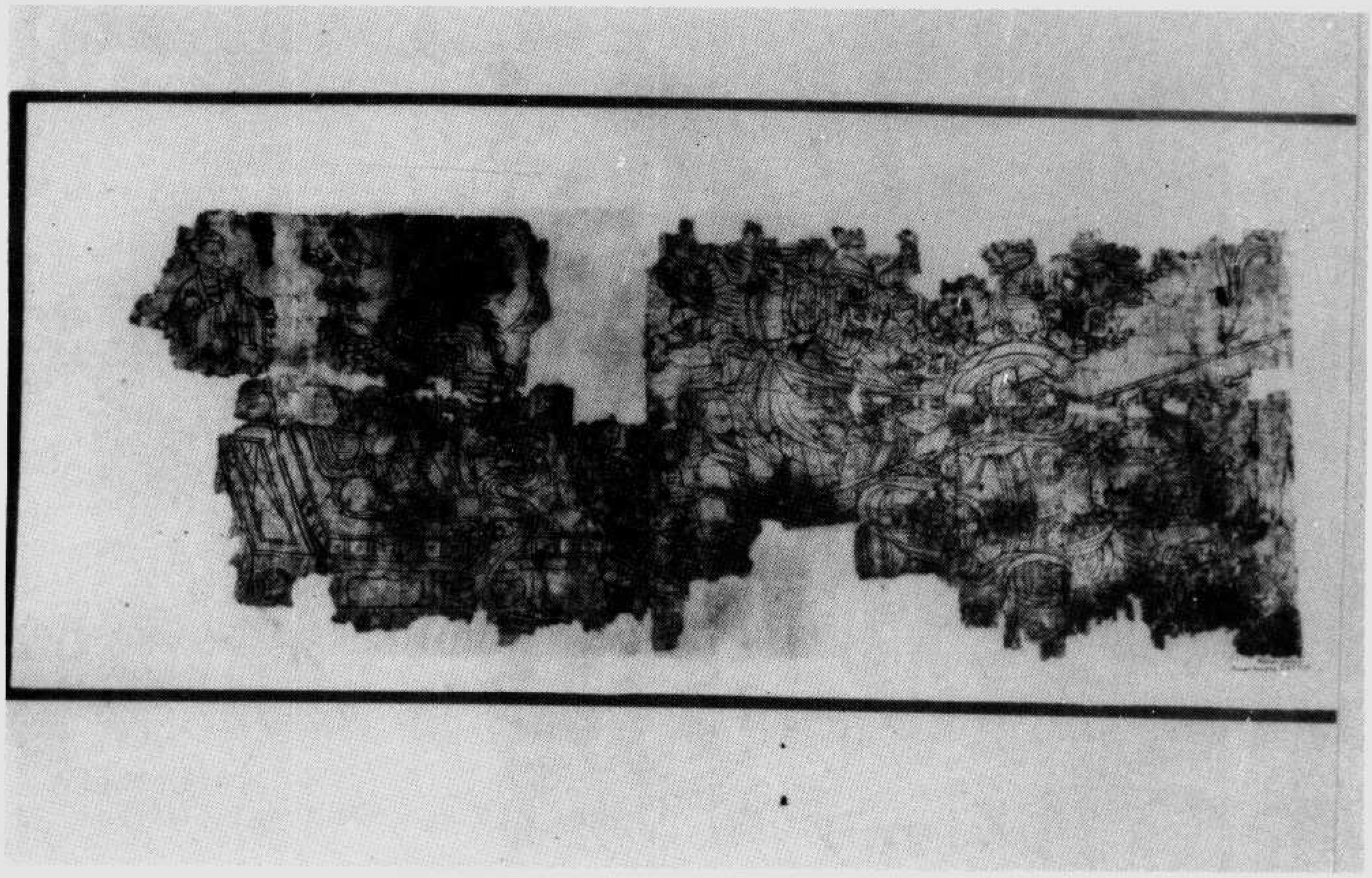


▼伯五〇一六號　殘社轉帖

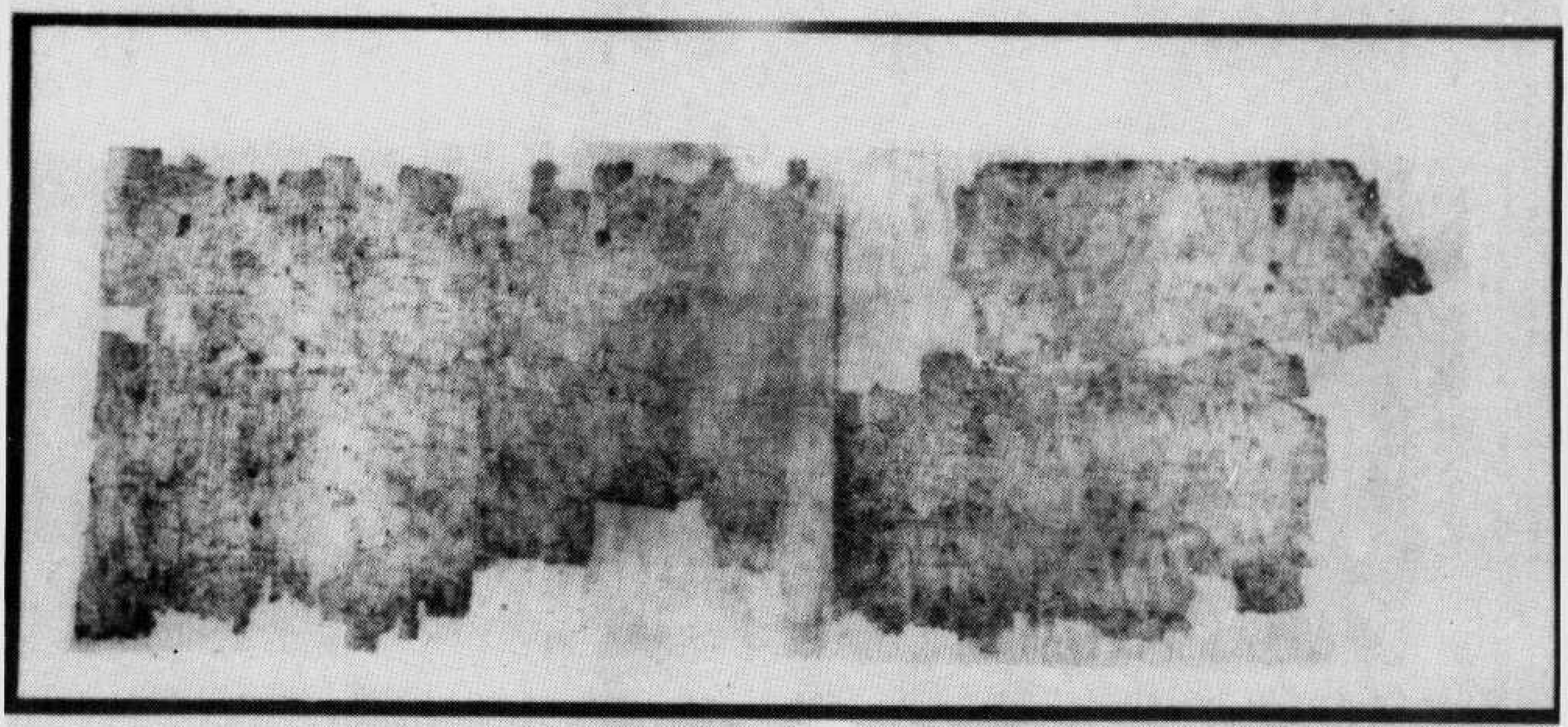


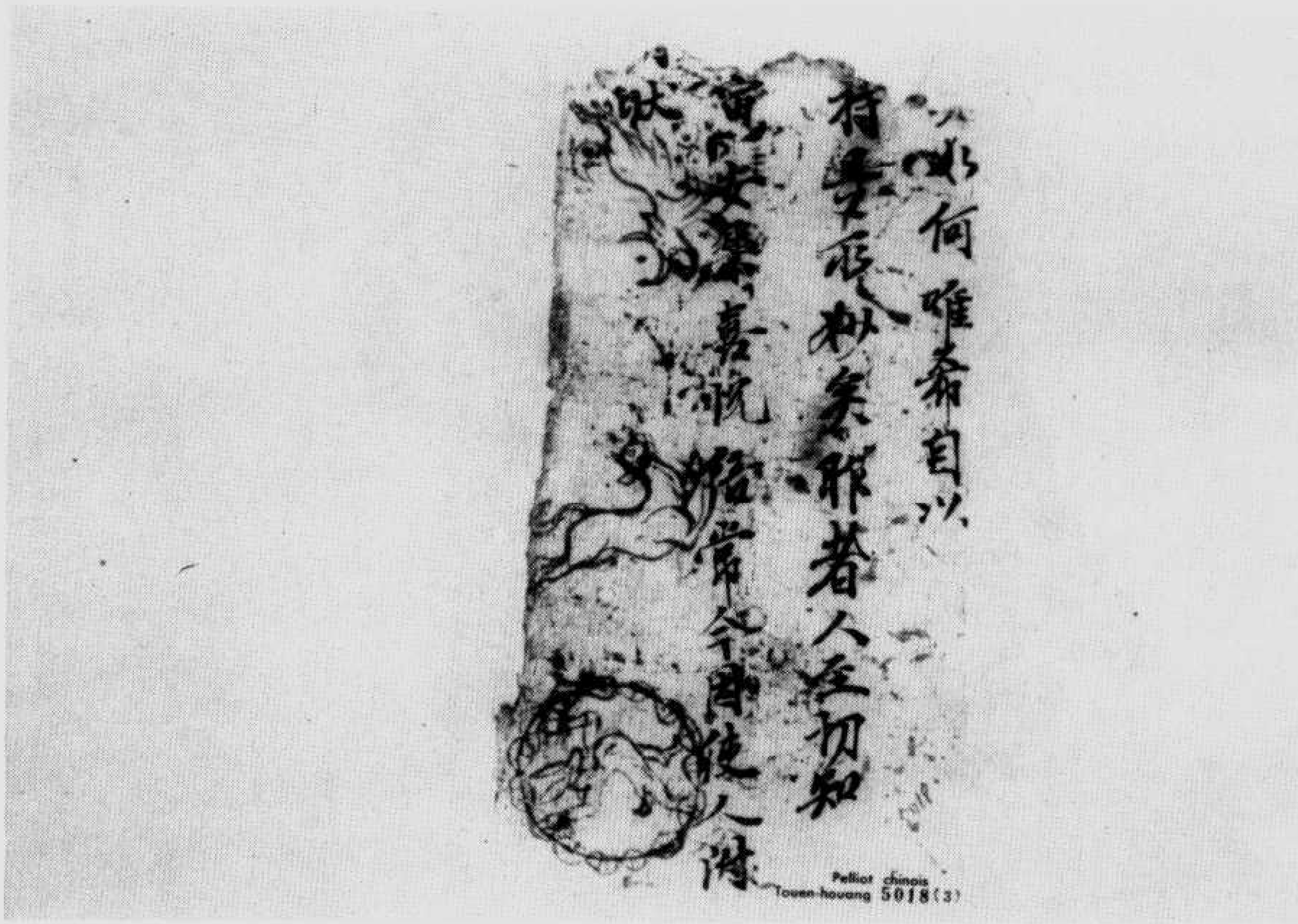
文妣亡祭　號七一〇五伯

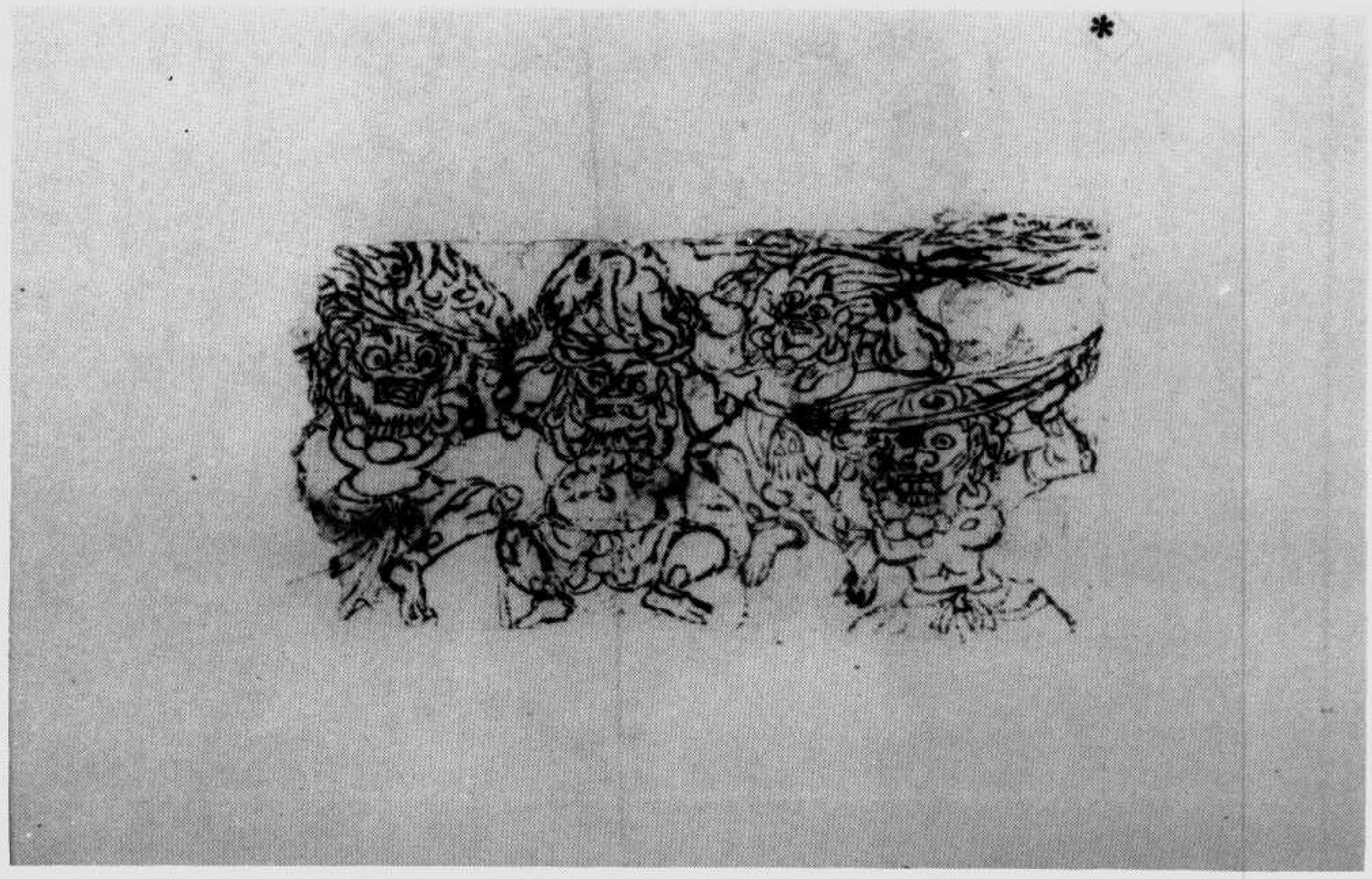


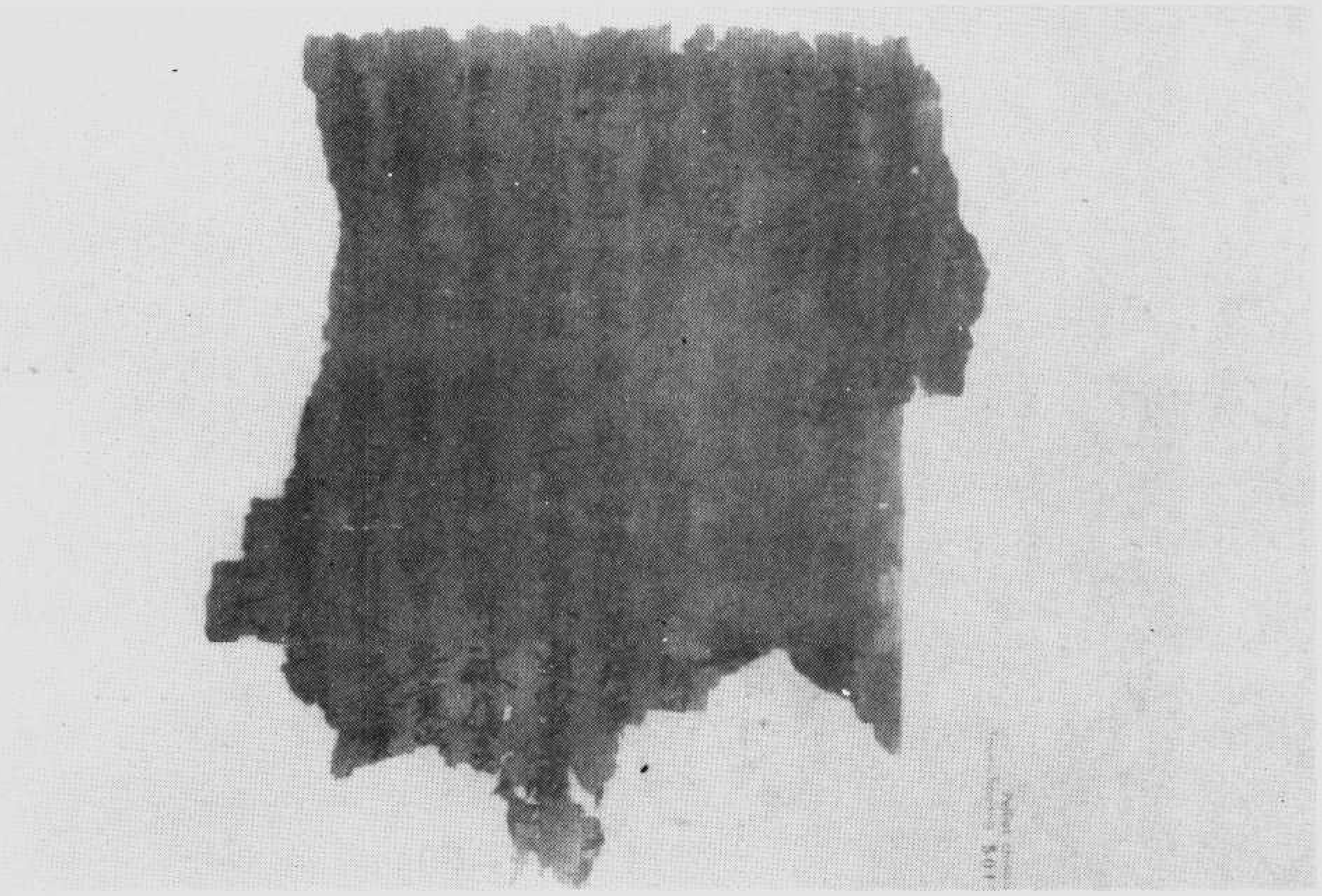


伯五〇一八號　墨繪天王像殘書函

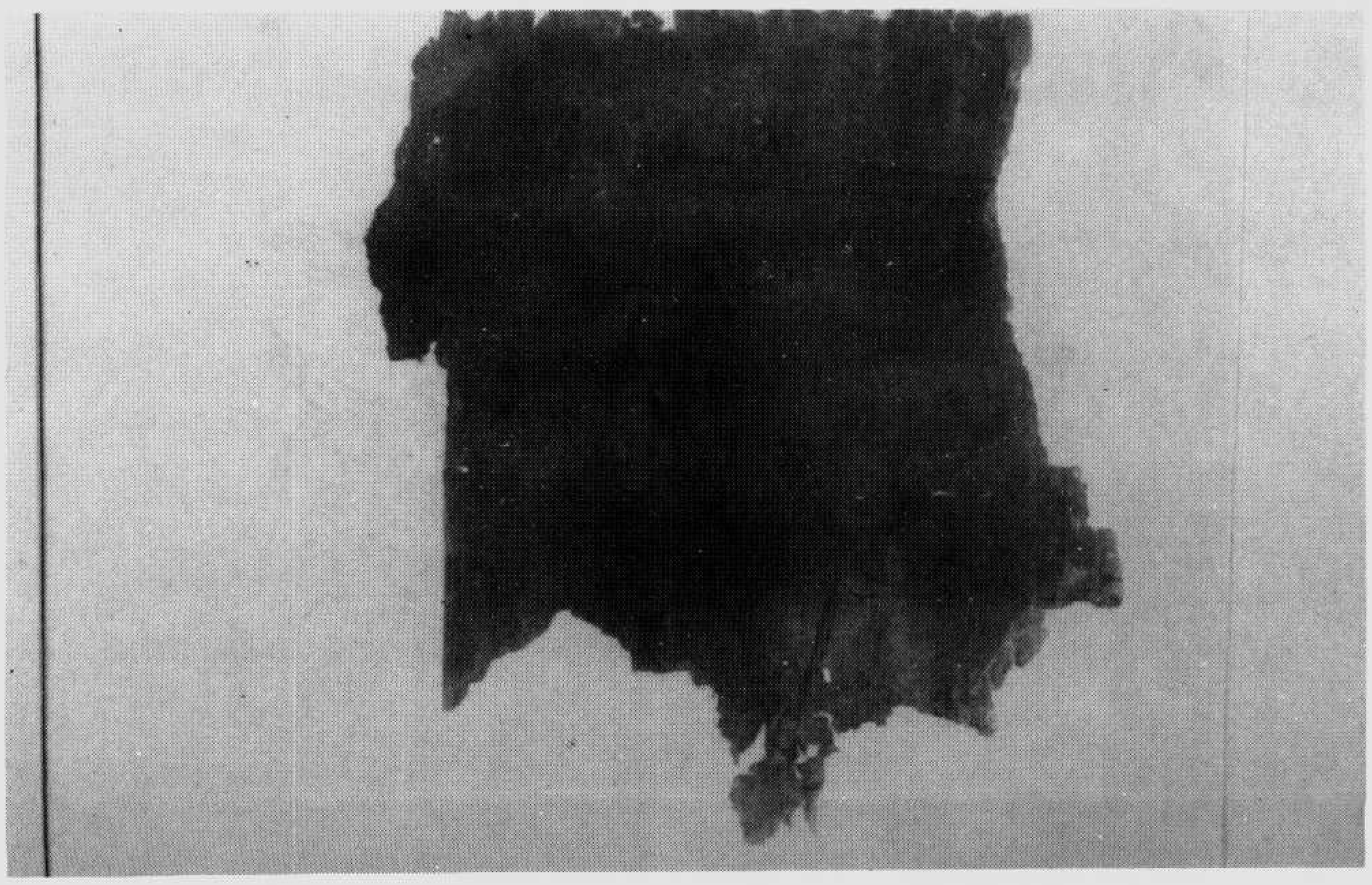


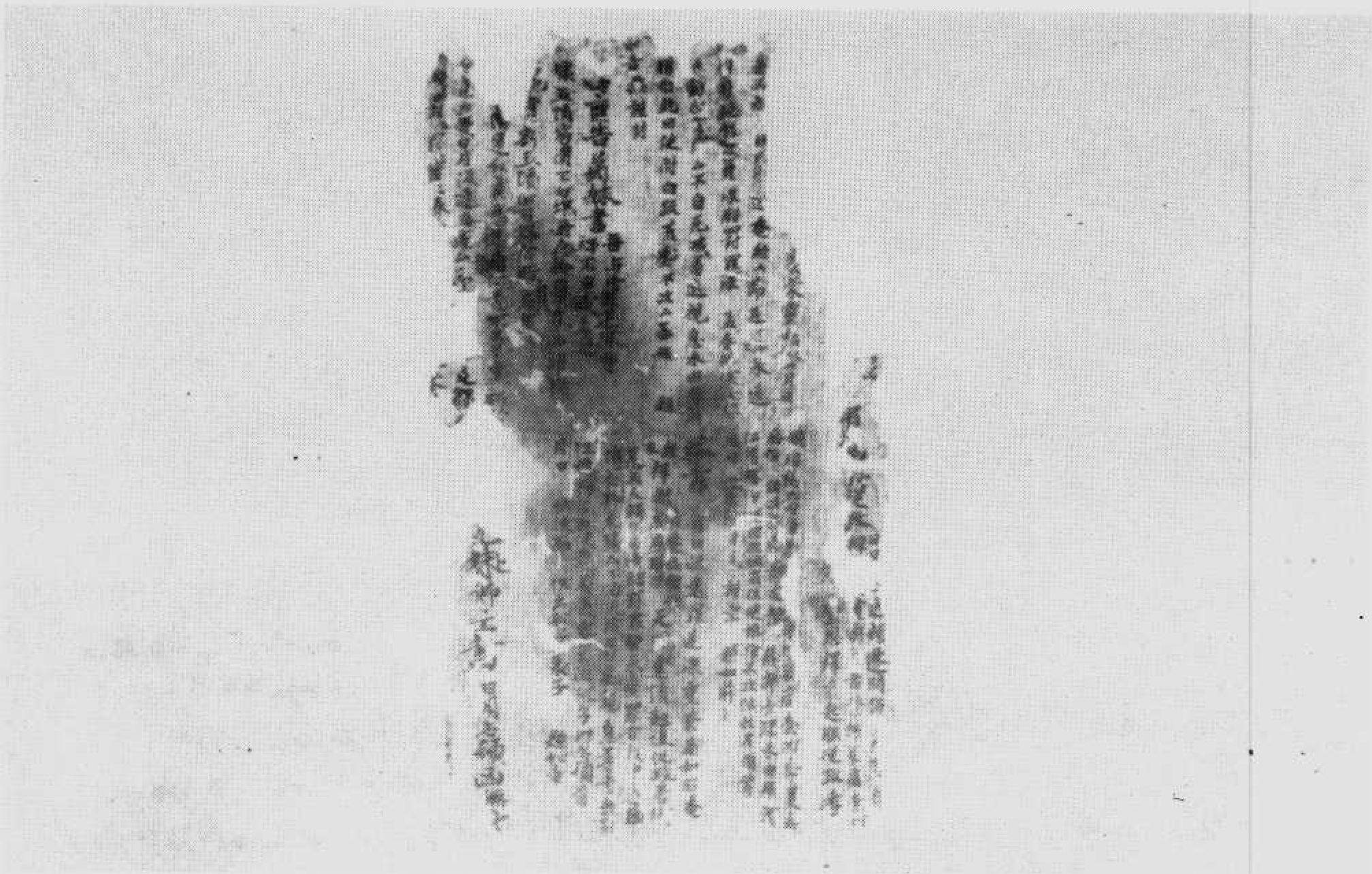

何唯希自以
待人在切知
人得
Pelliot chinois
Touen-houang 5018(3)



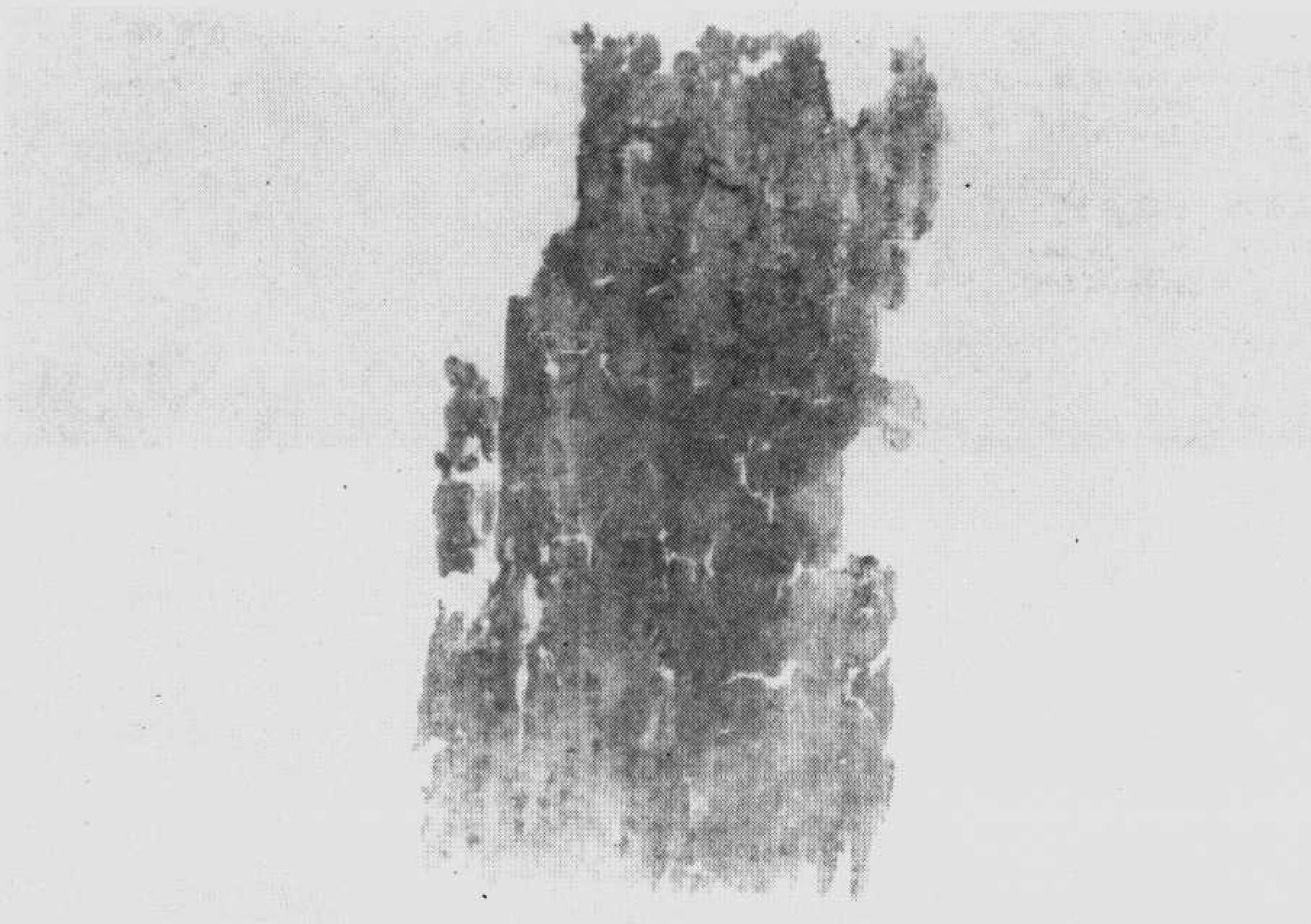


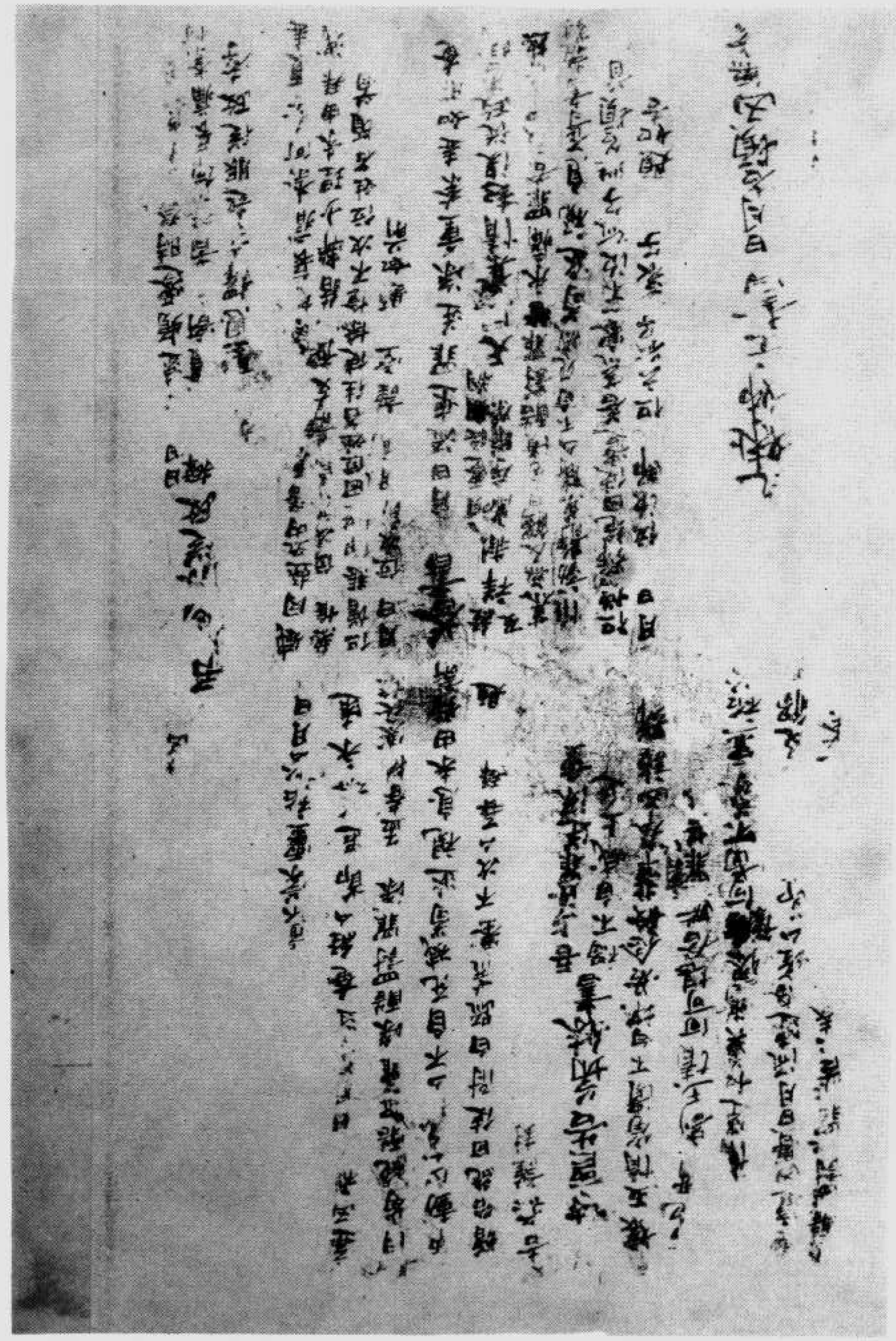
文變女姜孟　號九一〇五伯

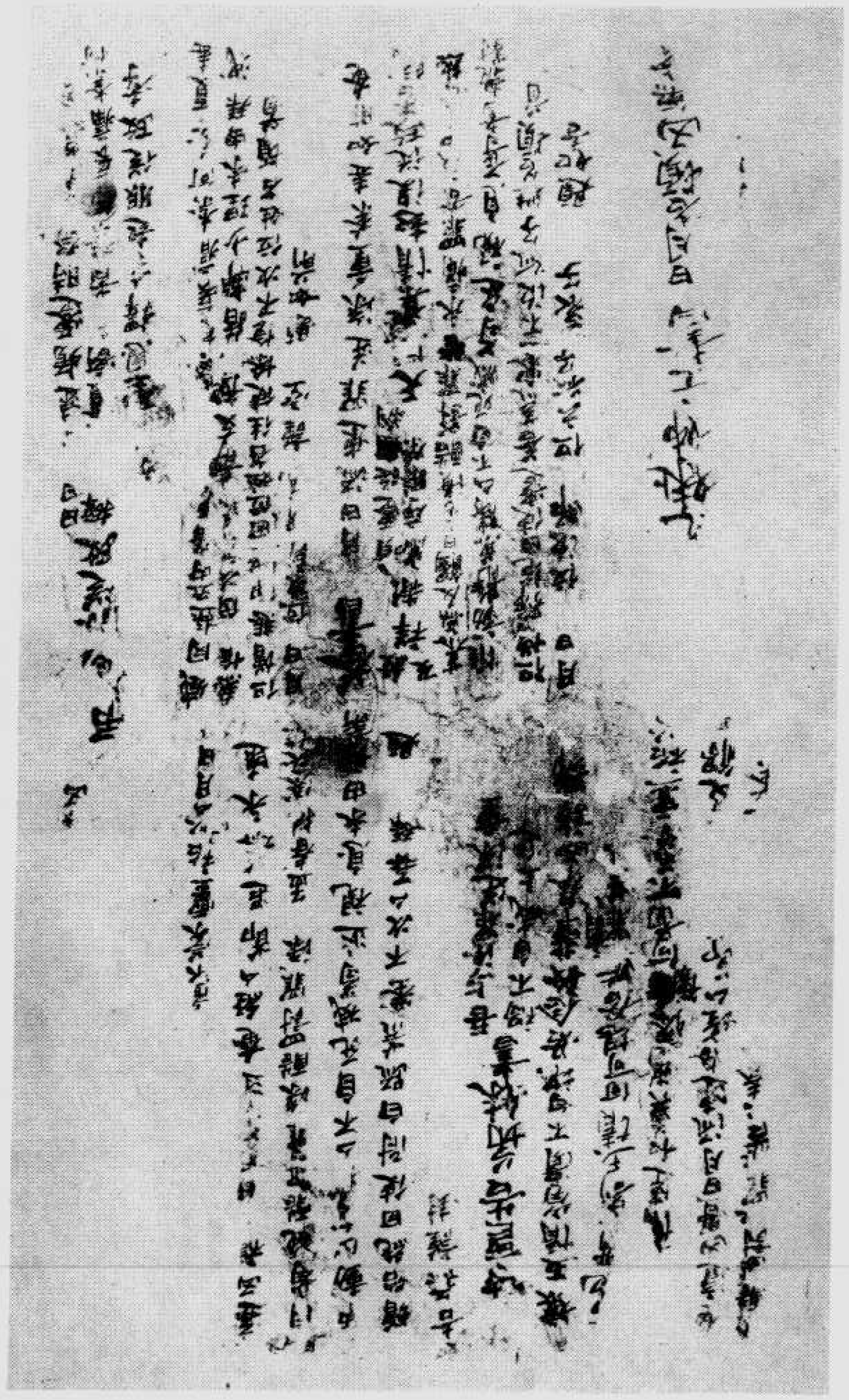


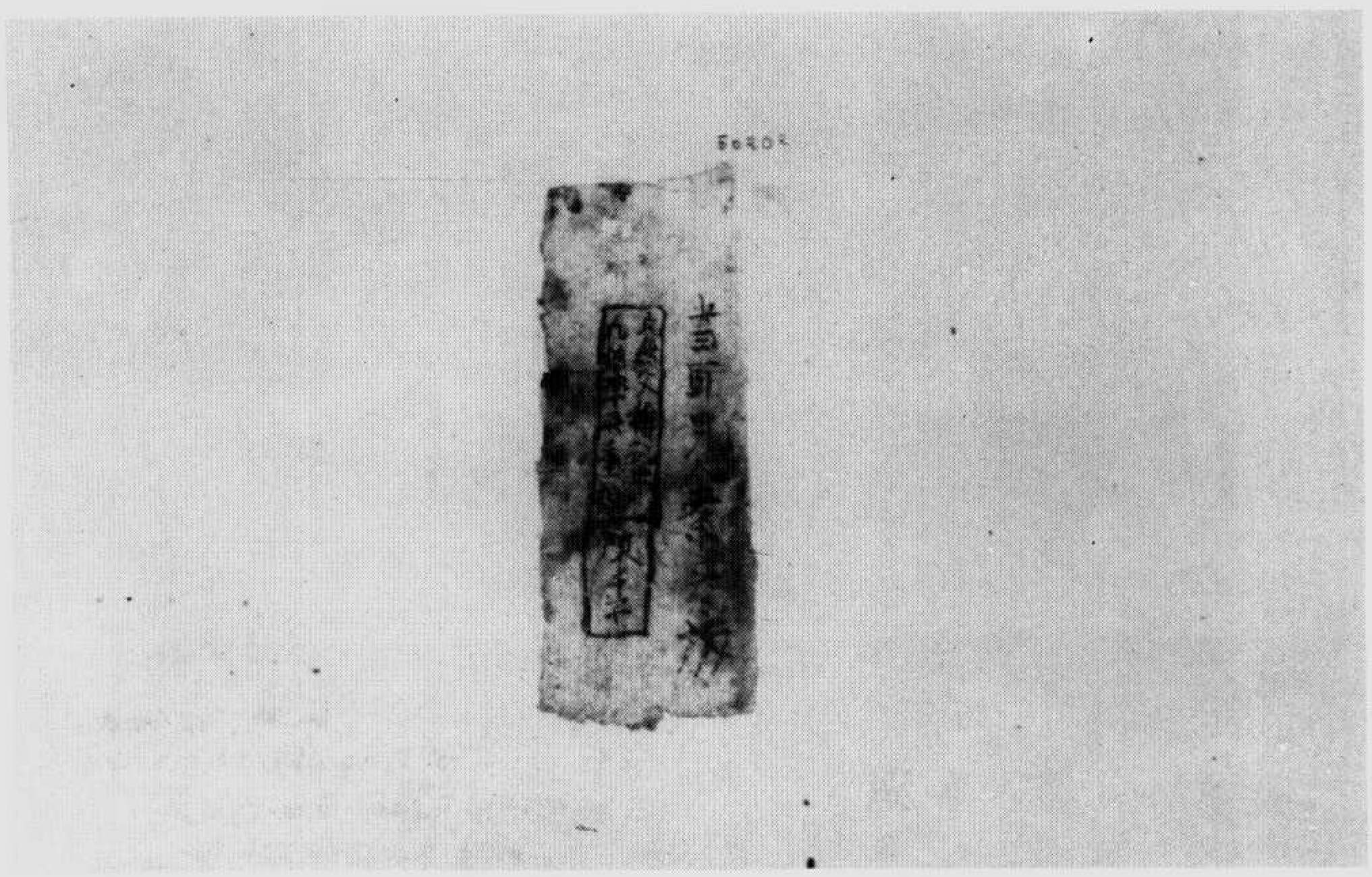


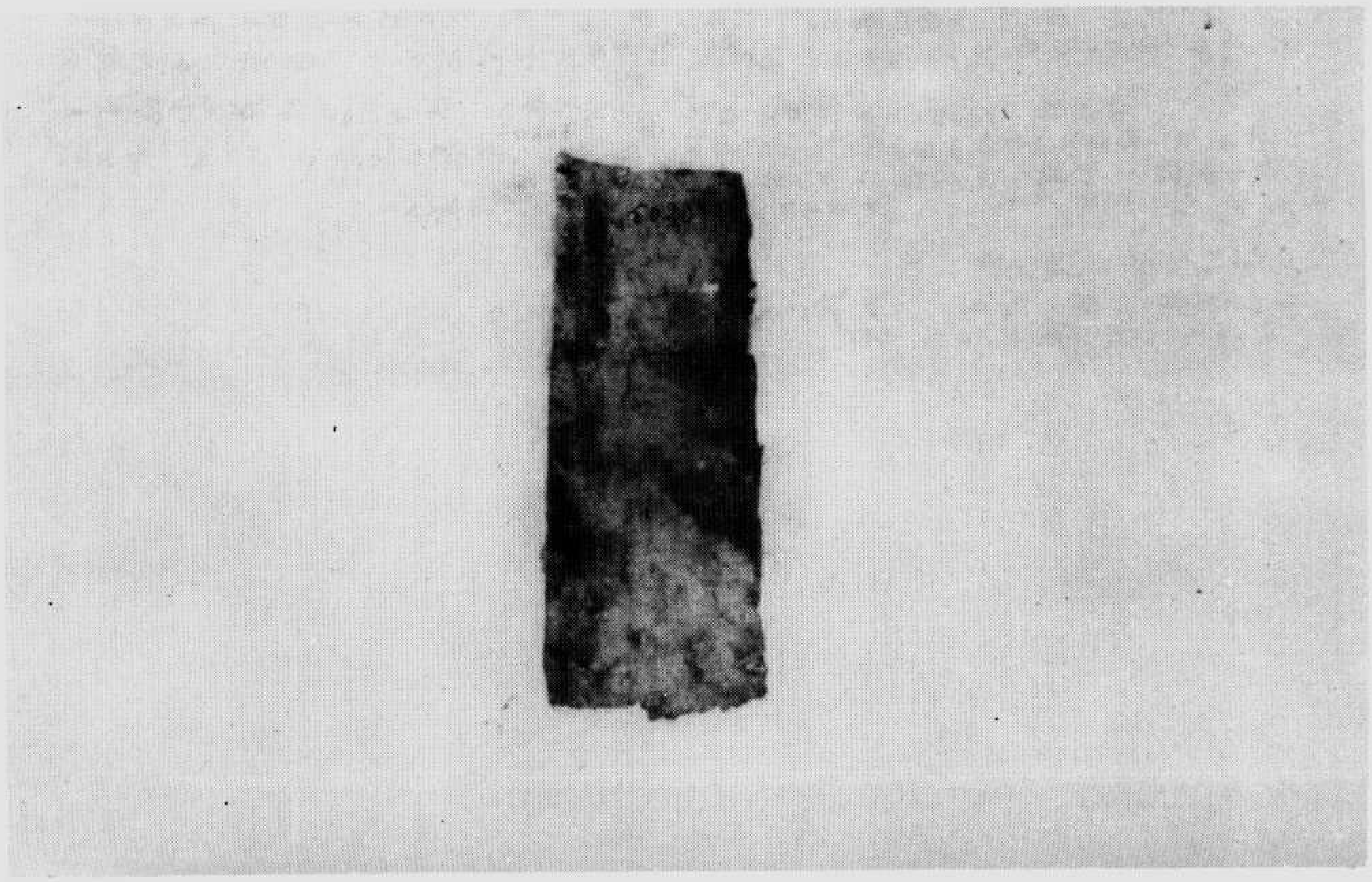
（大放淺深附）書妹弟告喪儀書殘　號〇二〇五伯

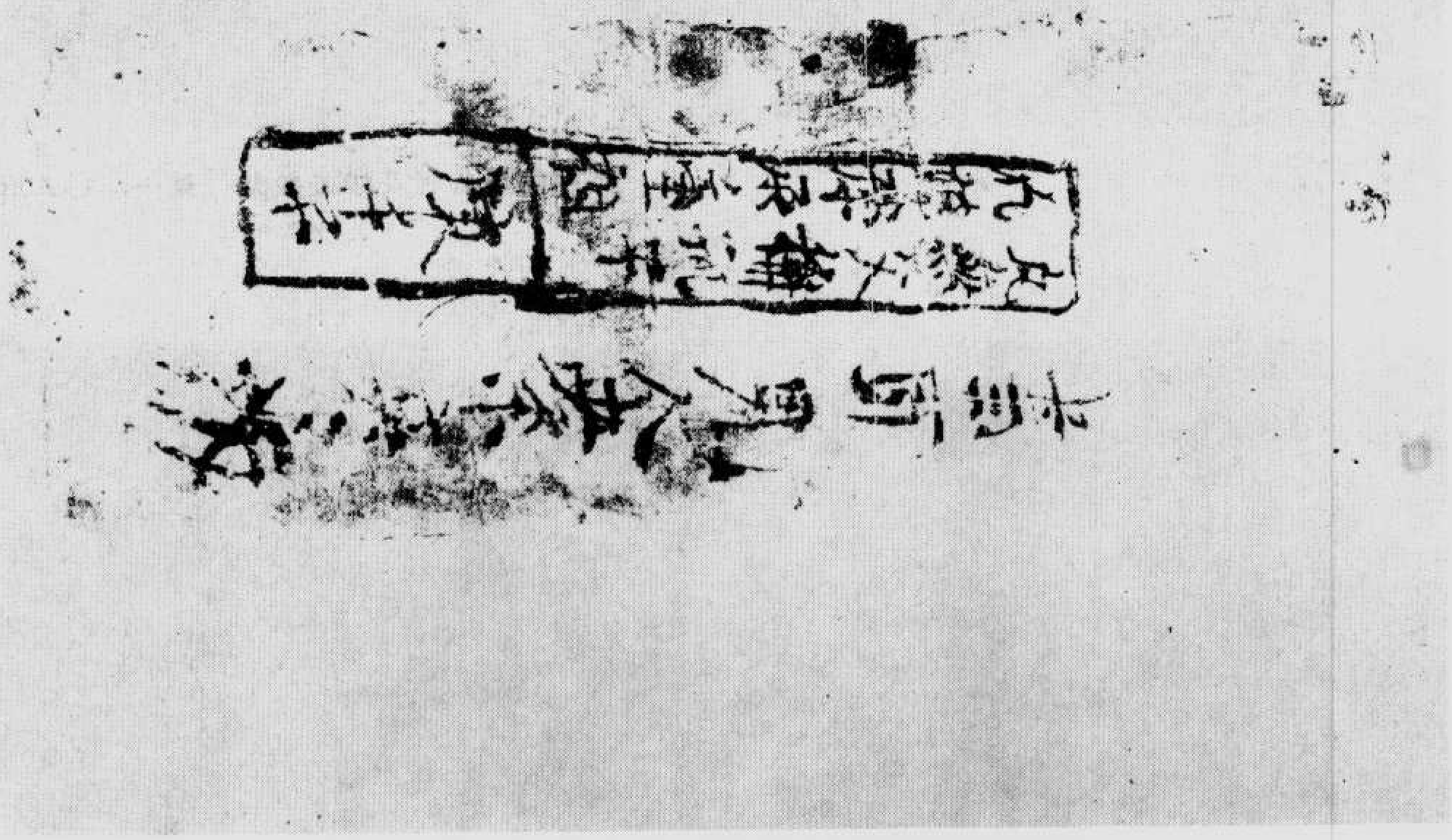


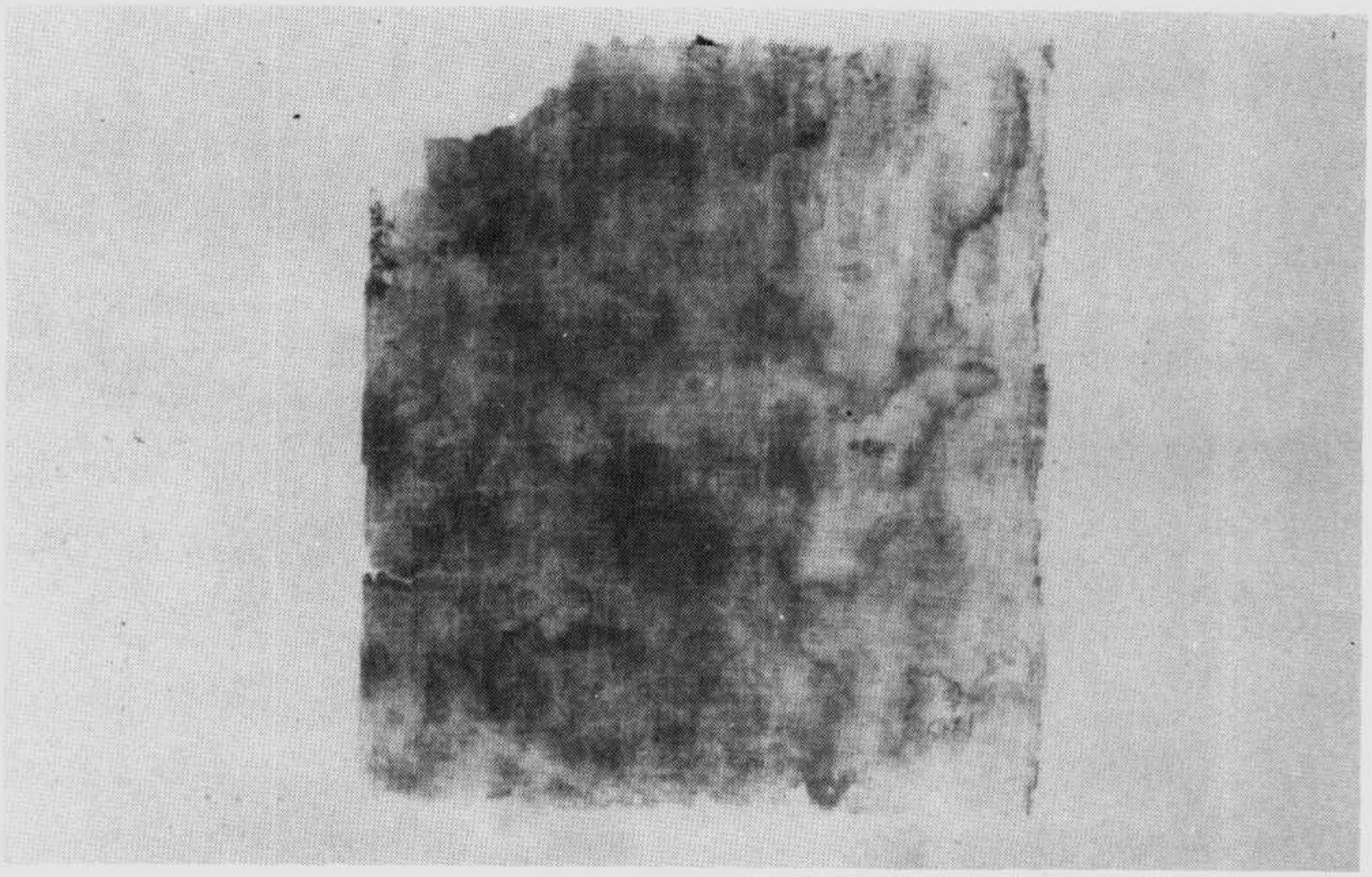




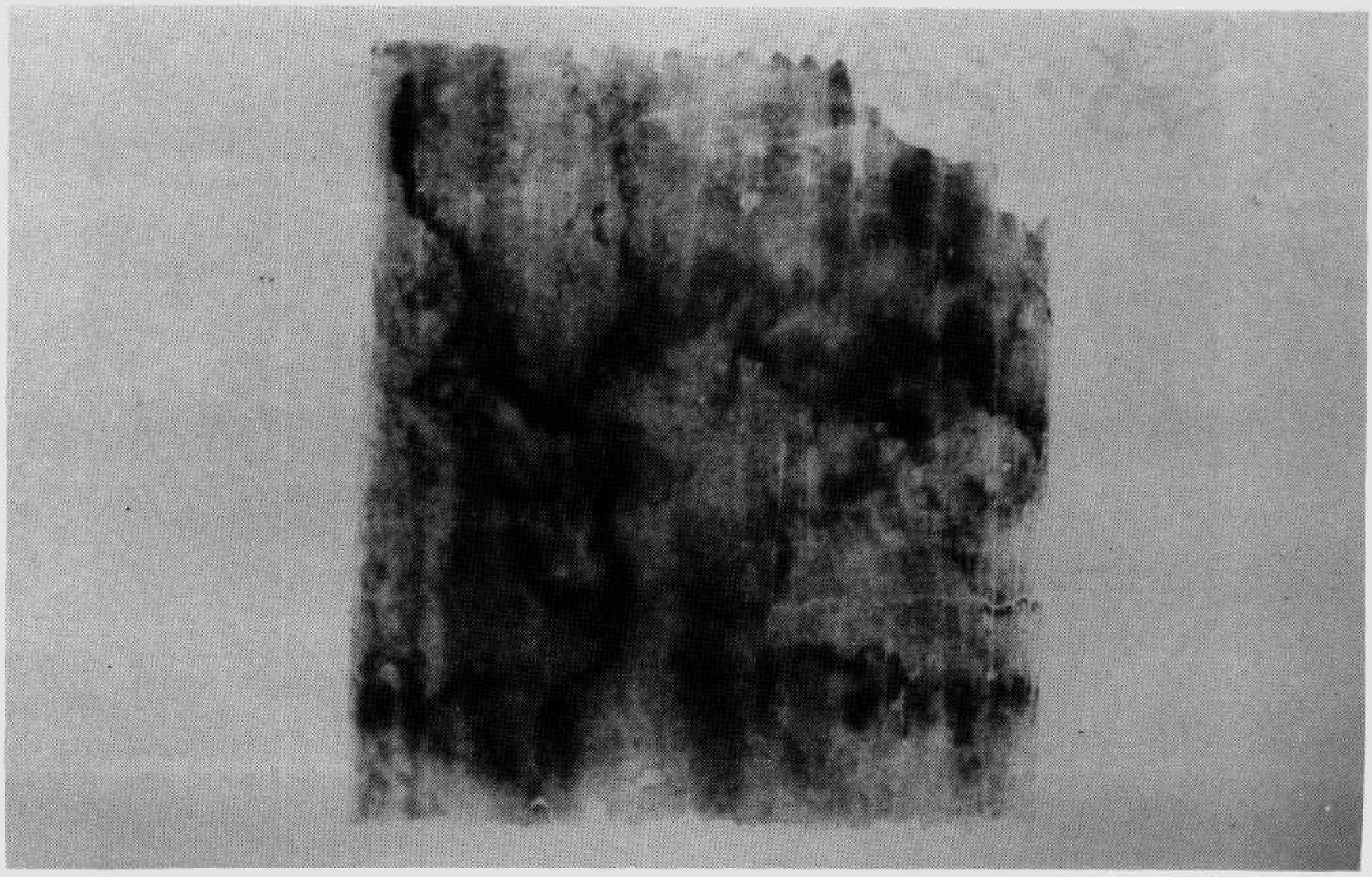


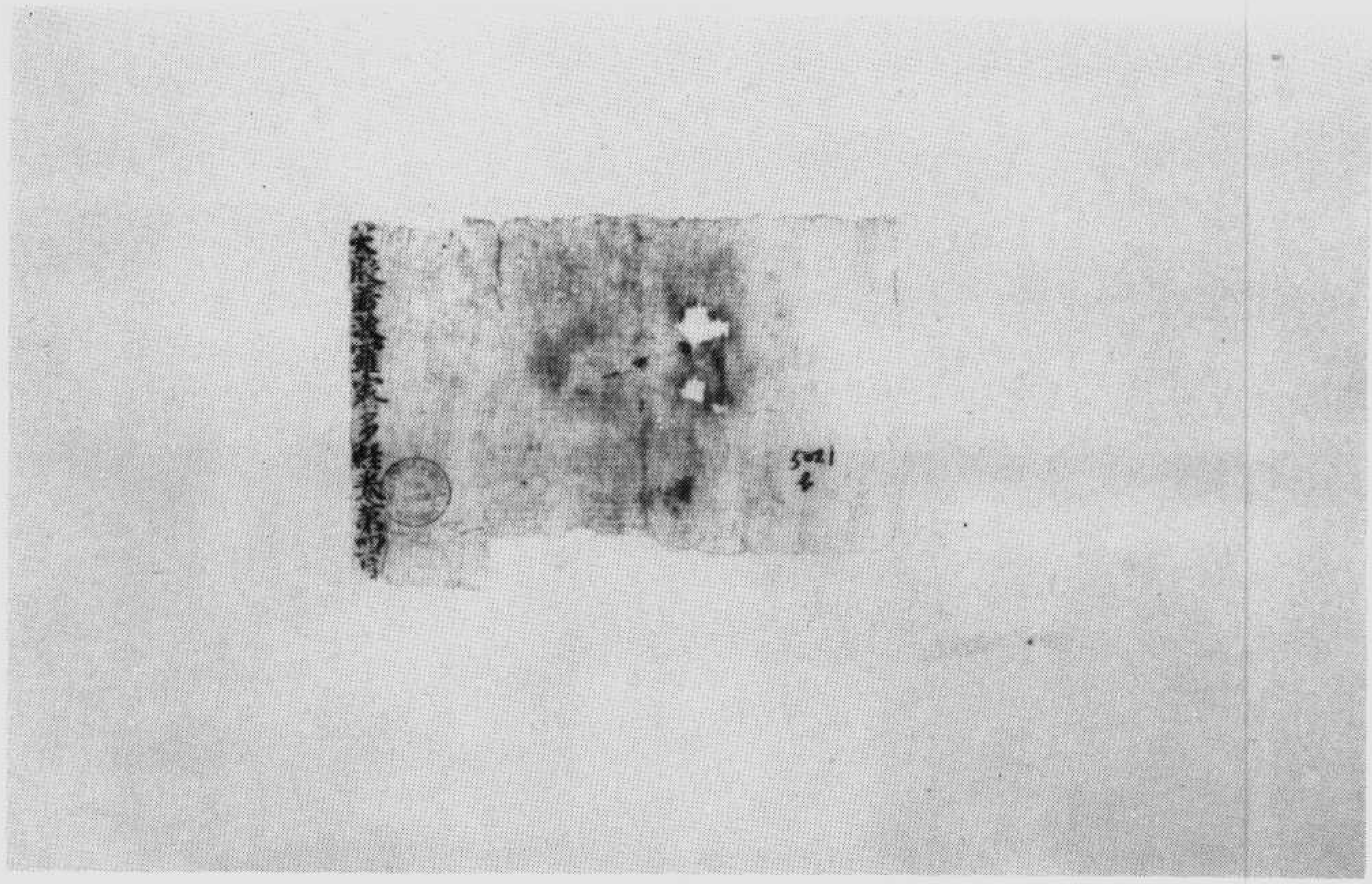


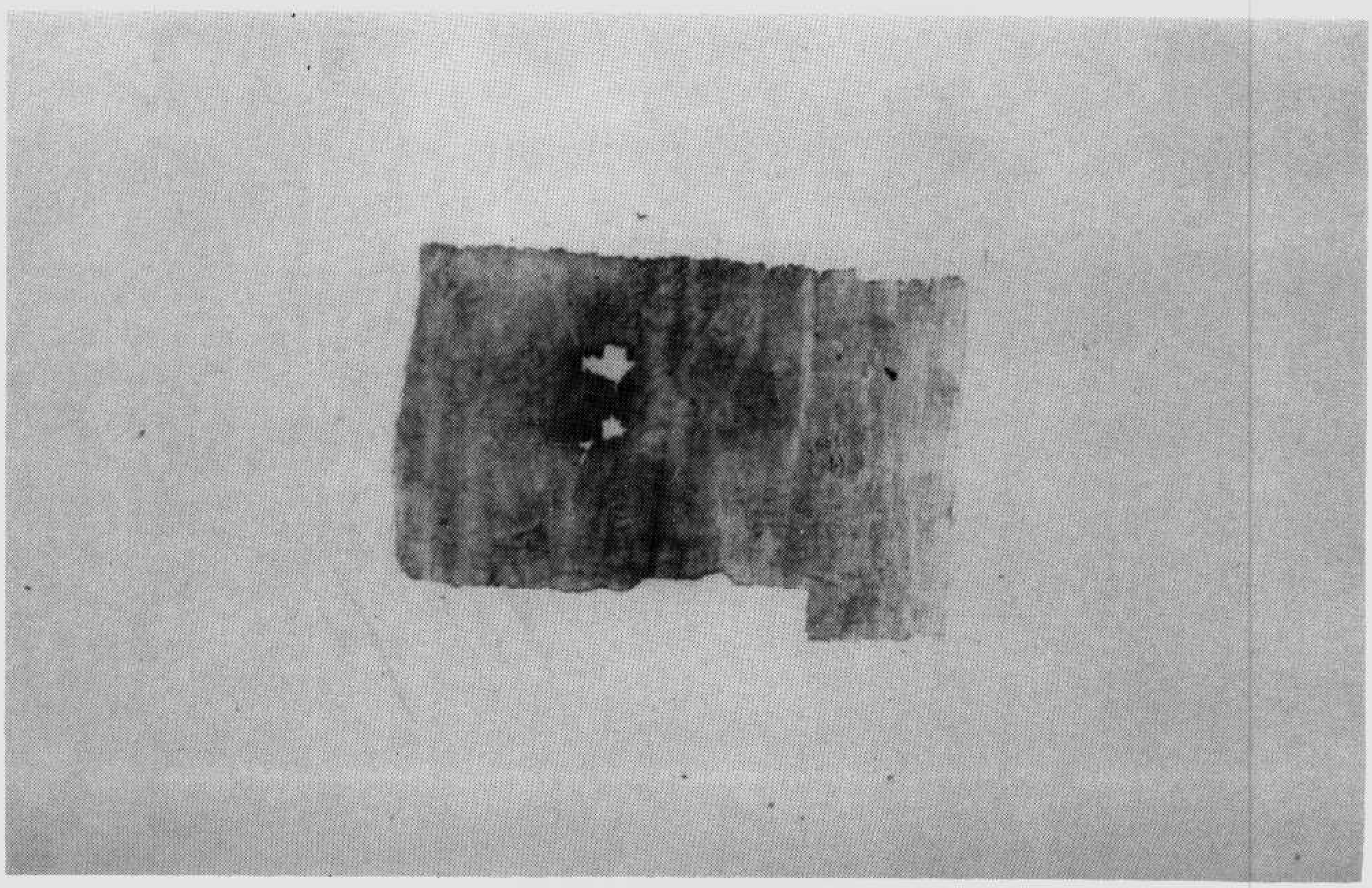


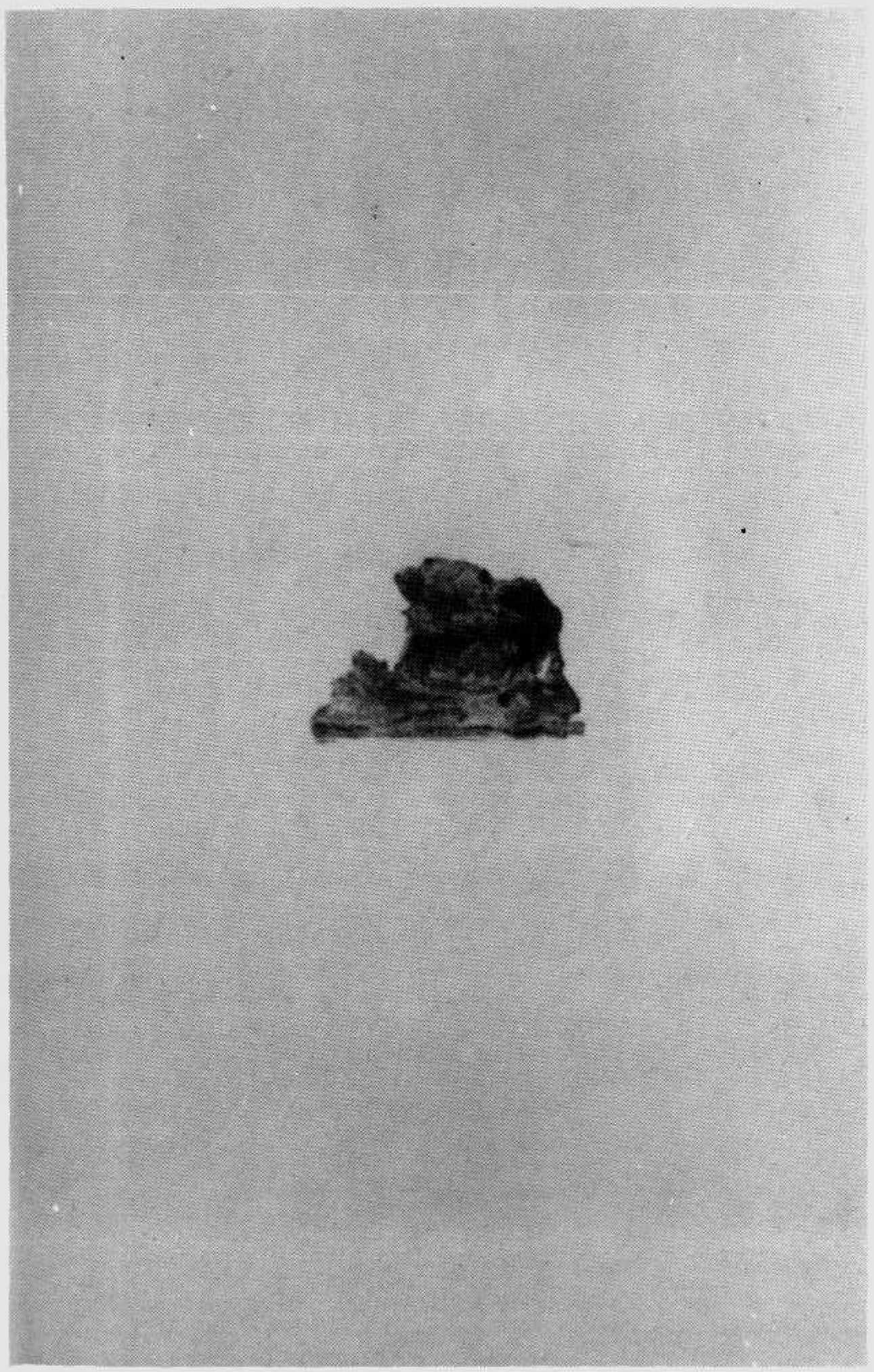


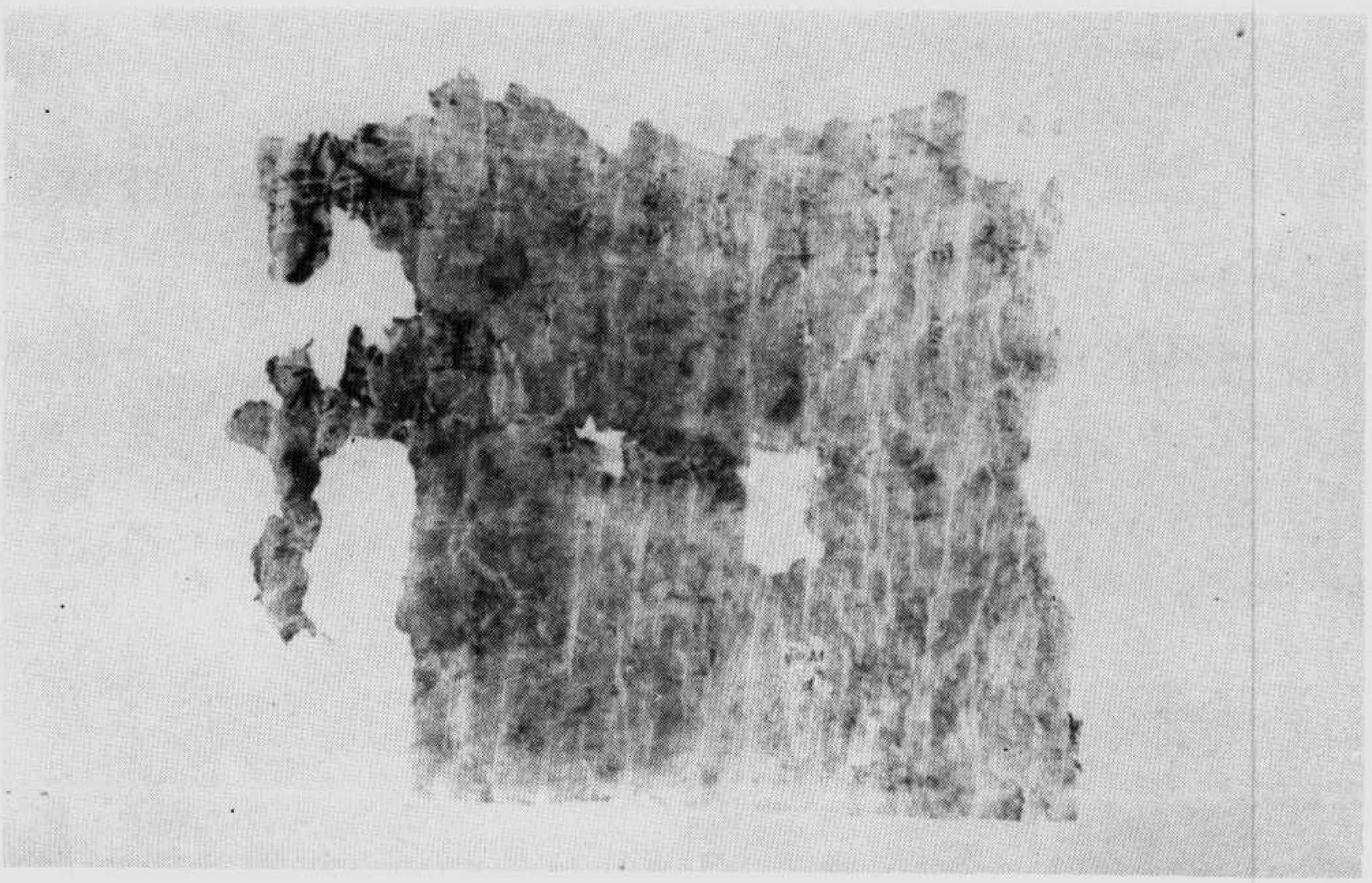
伯五〇二一號　大般若經及付物殘賬碎片

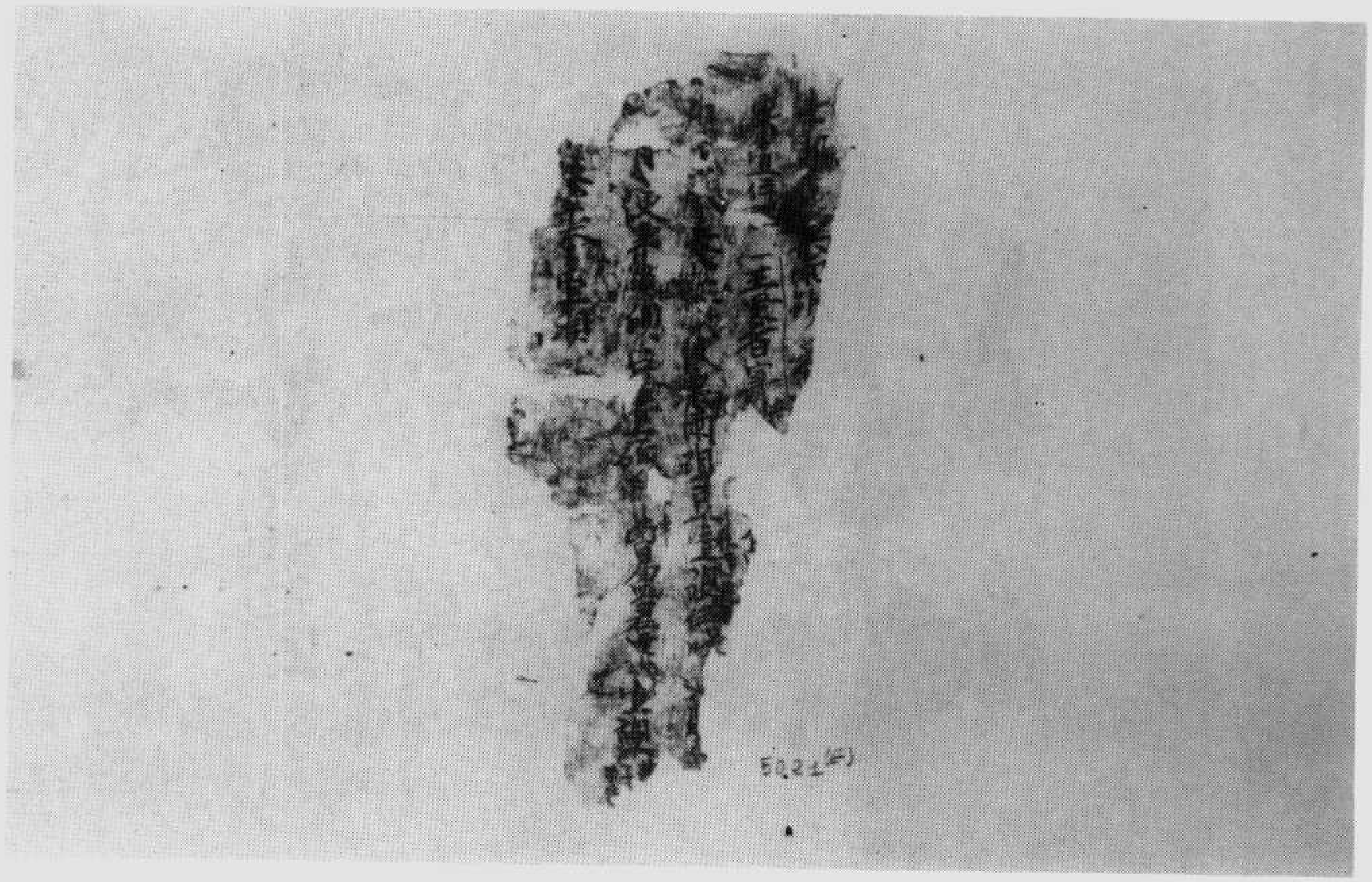


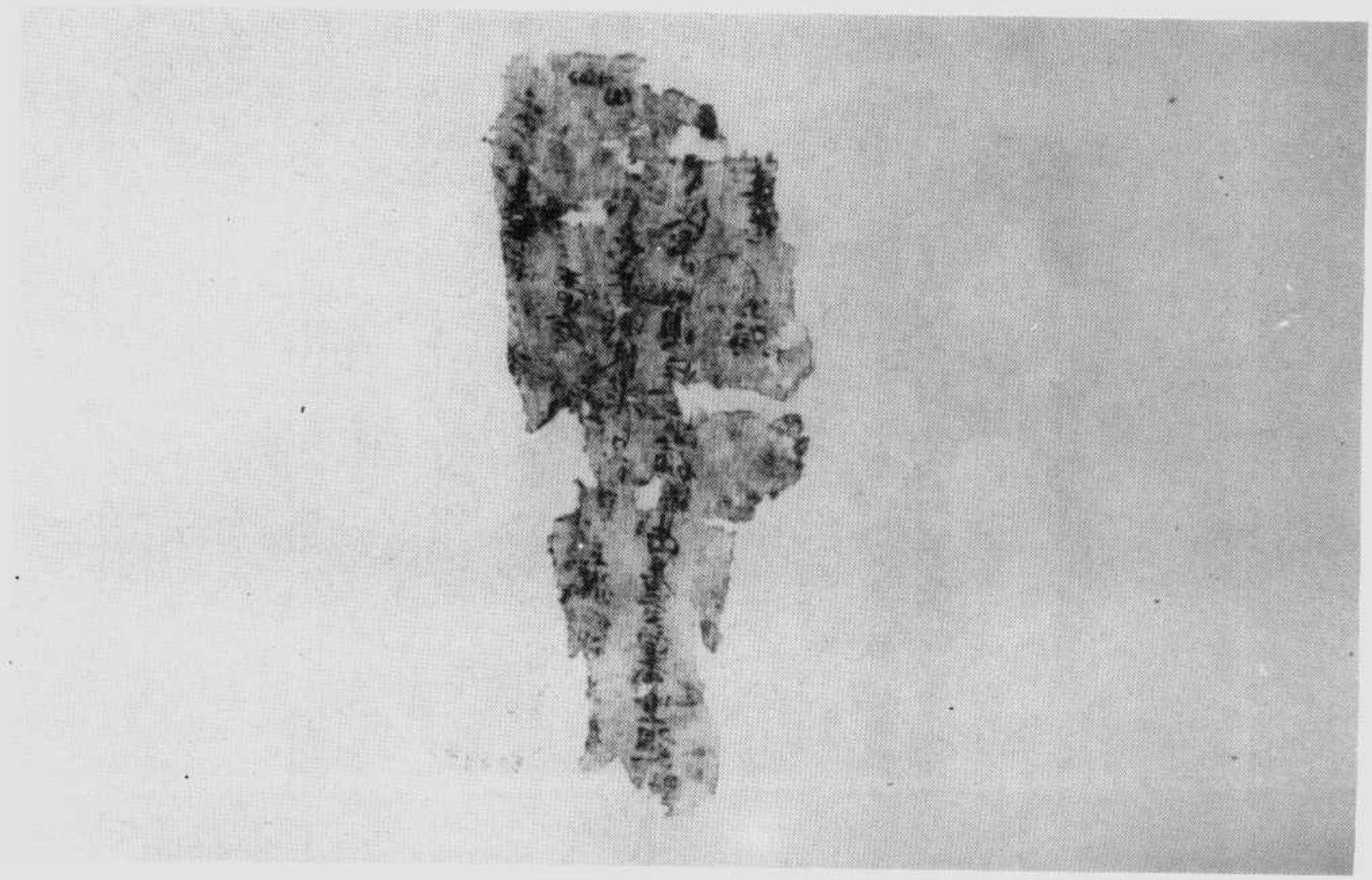


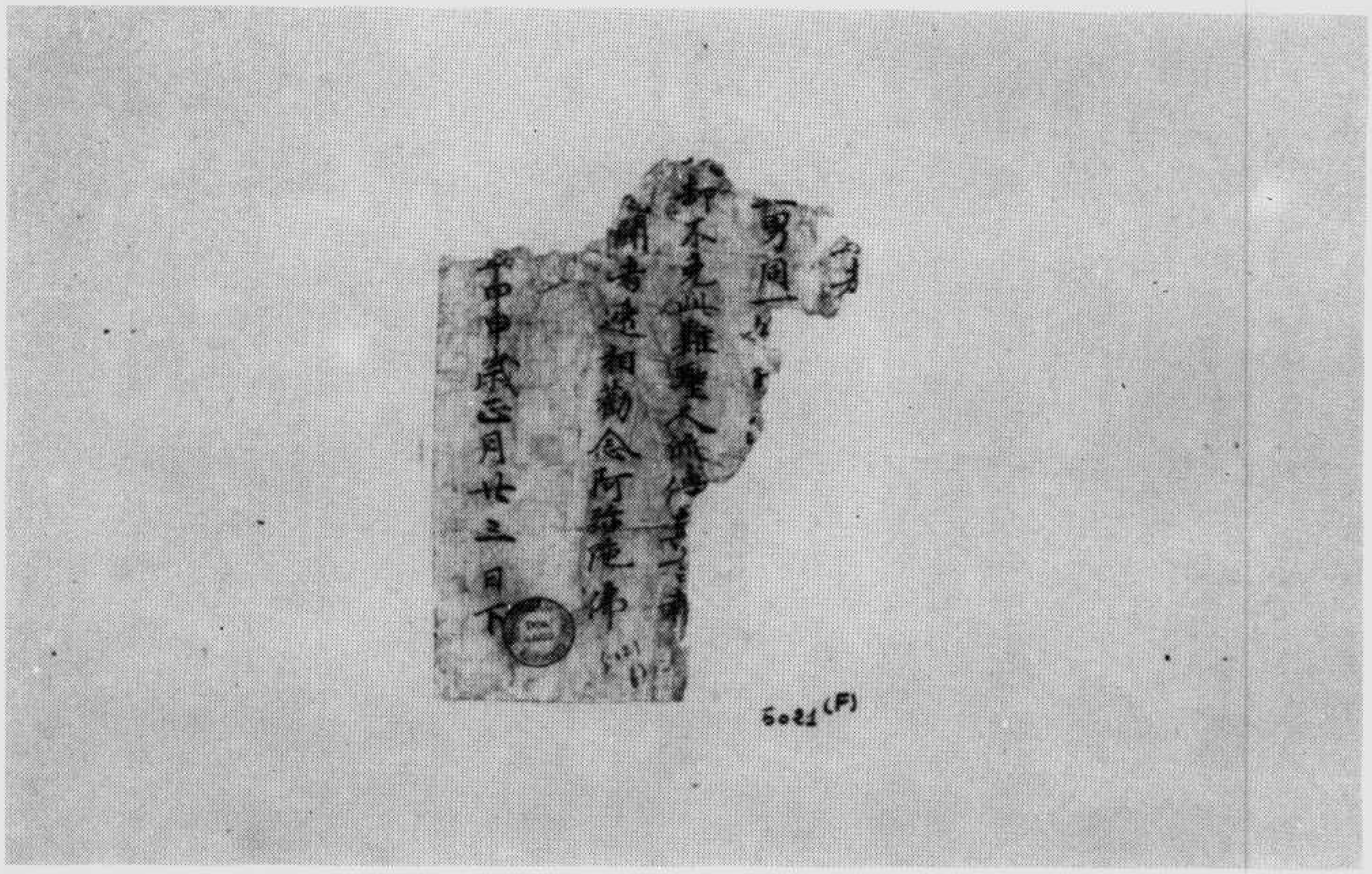




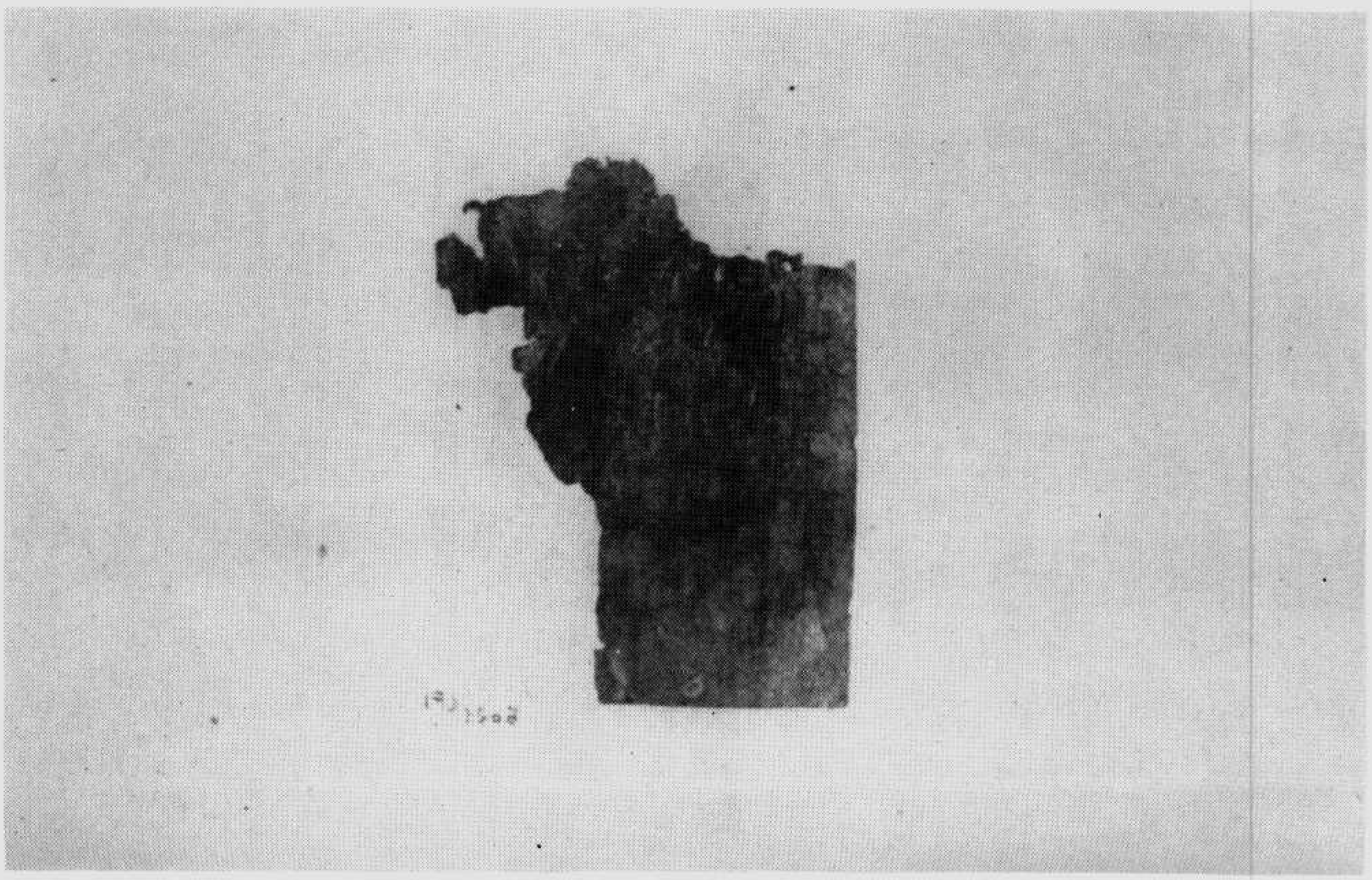




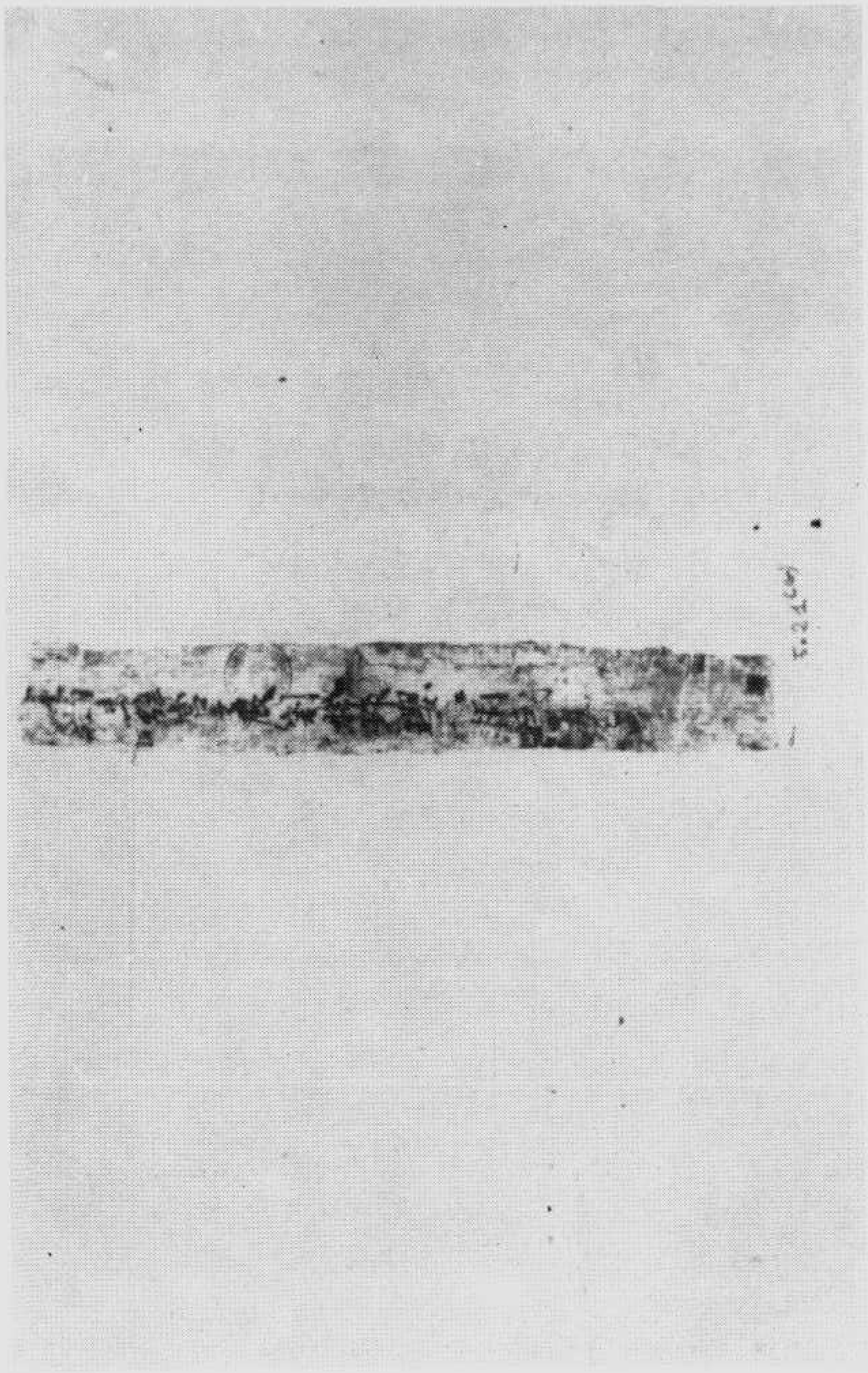


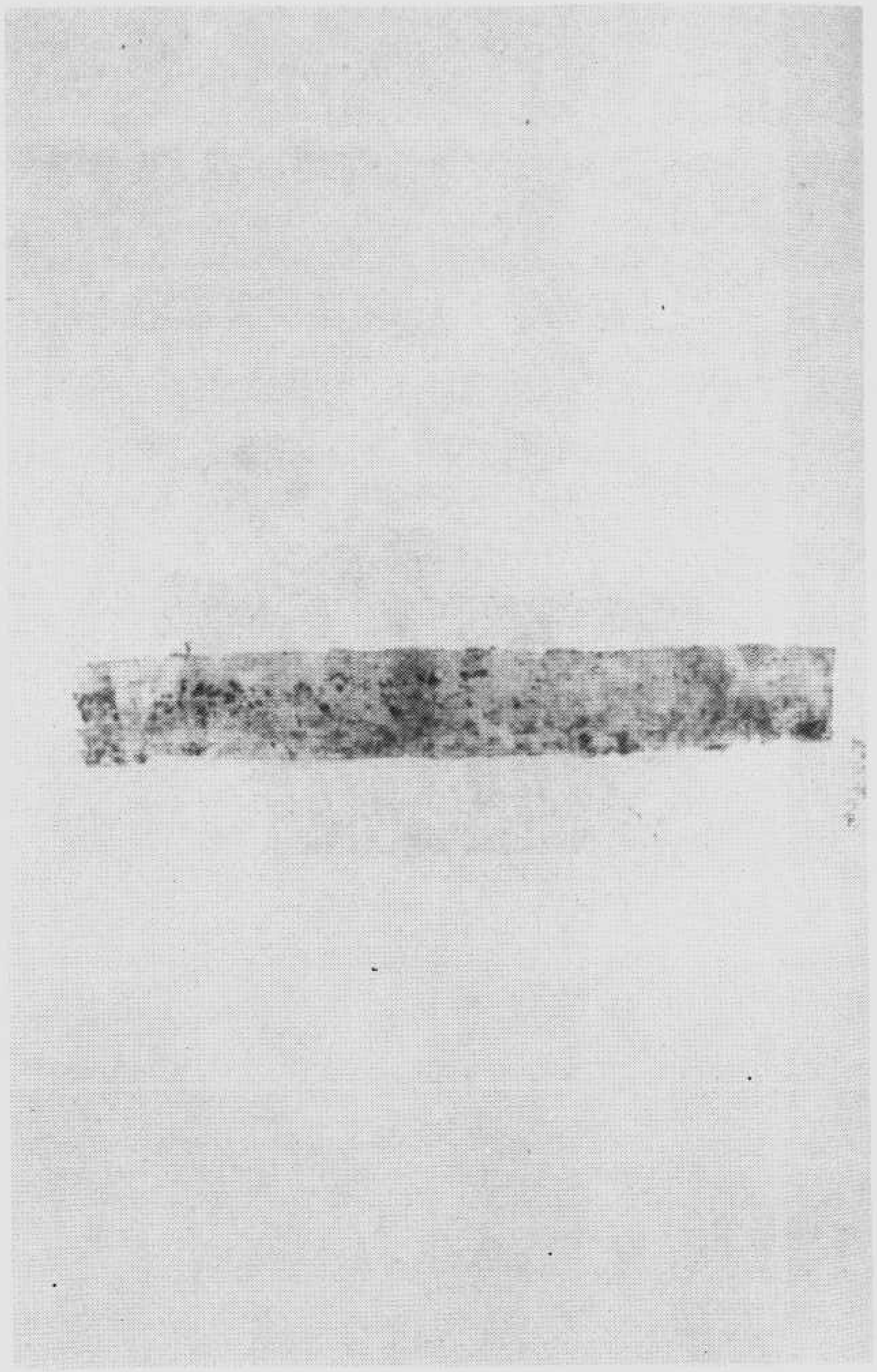


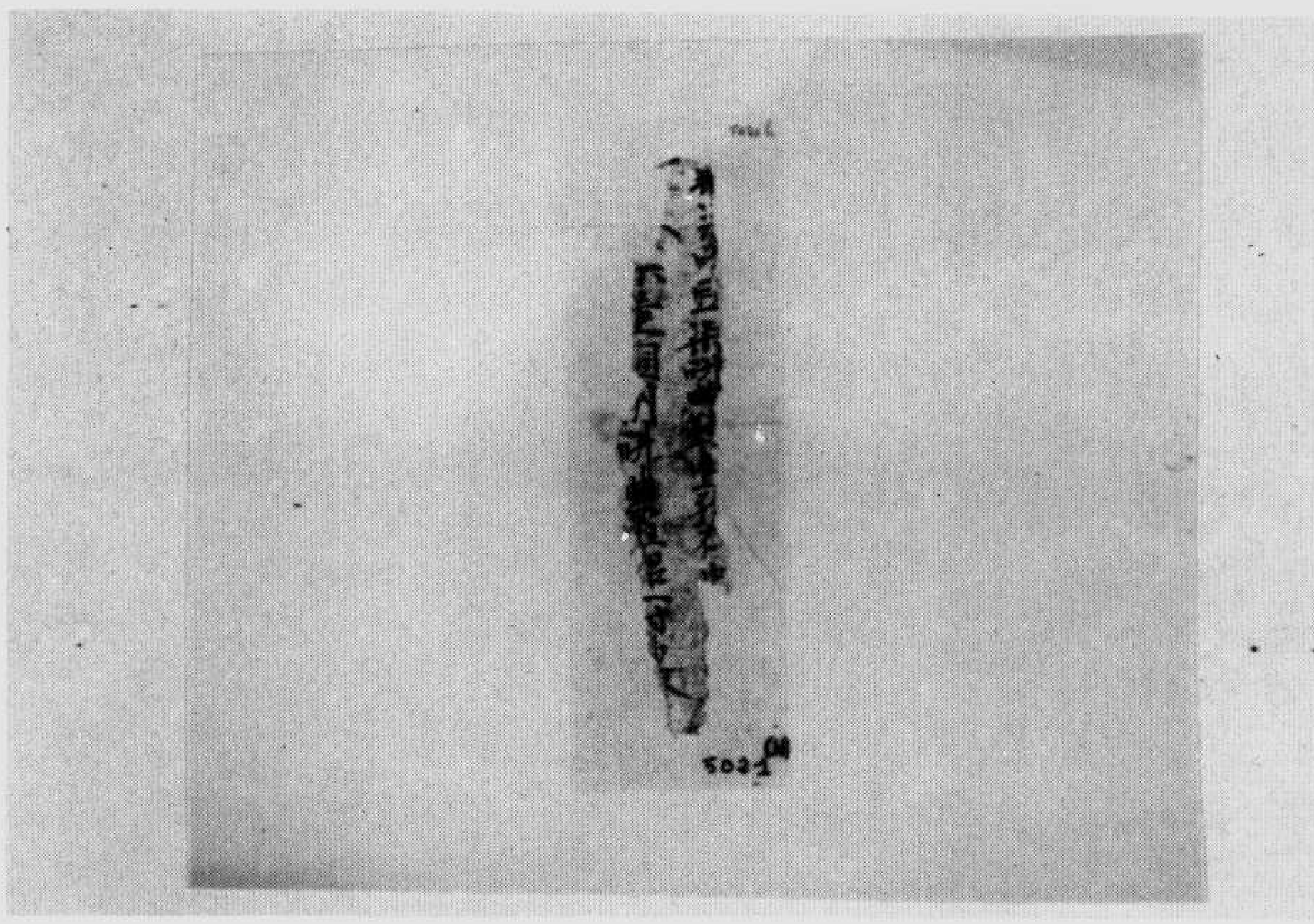
5021 (F)

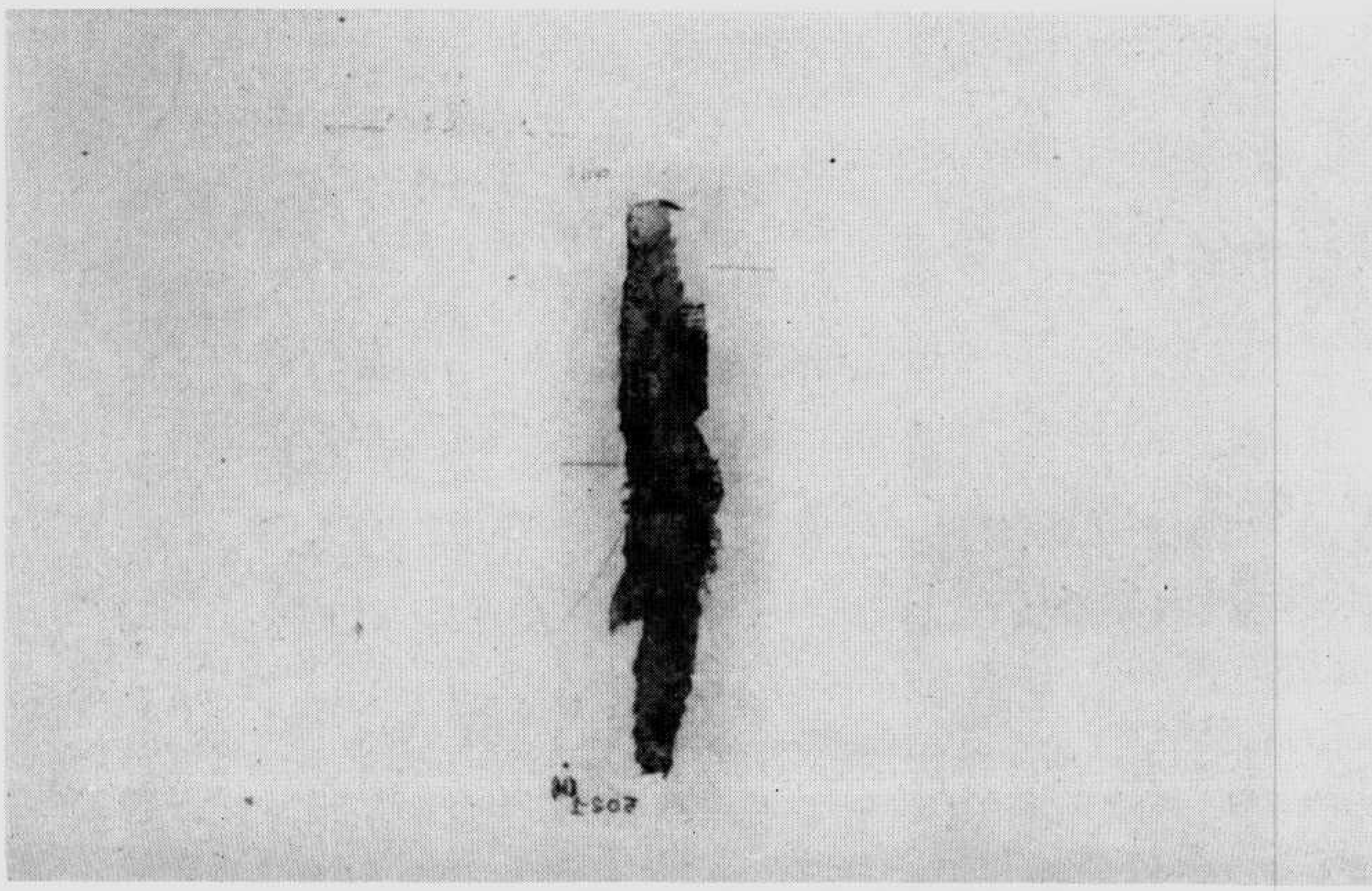


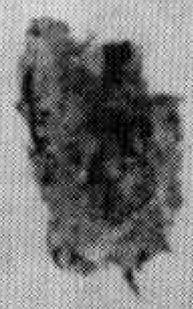
(R) 1508

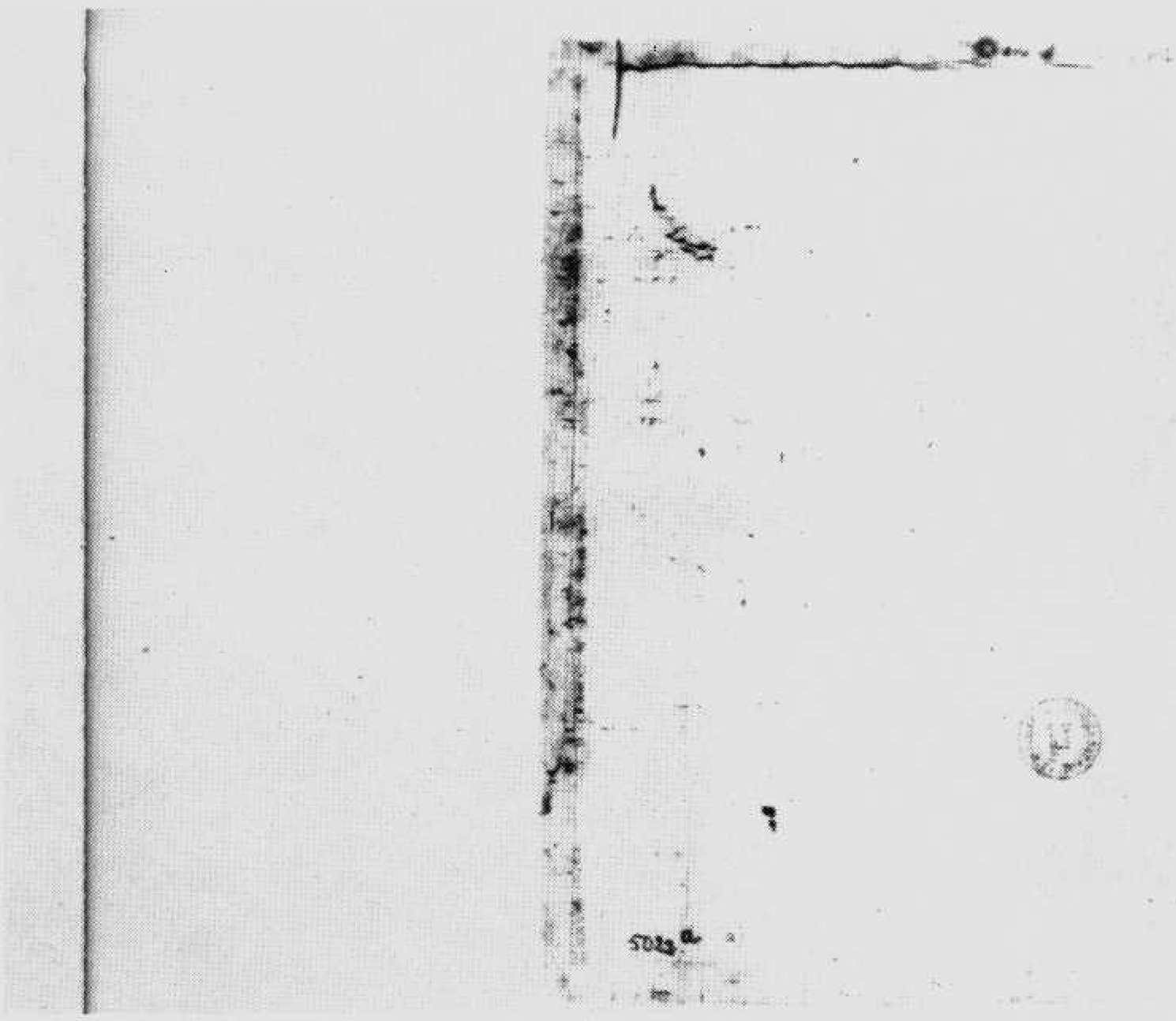




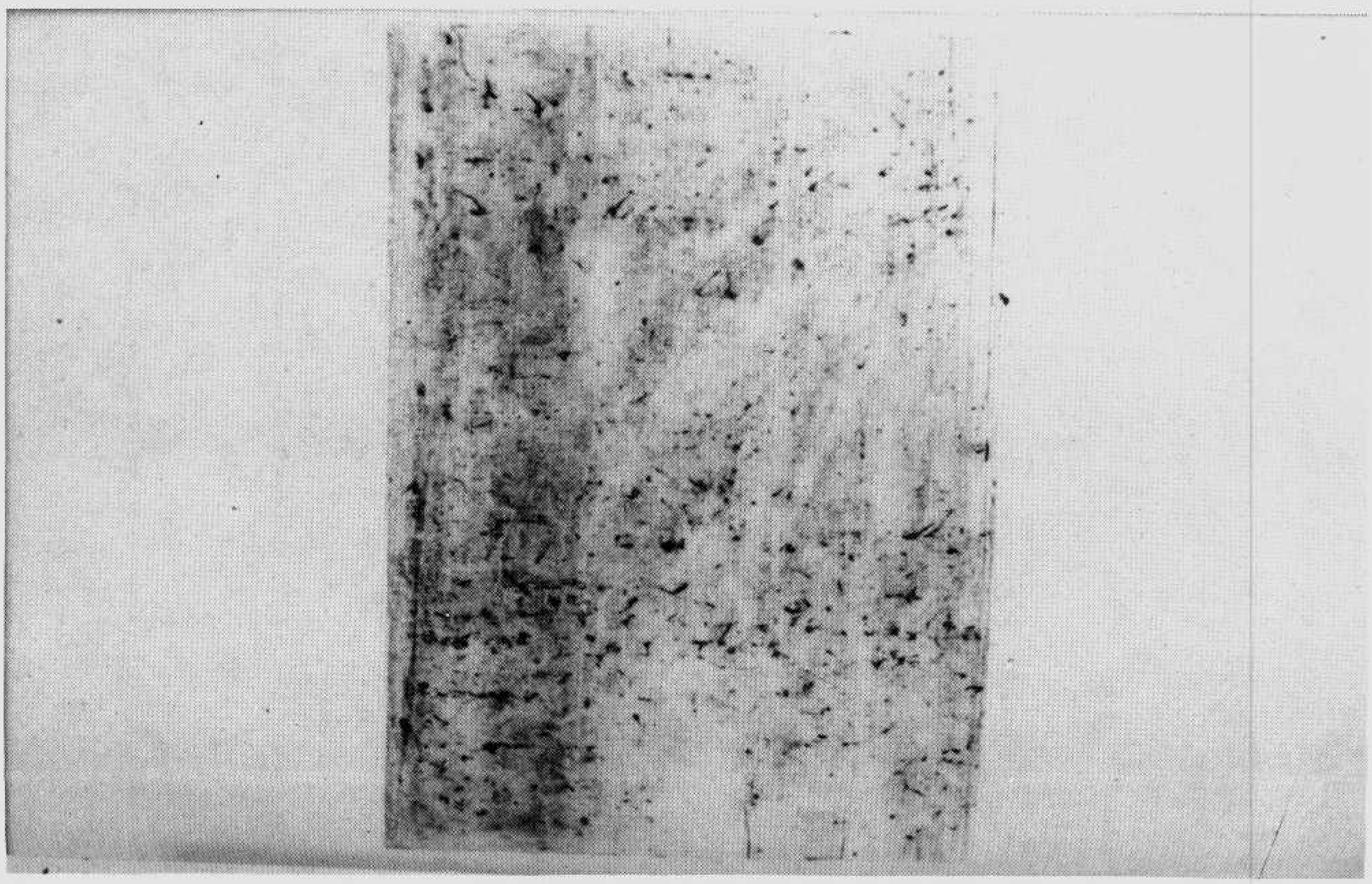


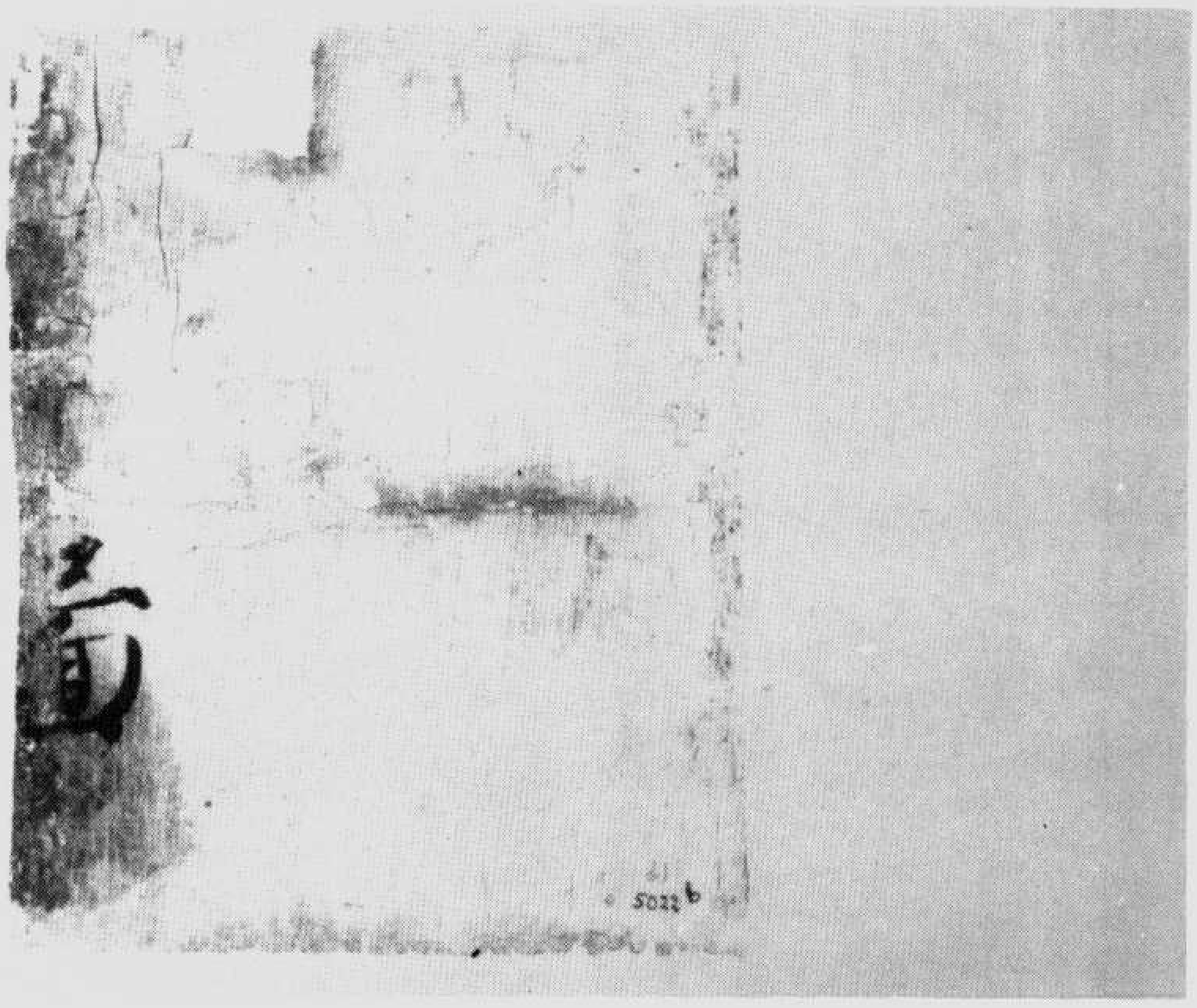


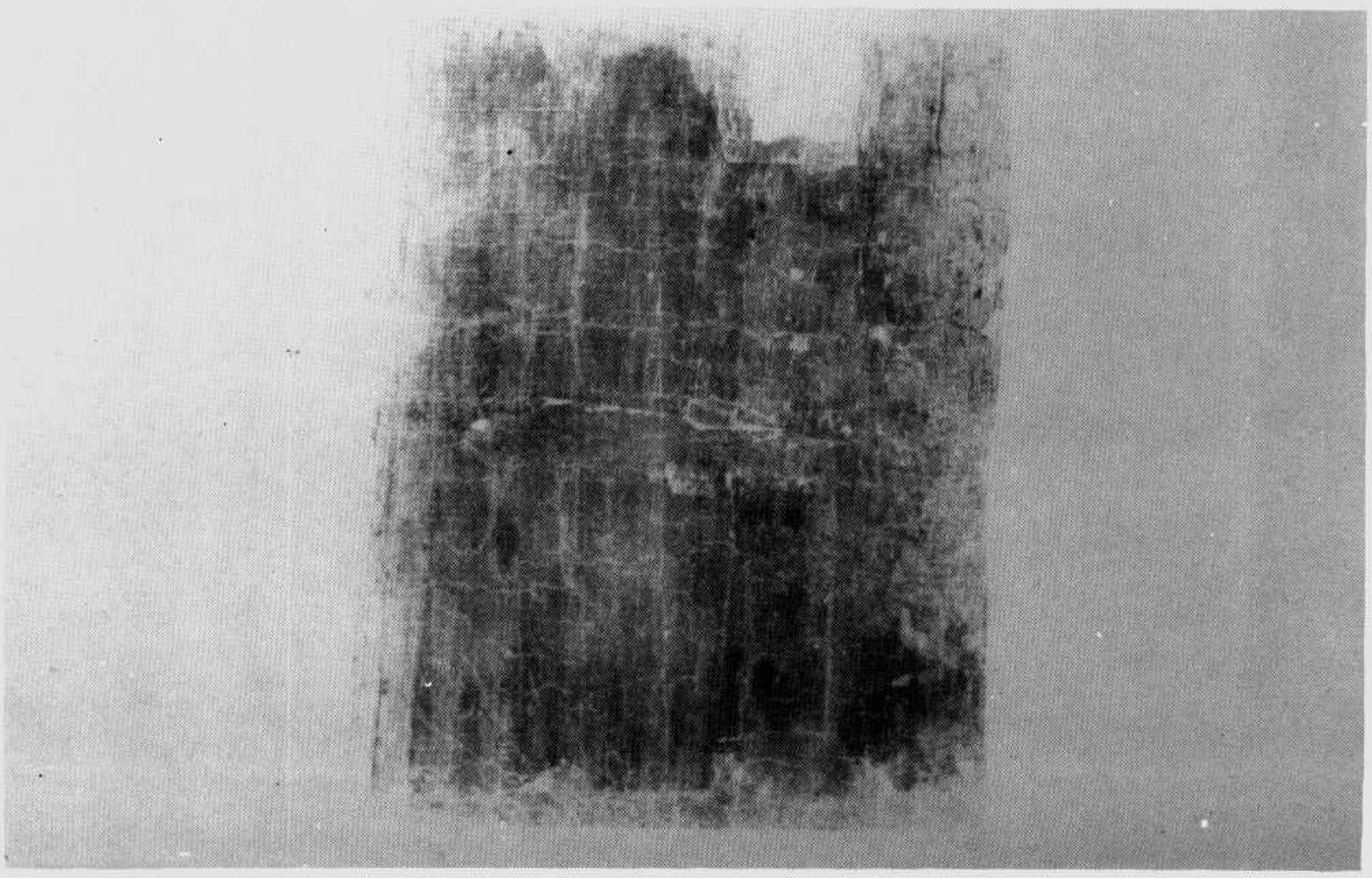


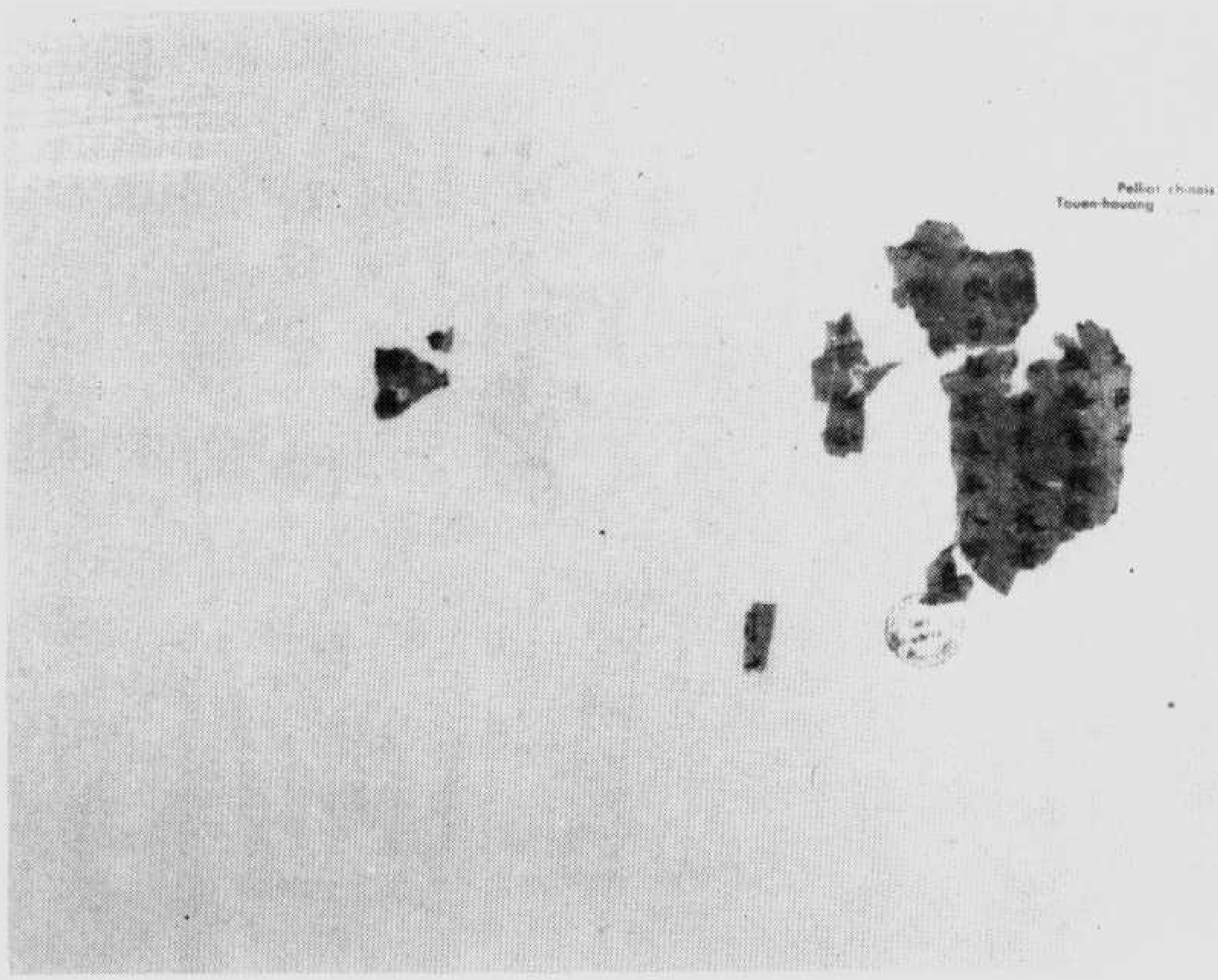


片四紙殘字圖　號二二〇五伯

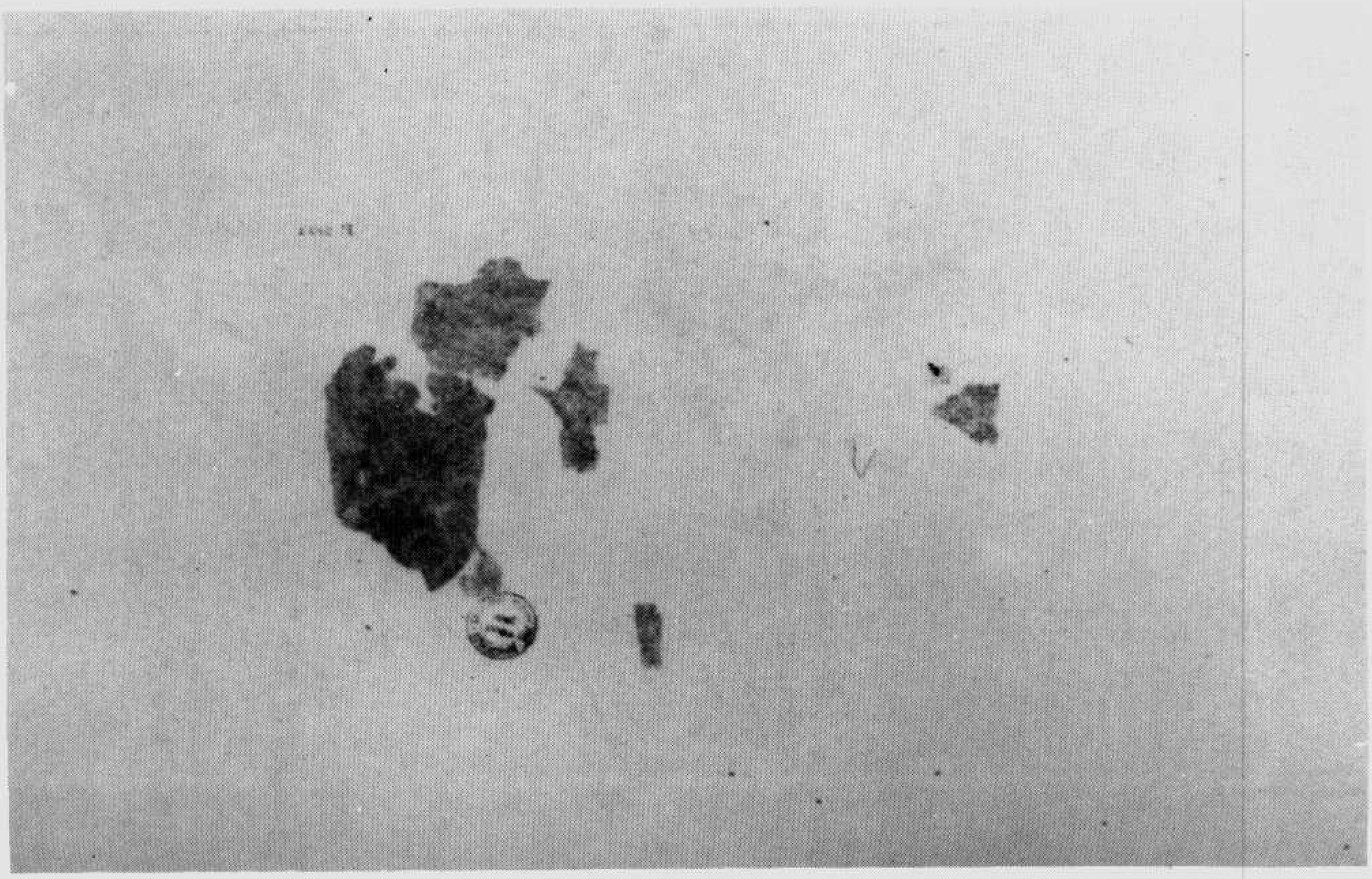


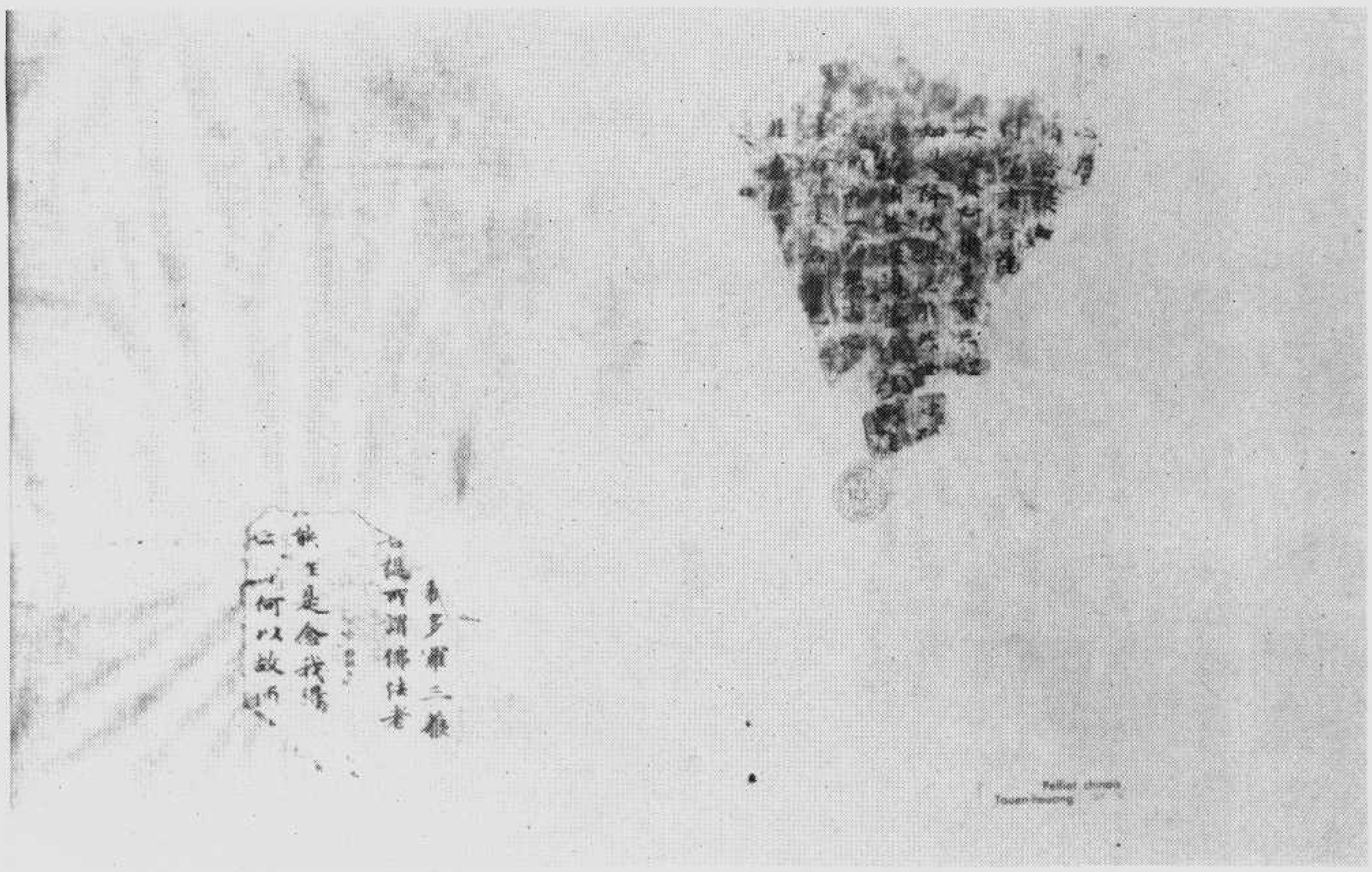


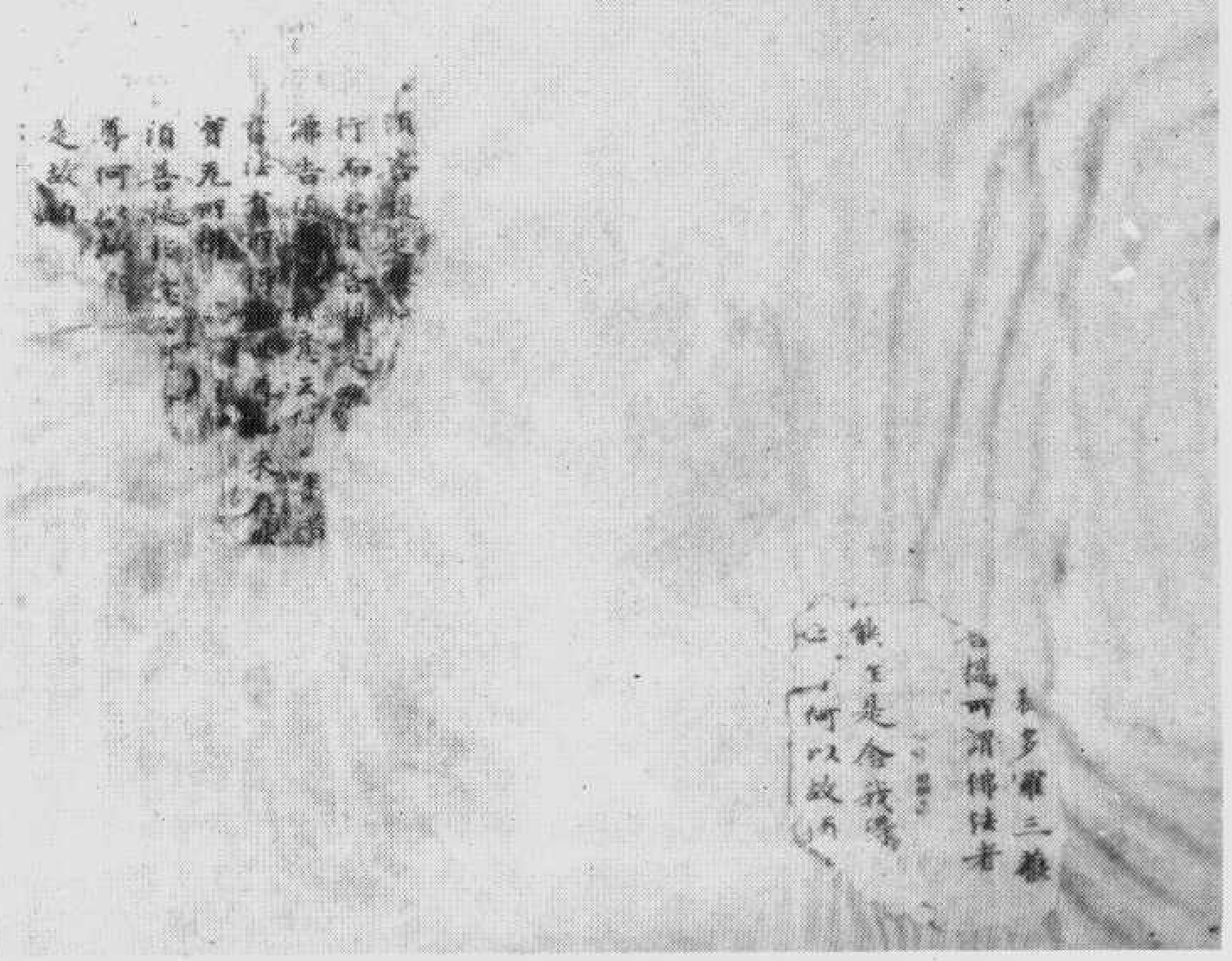


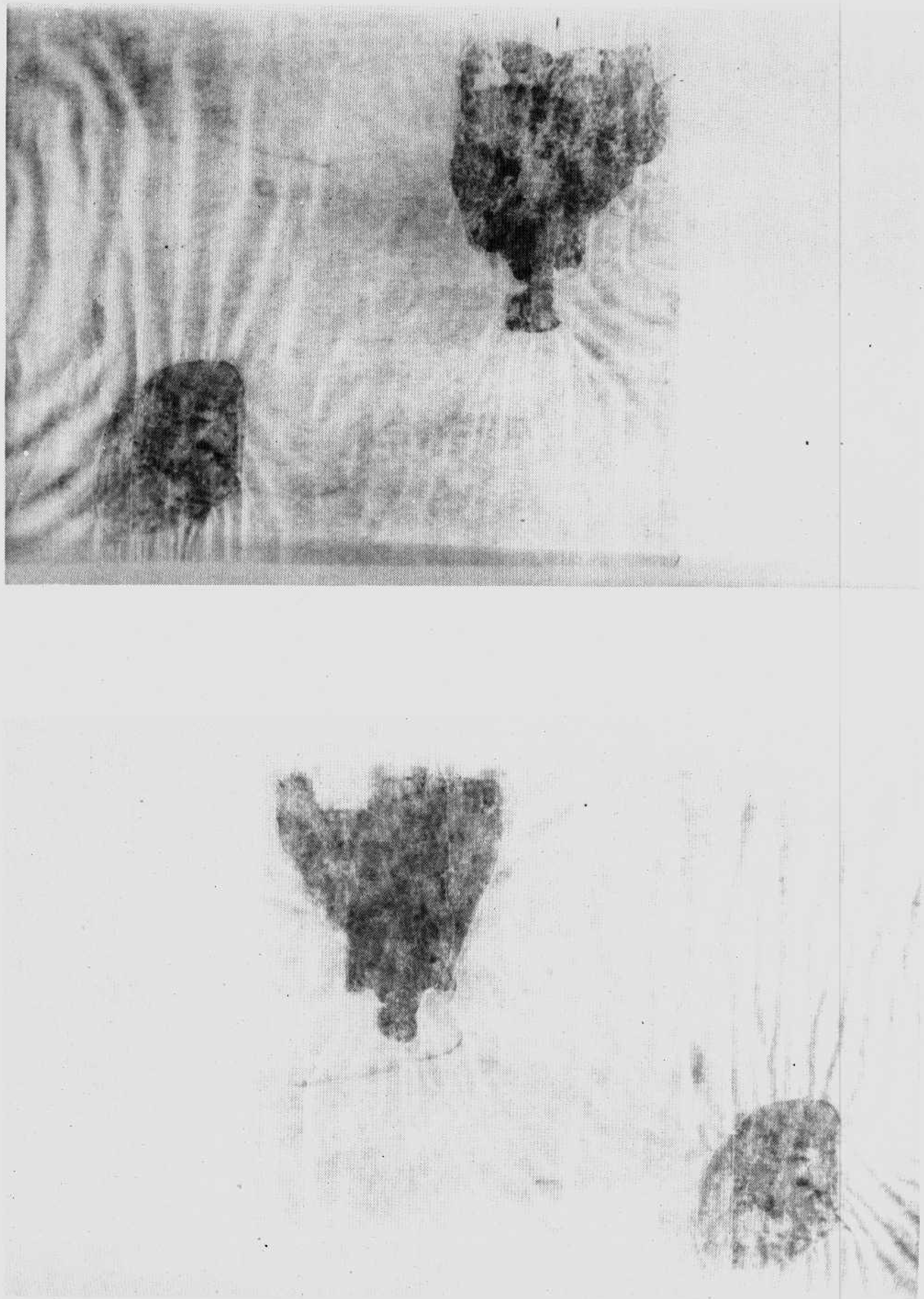


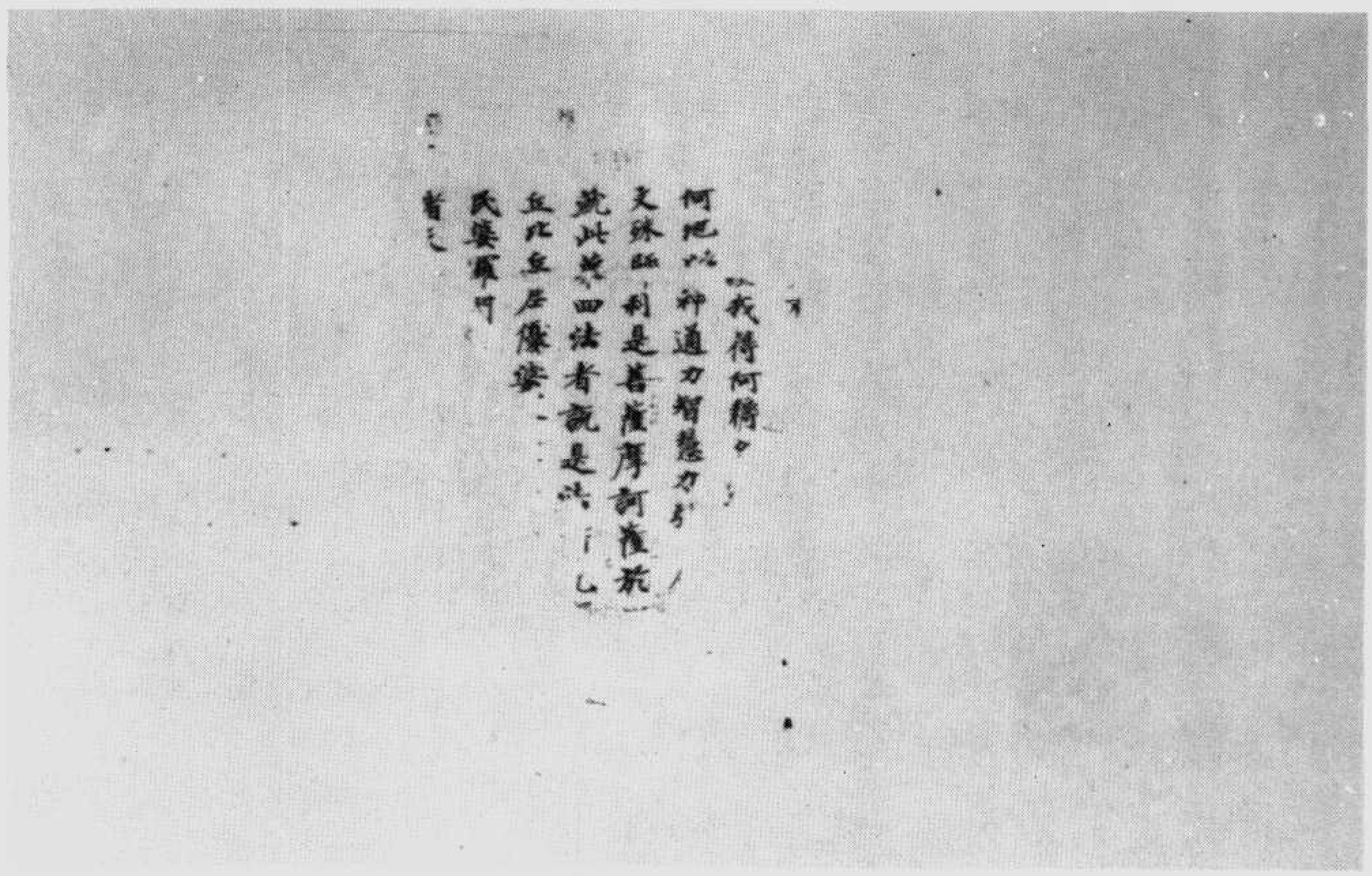
（大放淺深附）（七卷五卷經華蓮法妙、經蜜羅波若般剛金）經佛殘　號三二〇五伯

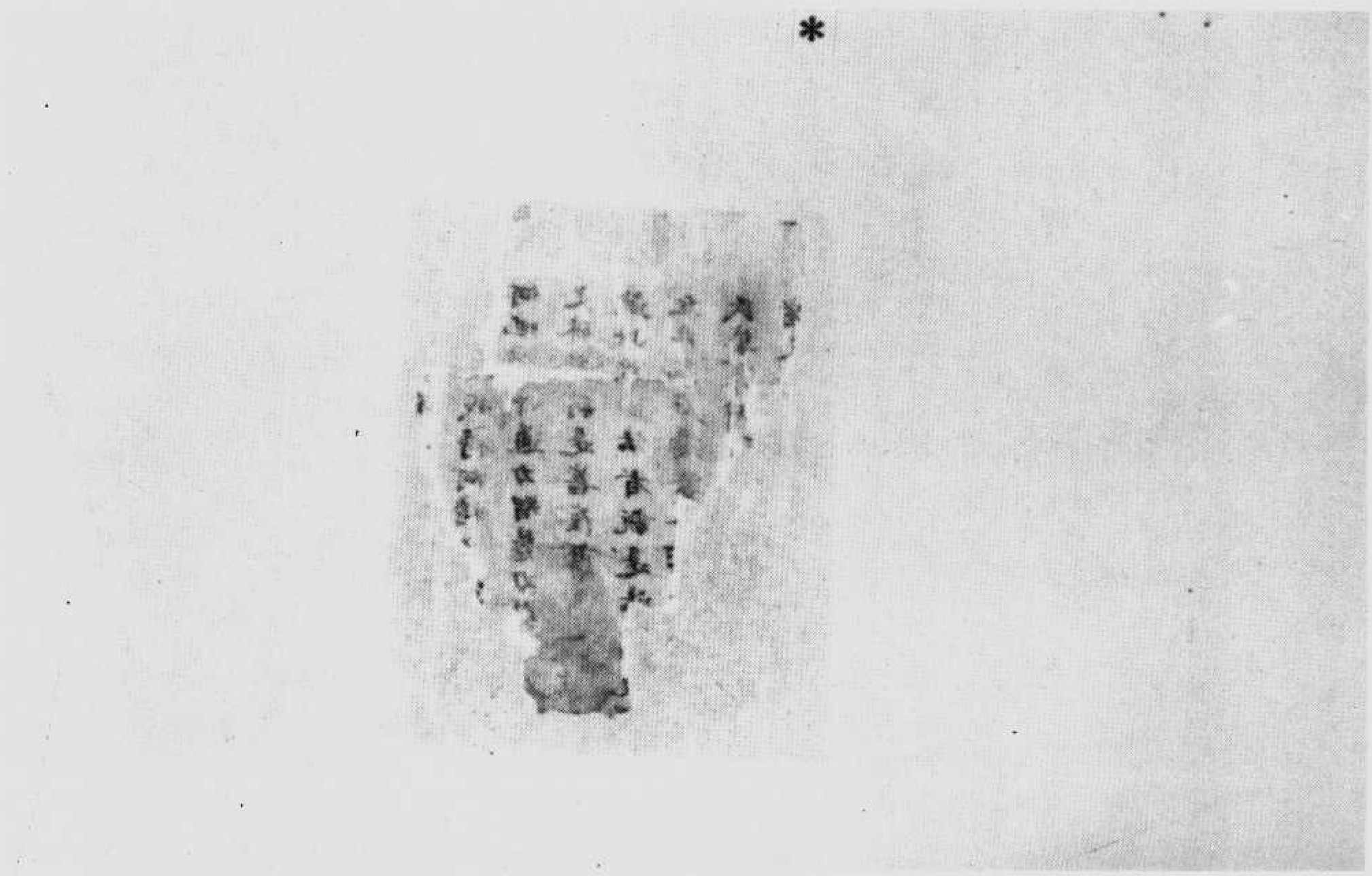


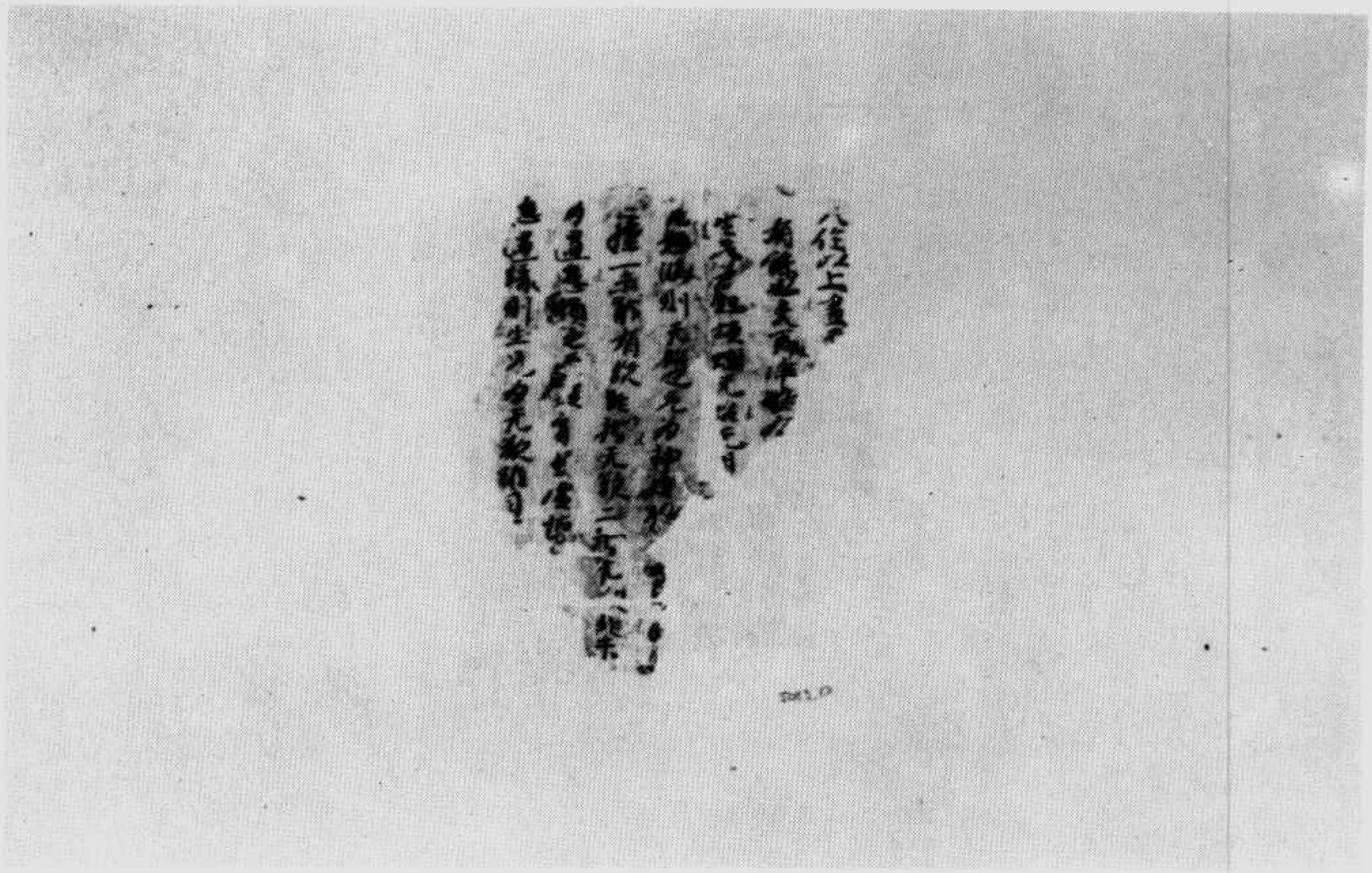


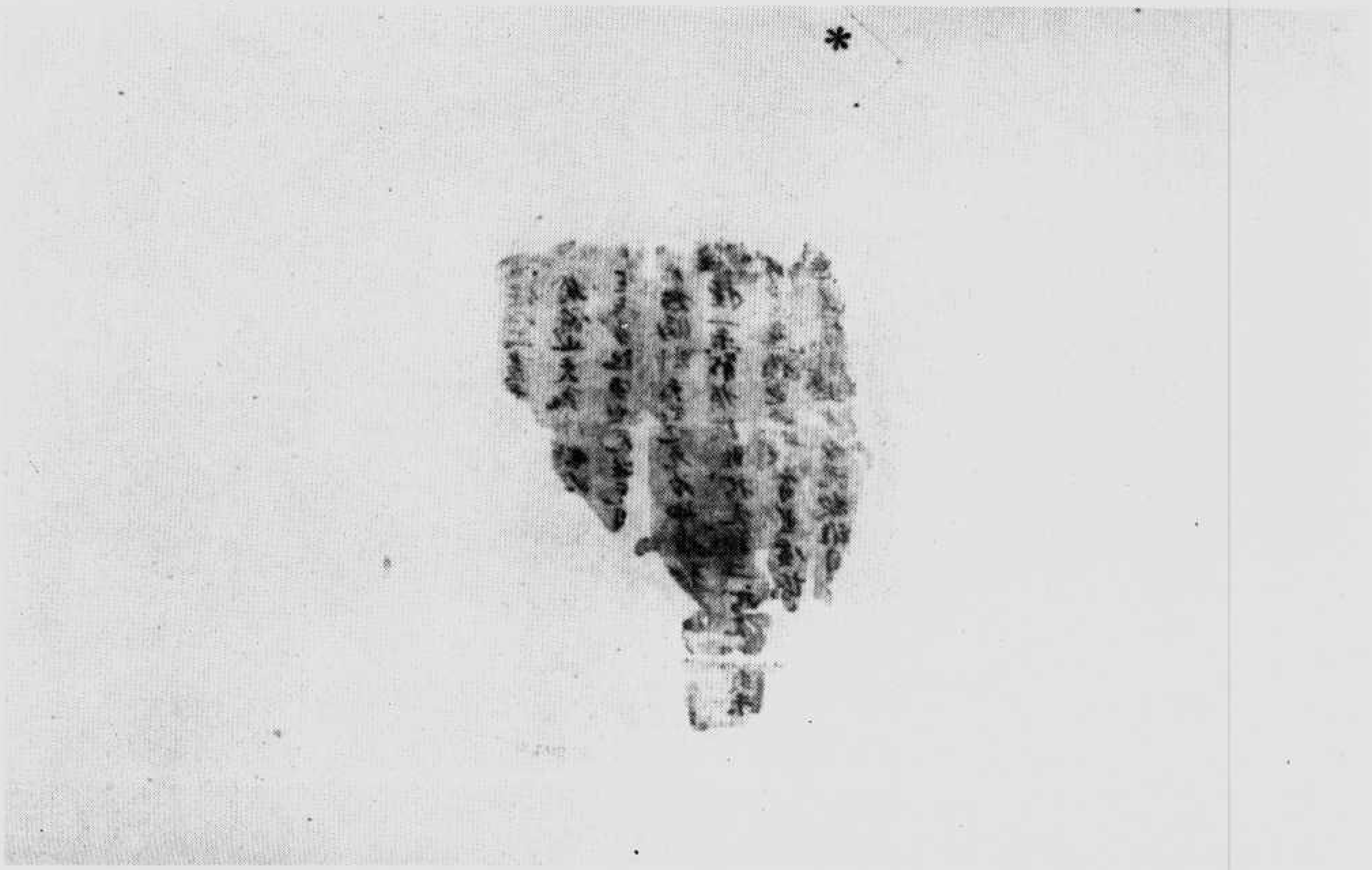


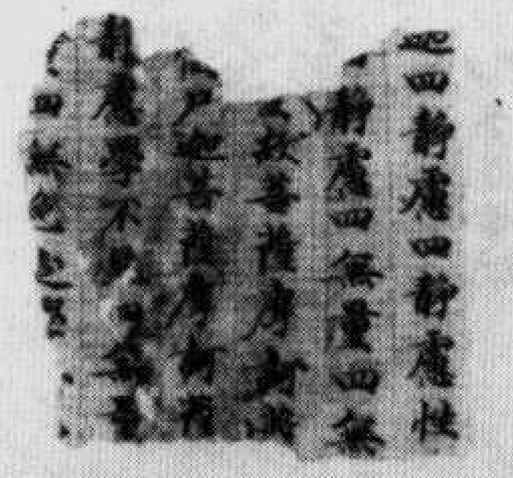


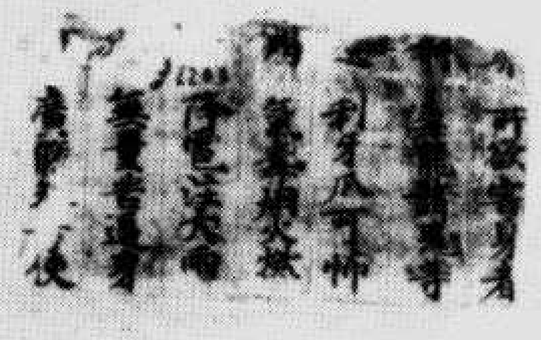




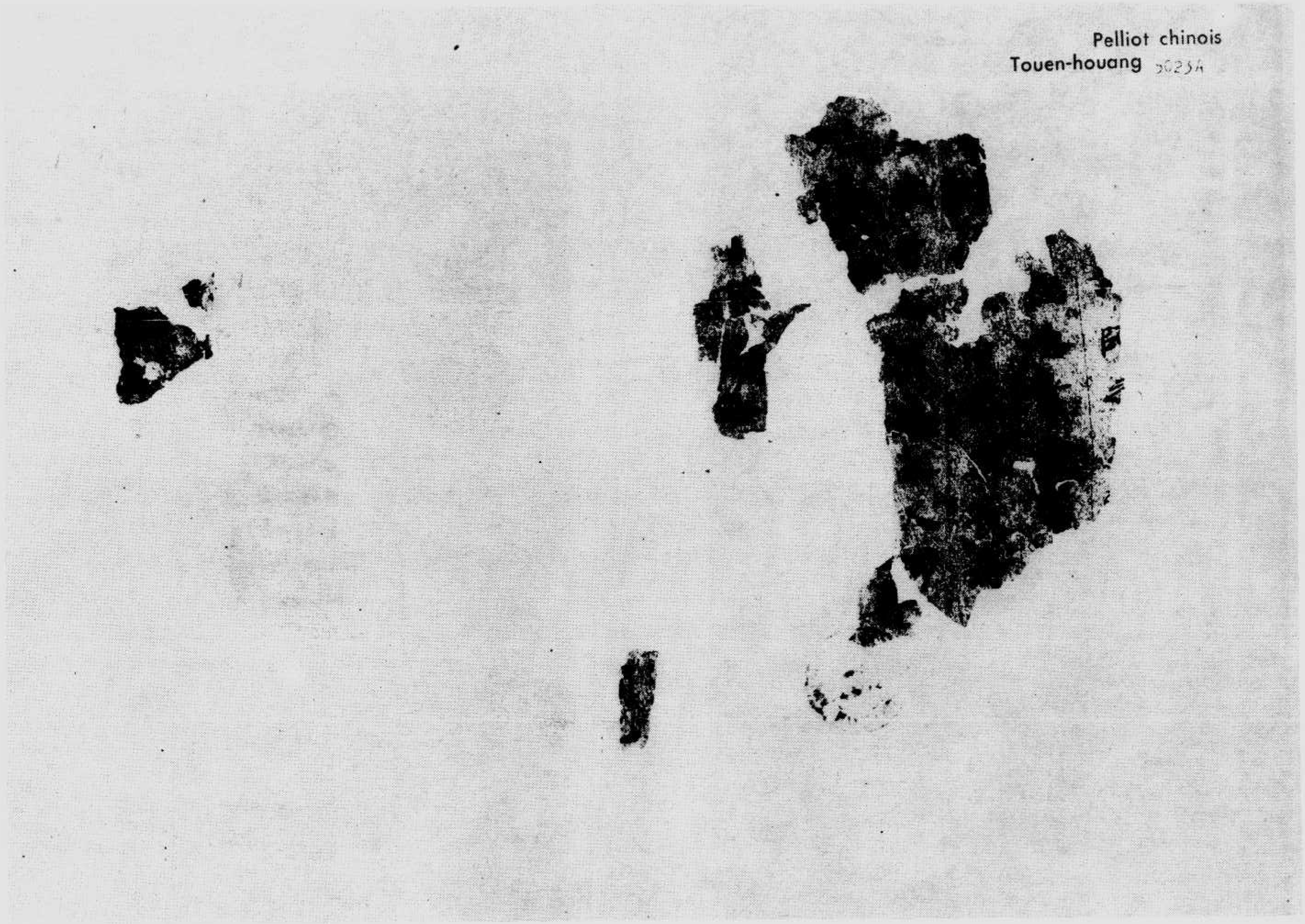


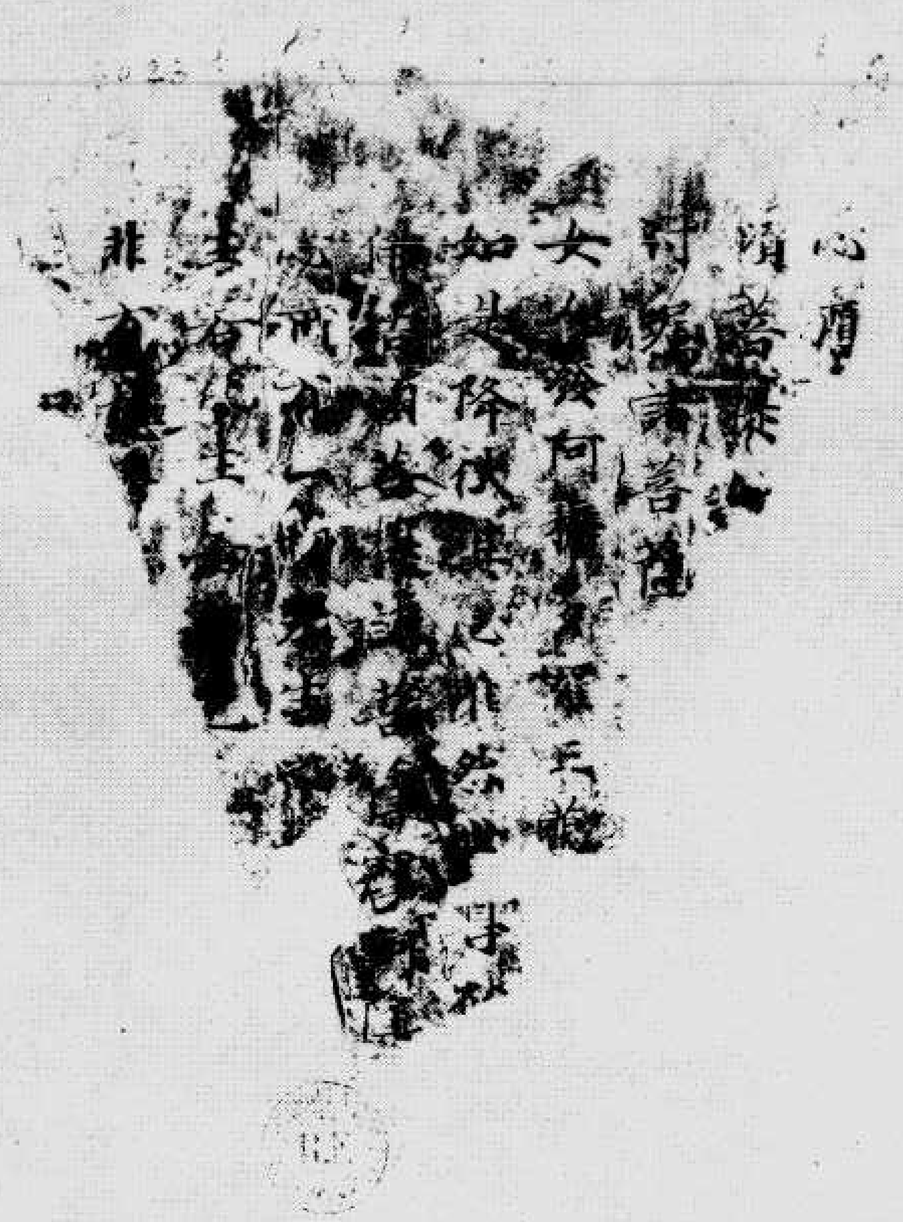


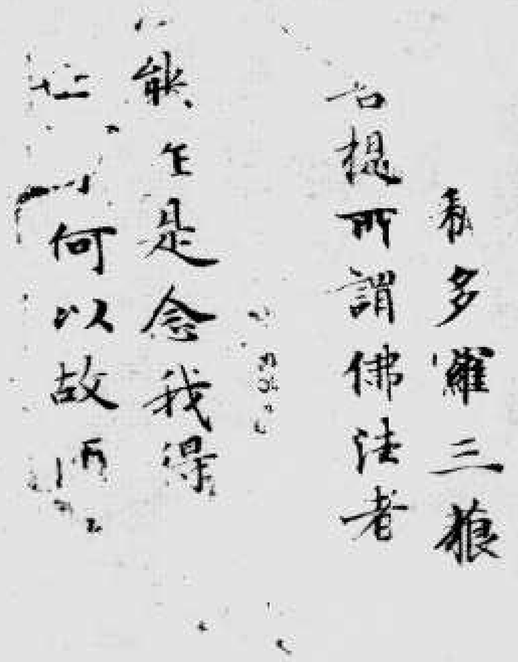




Pelliot chinois
Touen-houang 5034







Pelliot chinois
Touen-houang

須菩提是菩薩
行如實菩提是菩
佛告須菩提意云何若
若法有所得世尊如來在昔
實无所得
須菩提於意云何
尊何以故
是故須

菩提所謂佛法者
能生是念我得
何以故

我得何稱
何地神通力智慧力
殊勝利是菩薩摩訶薩於
此經四法者說是法
比丘比丘尼優婆
婆羅門
者

八位以上書不

有餘也夫[illegible]

生[illegible]起坎爐元[illegible]七日

[illegible]則元[illegible]也元為神[illegible]

二種一未能有欲能於元欲二於元八非未

為過患[illegible]之[illegible]

患過緣則生[illegible]為元欲雖同

迦四靜慮四靜慮性

一靜慮四無量四無

又故菩薩摩訶薩

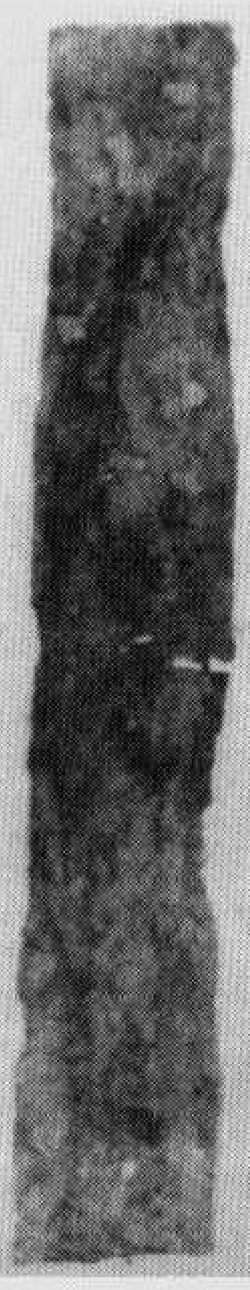
佛尸迦菩薩摩訶薩

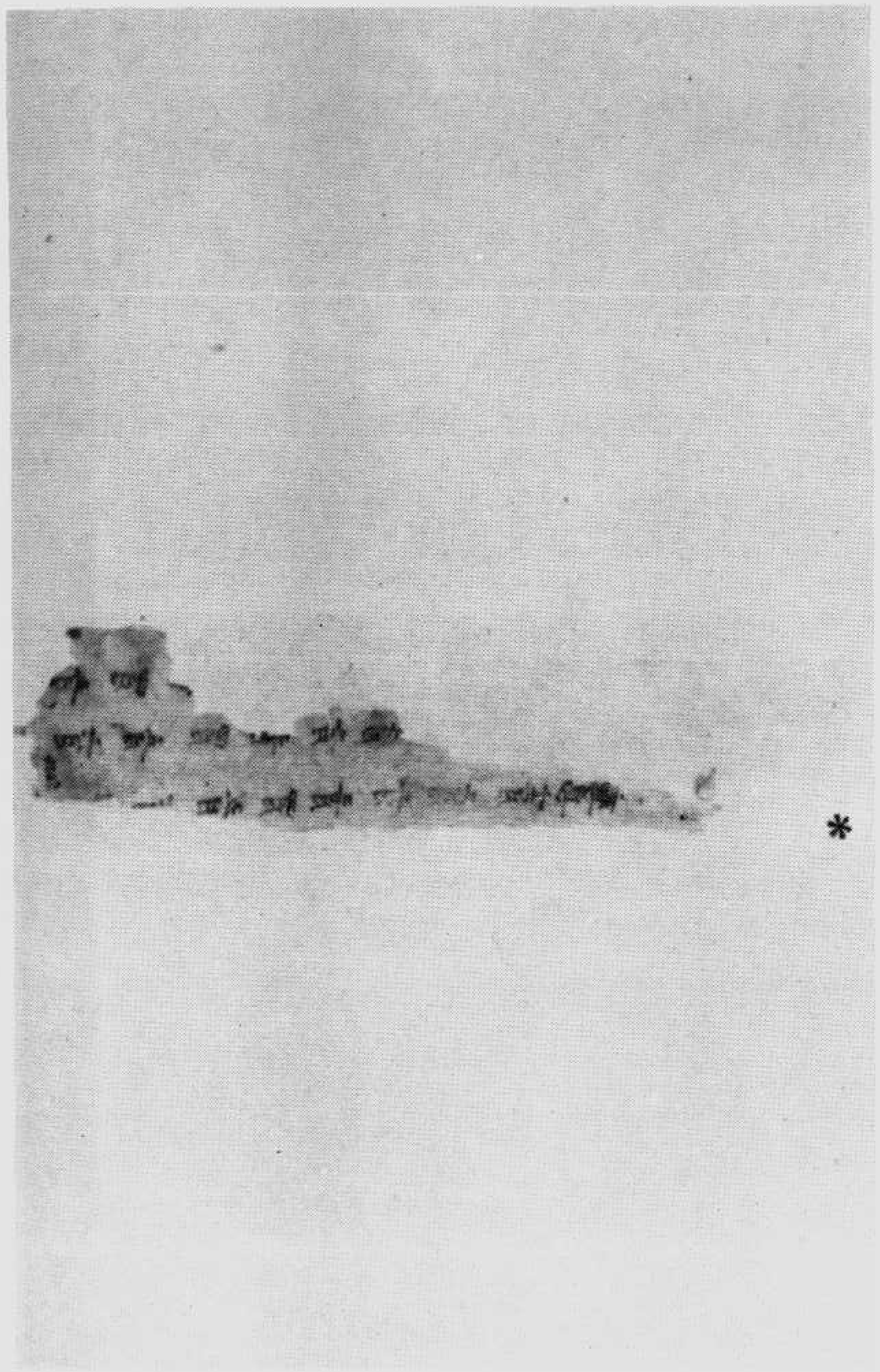
靜慮學不見四無量

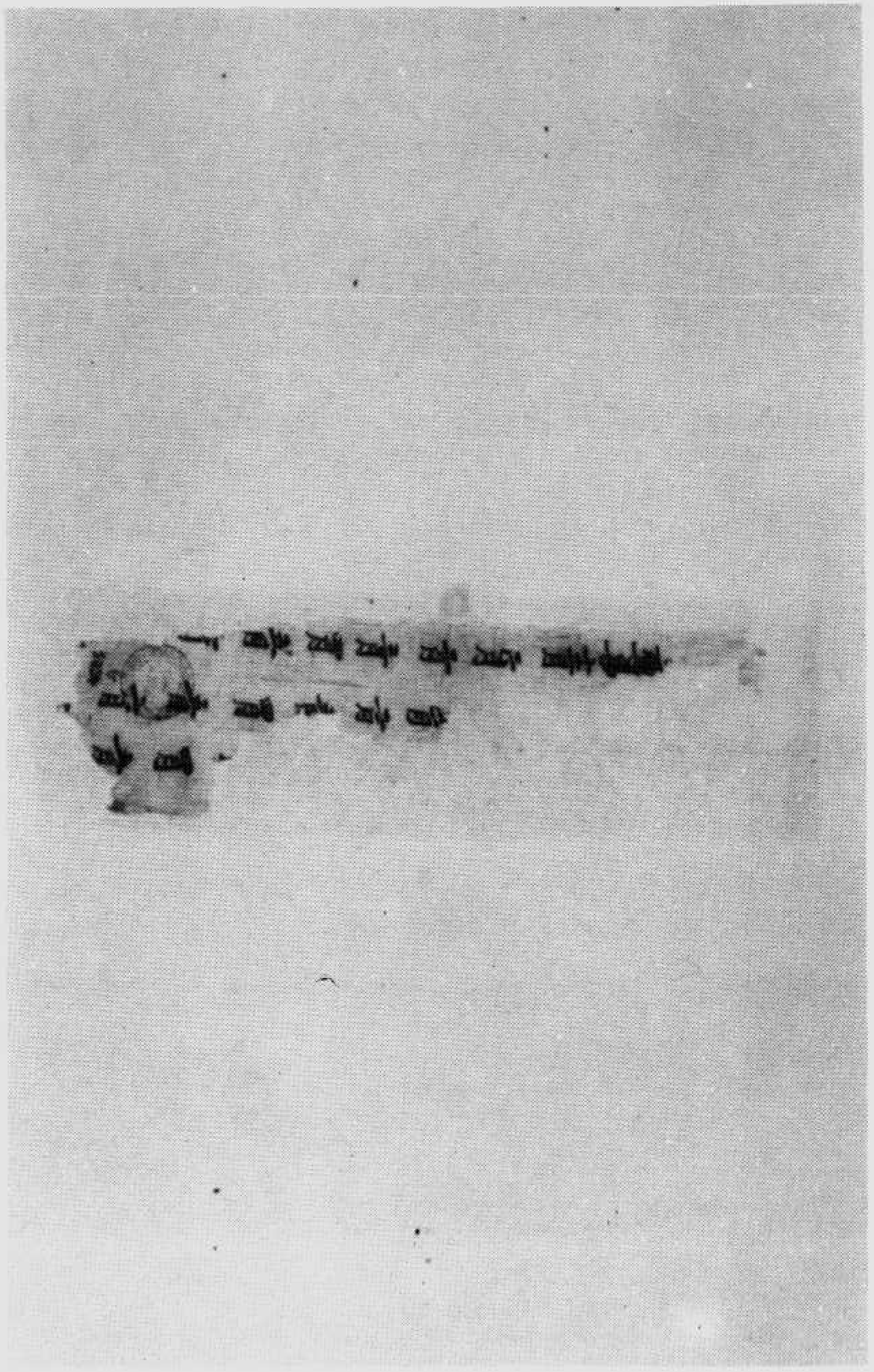
四無色定

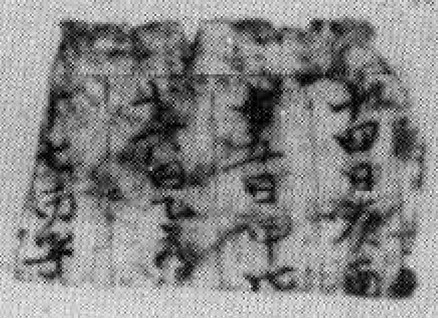
所欲害身者
毒龍諸鬼等
利牙爪可怖
氣毒烟火燃
降雹注大雨
無量苦逼身
廣作方便

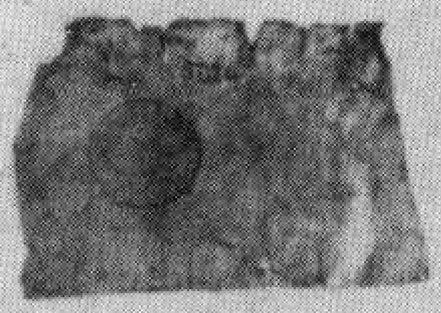
塊殘日曆　號四二〇五伯

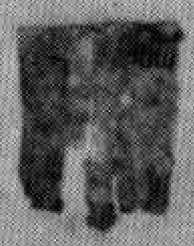


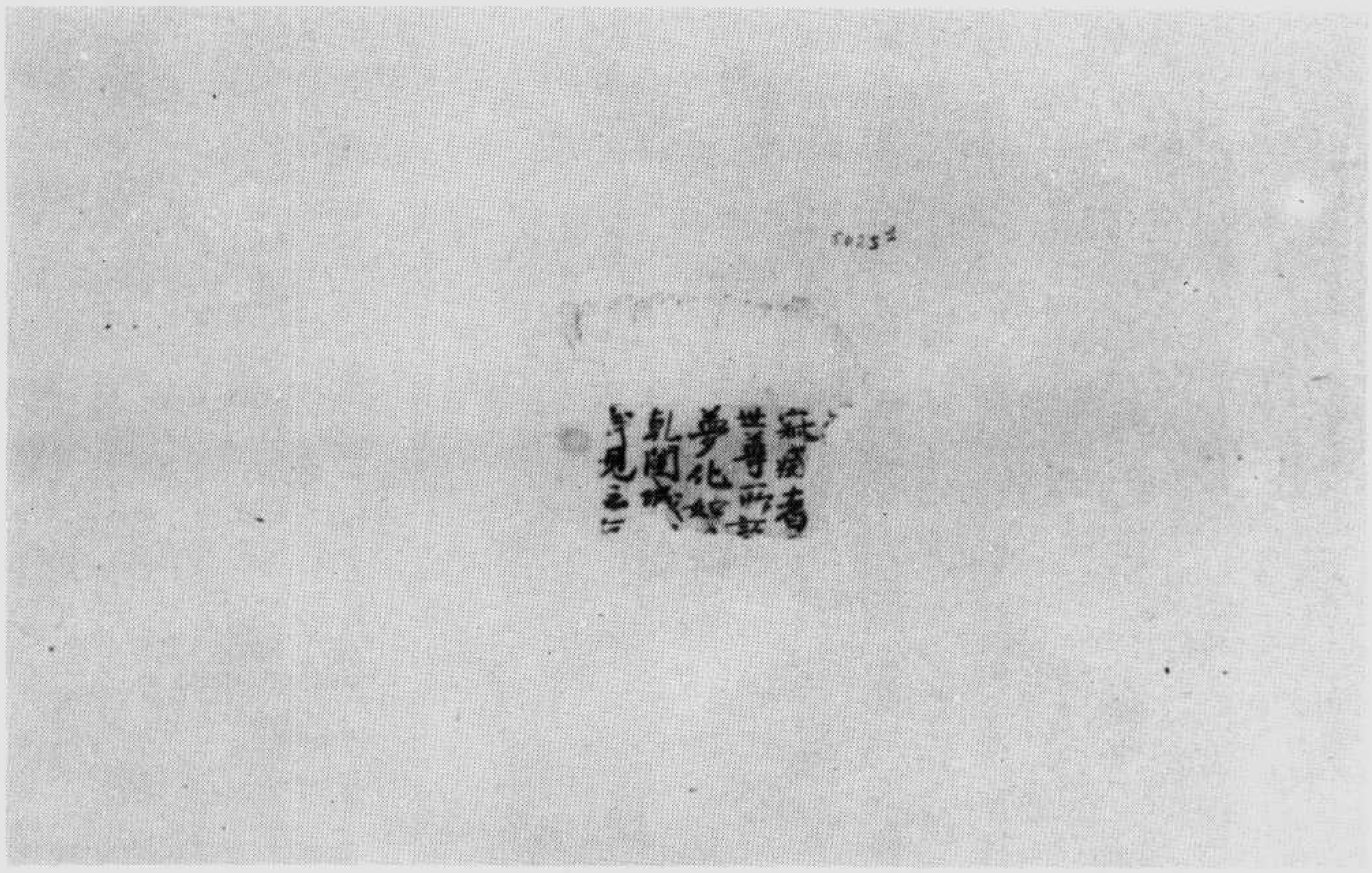






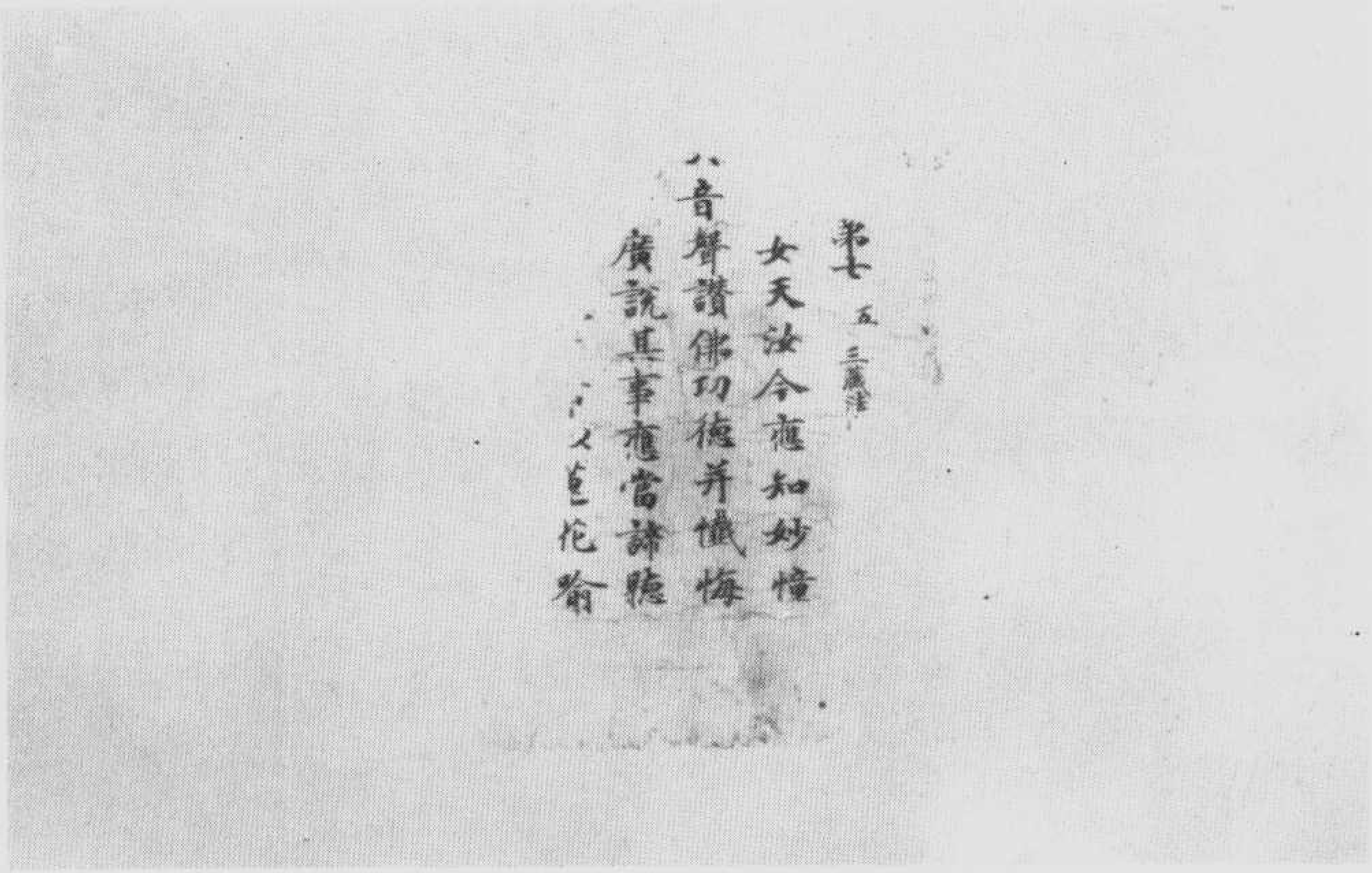


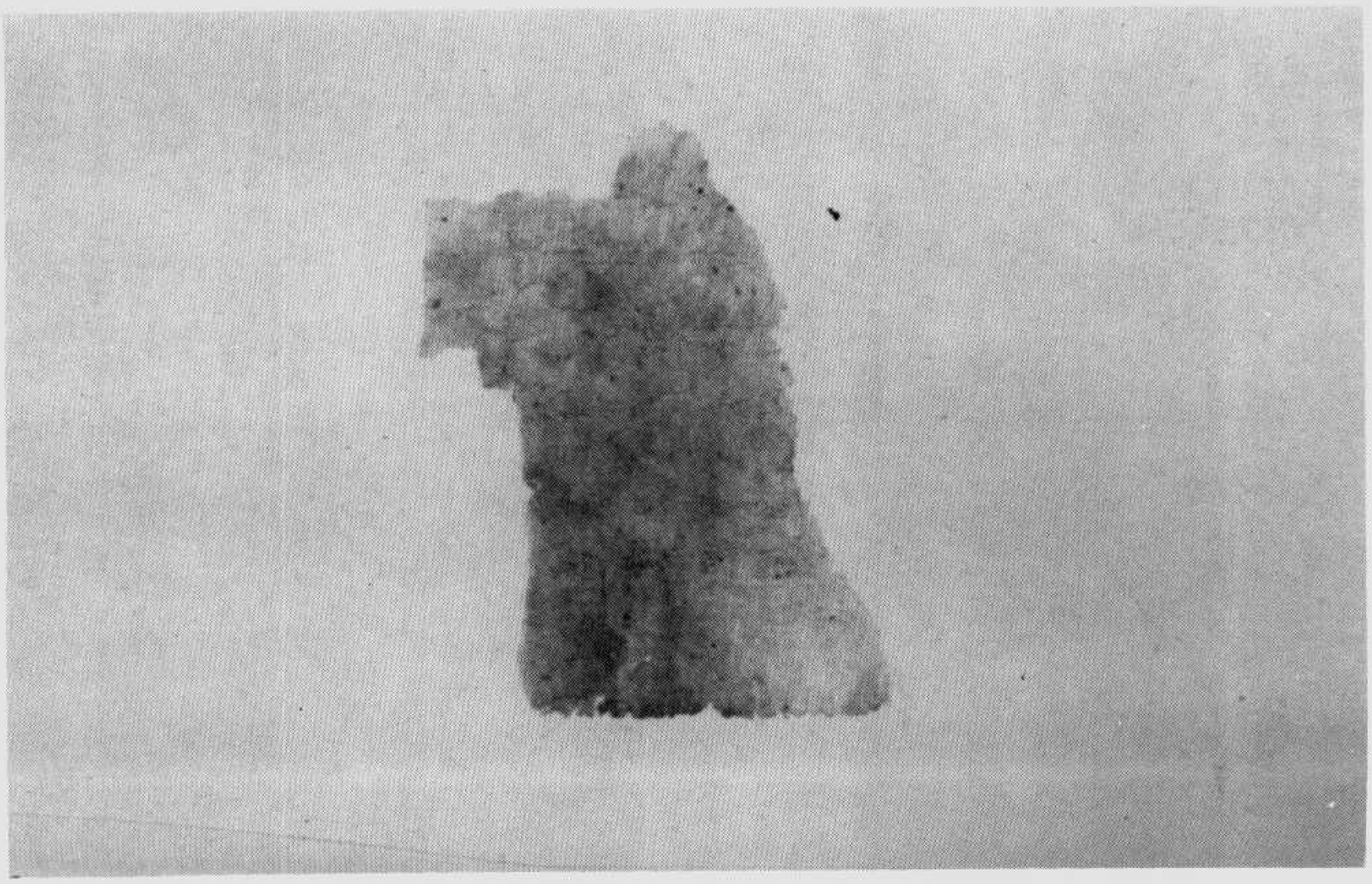




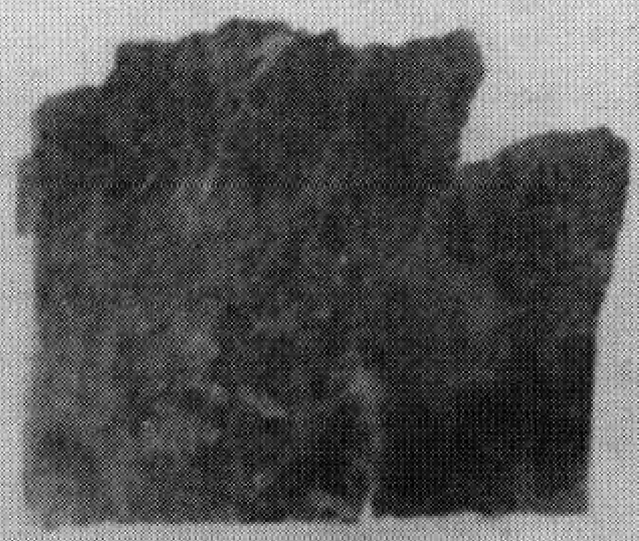
（經師藥、經若般大、五卷經王勝最明光金）片殘經佛　號五二〇五伯

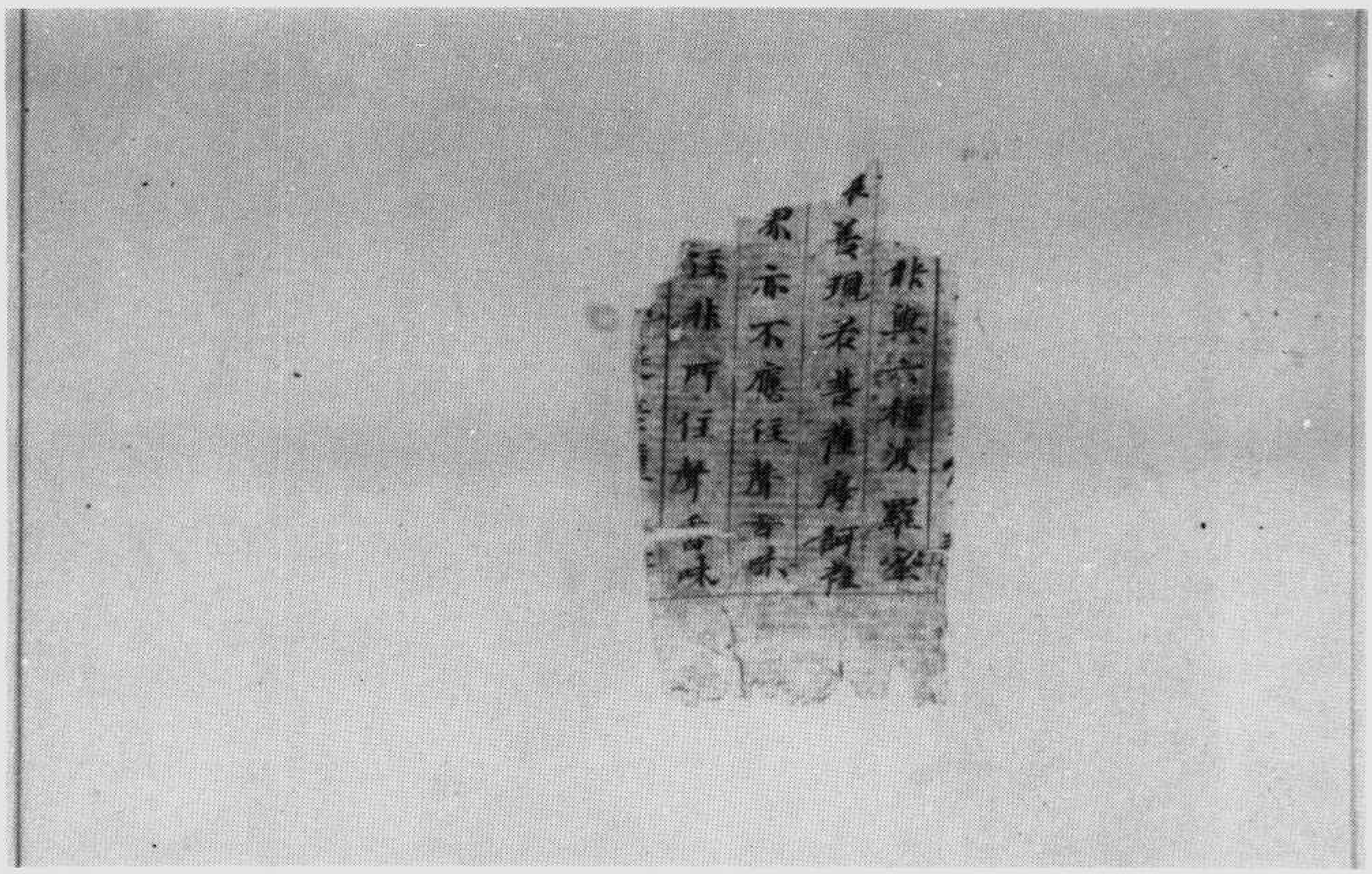
龍王

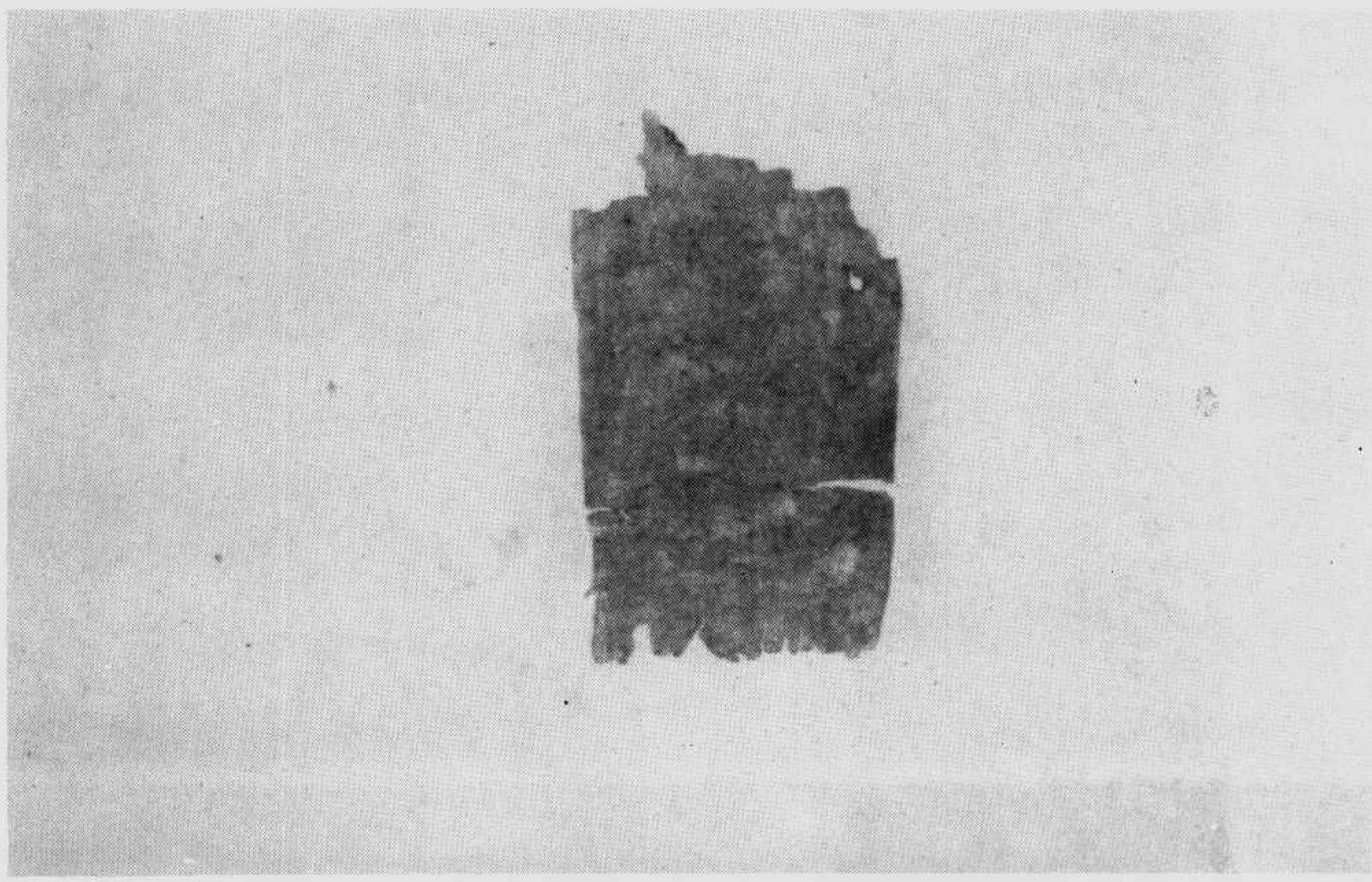

五三藏等
女天汝今應知妙悟
八音聲讚佛功德并懺悔
廣說其事應當諦聽
又是伽耶



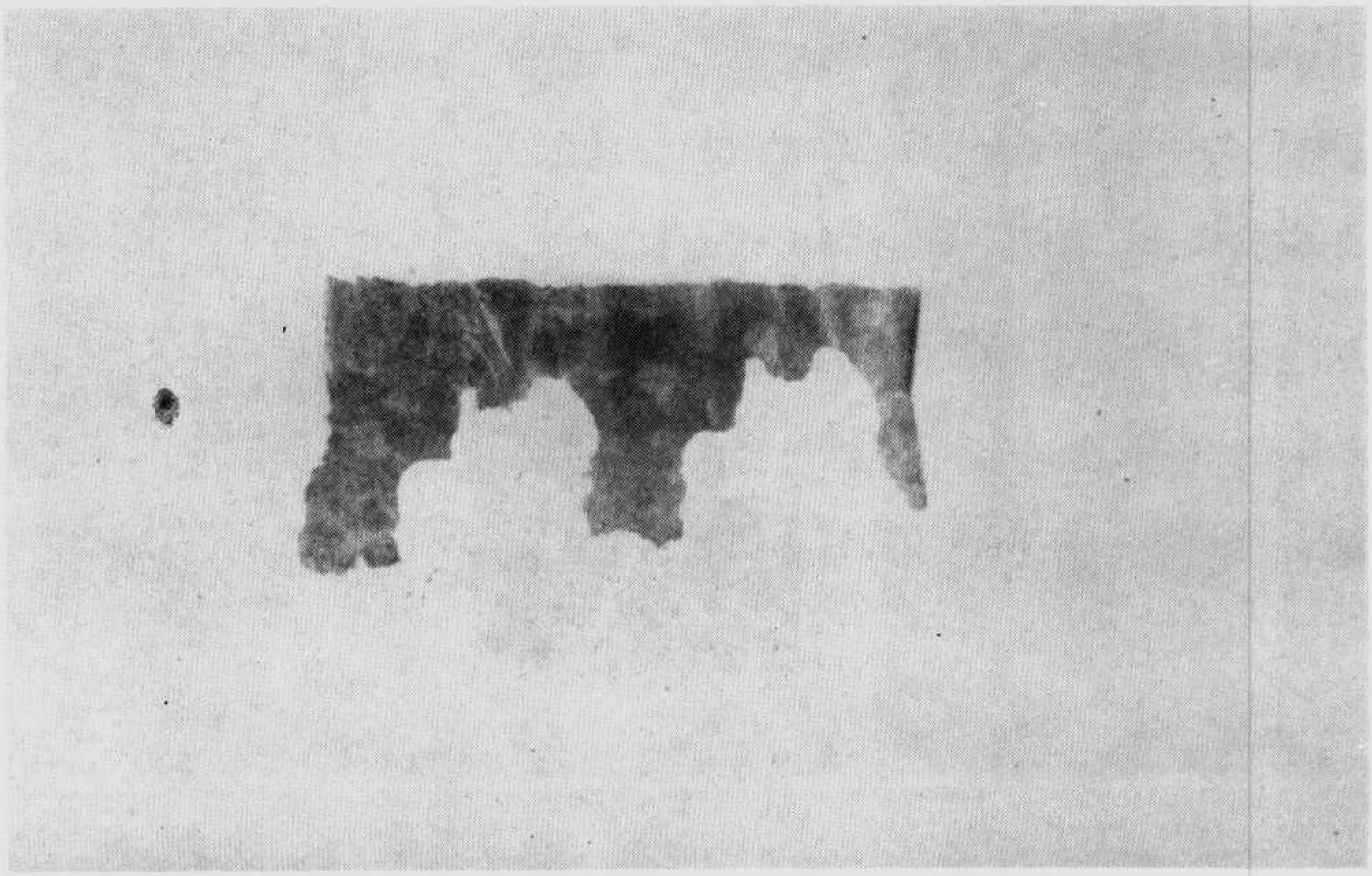
諸賢樹皆
上各有百億
供養尒時彼
佛諸菩薩
樂習菩

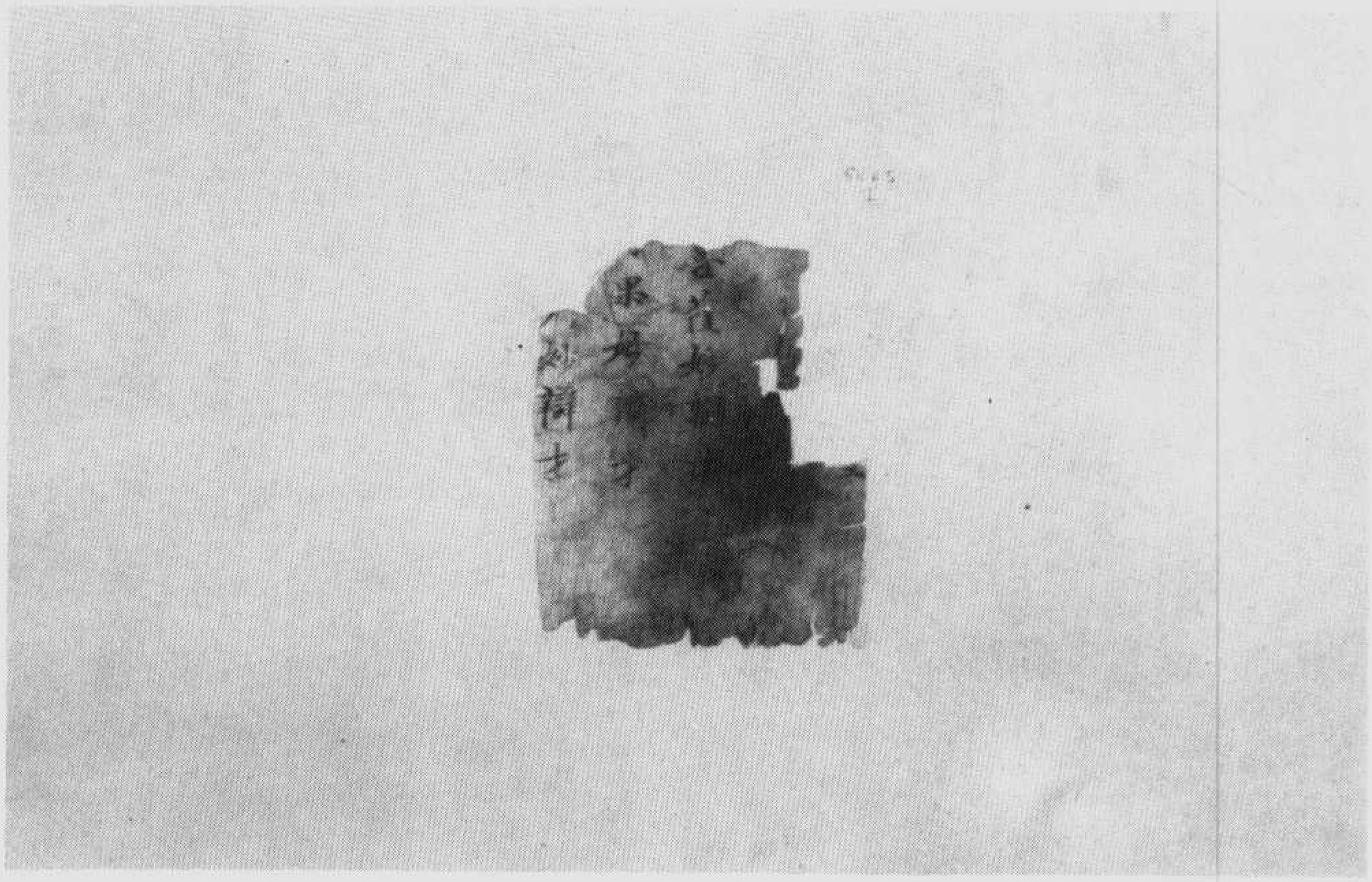


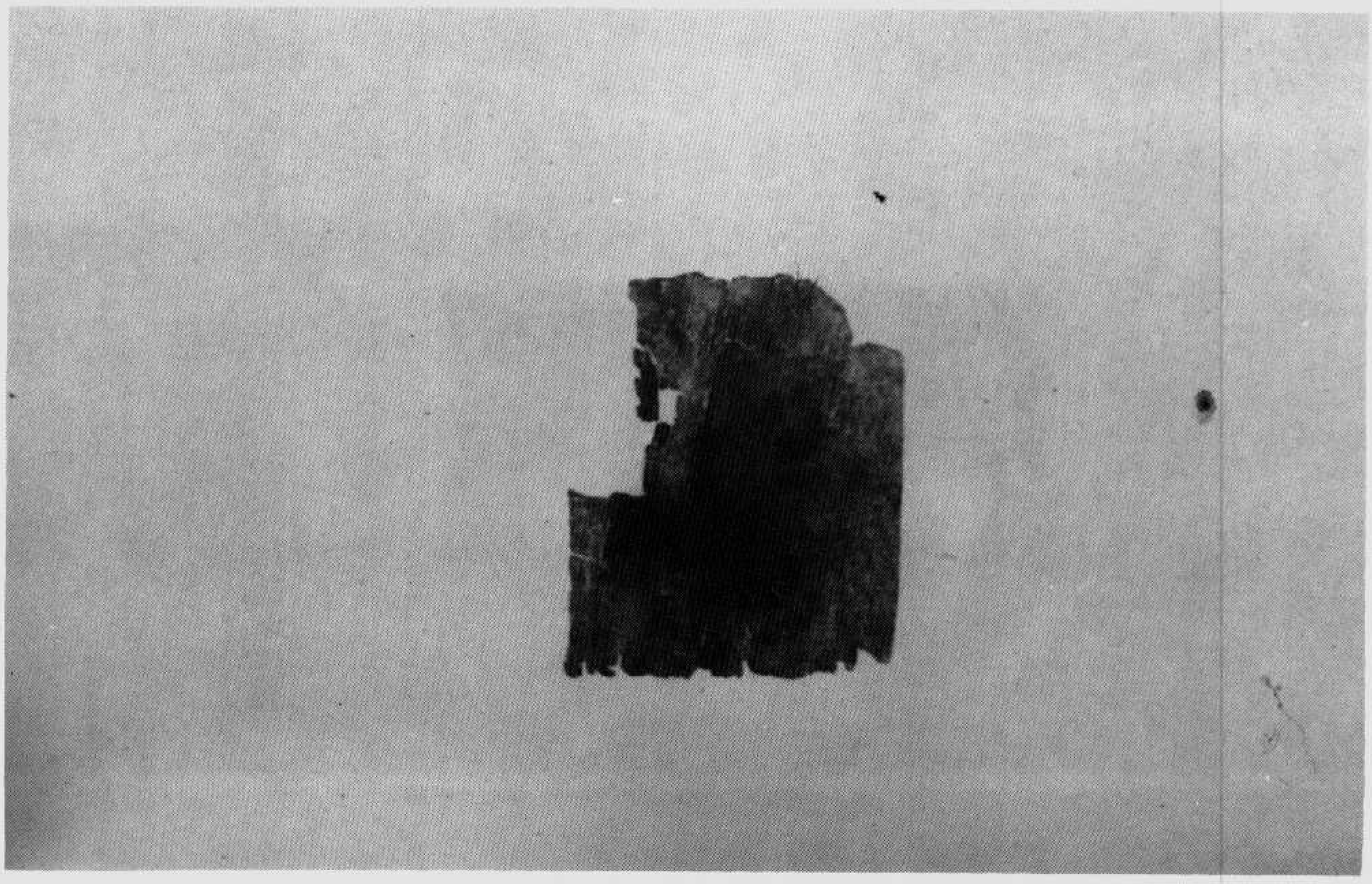


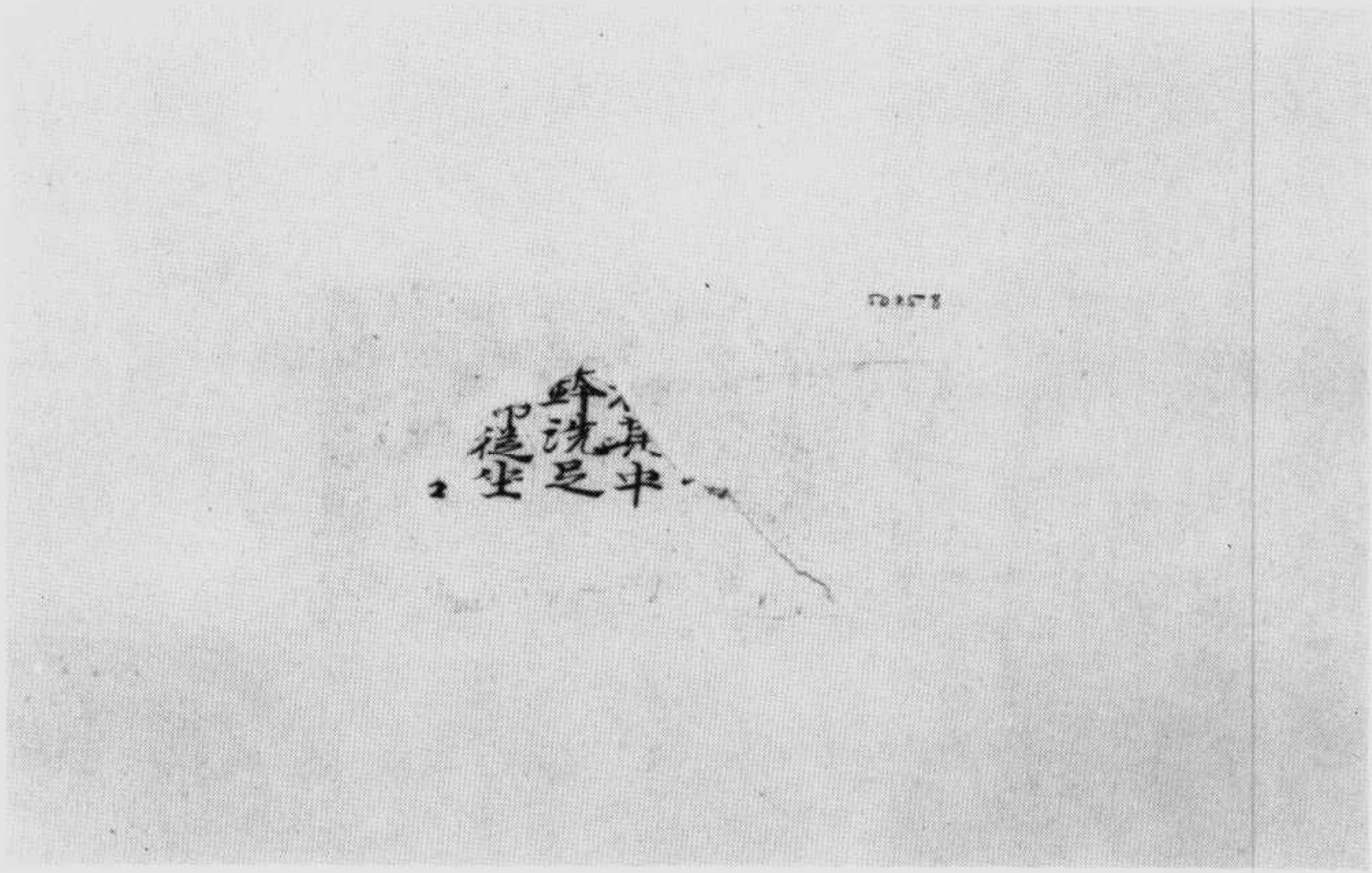


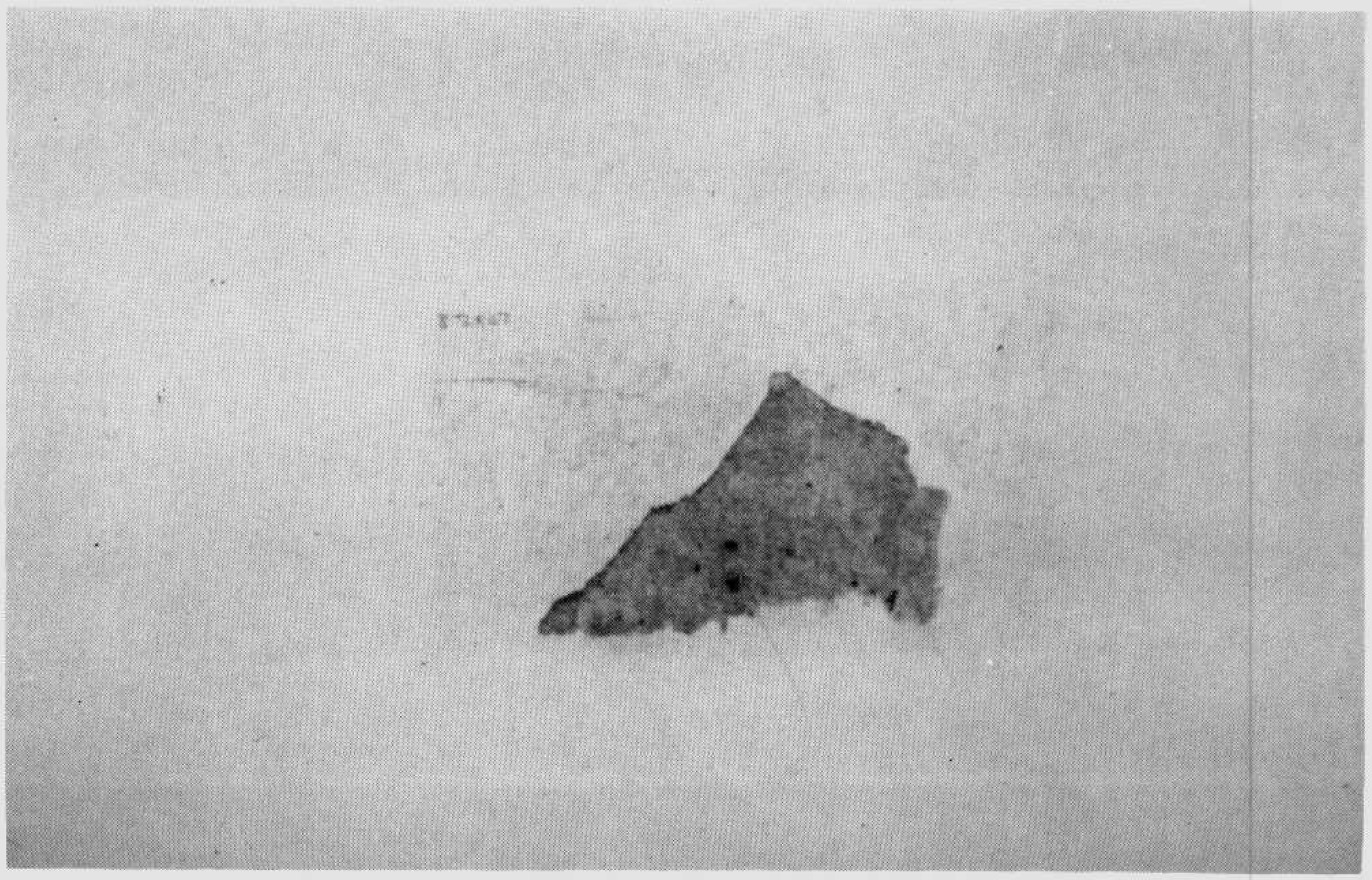
有九
有幽
力強使
而福故盡
迫惰
收脫

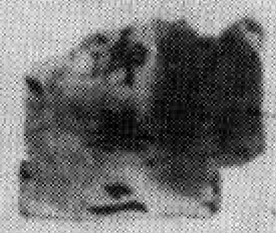


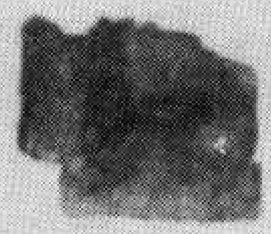




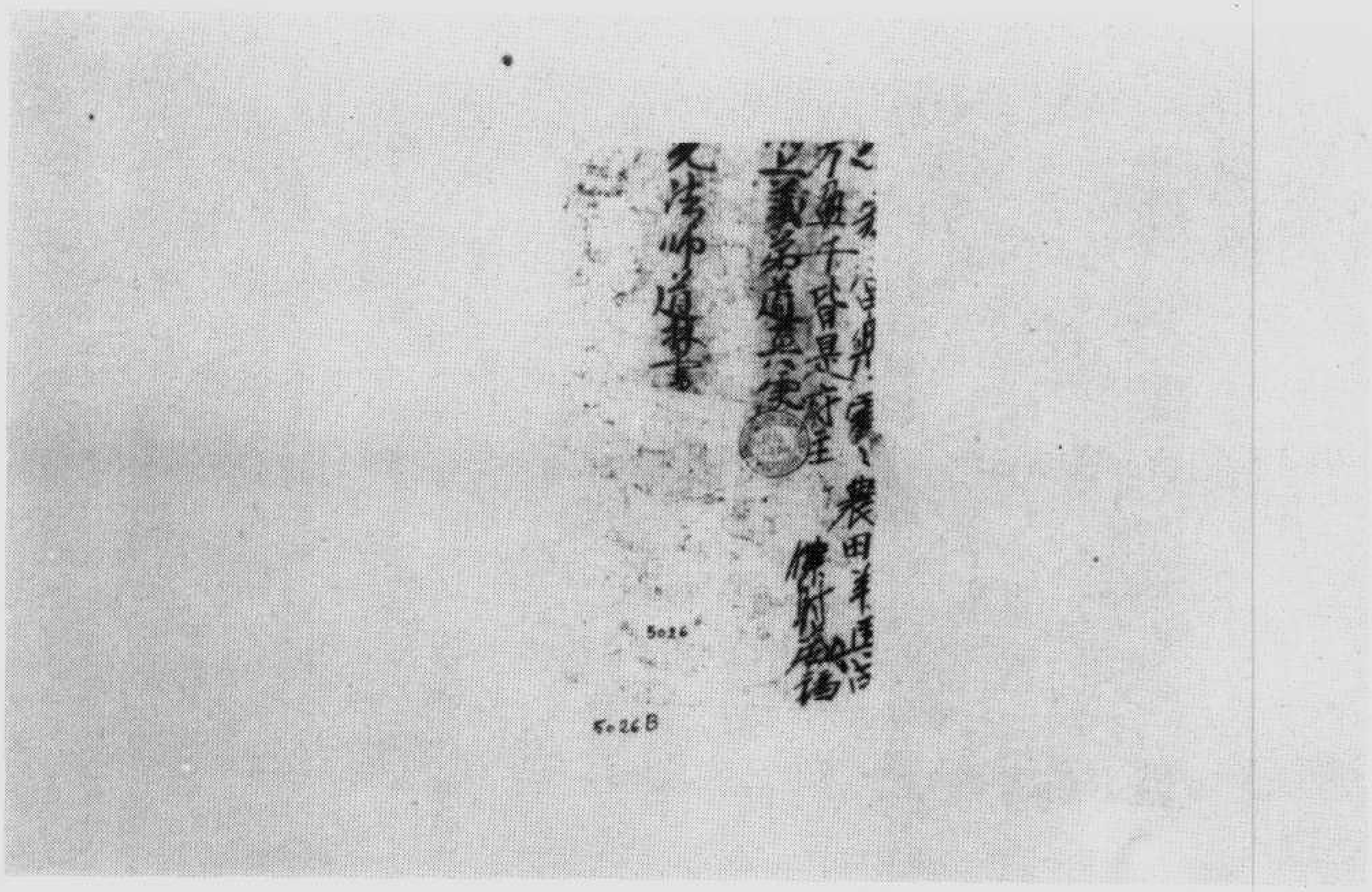

蜂入洗手
2 從生足中

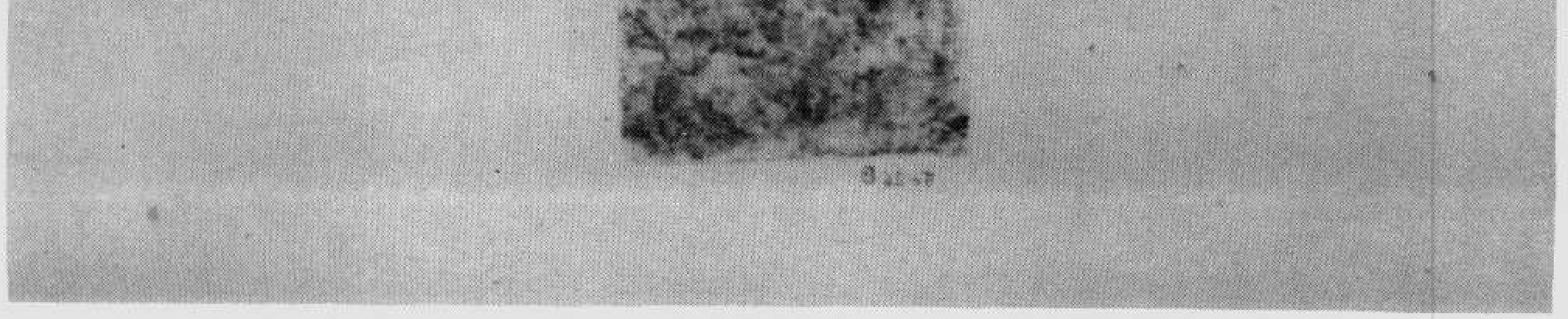


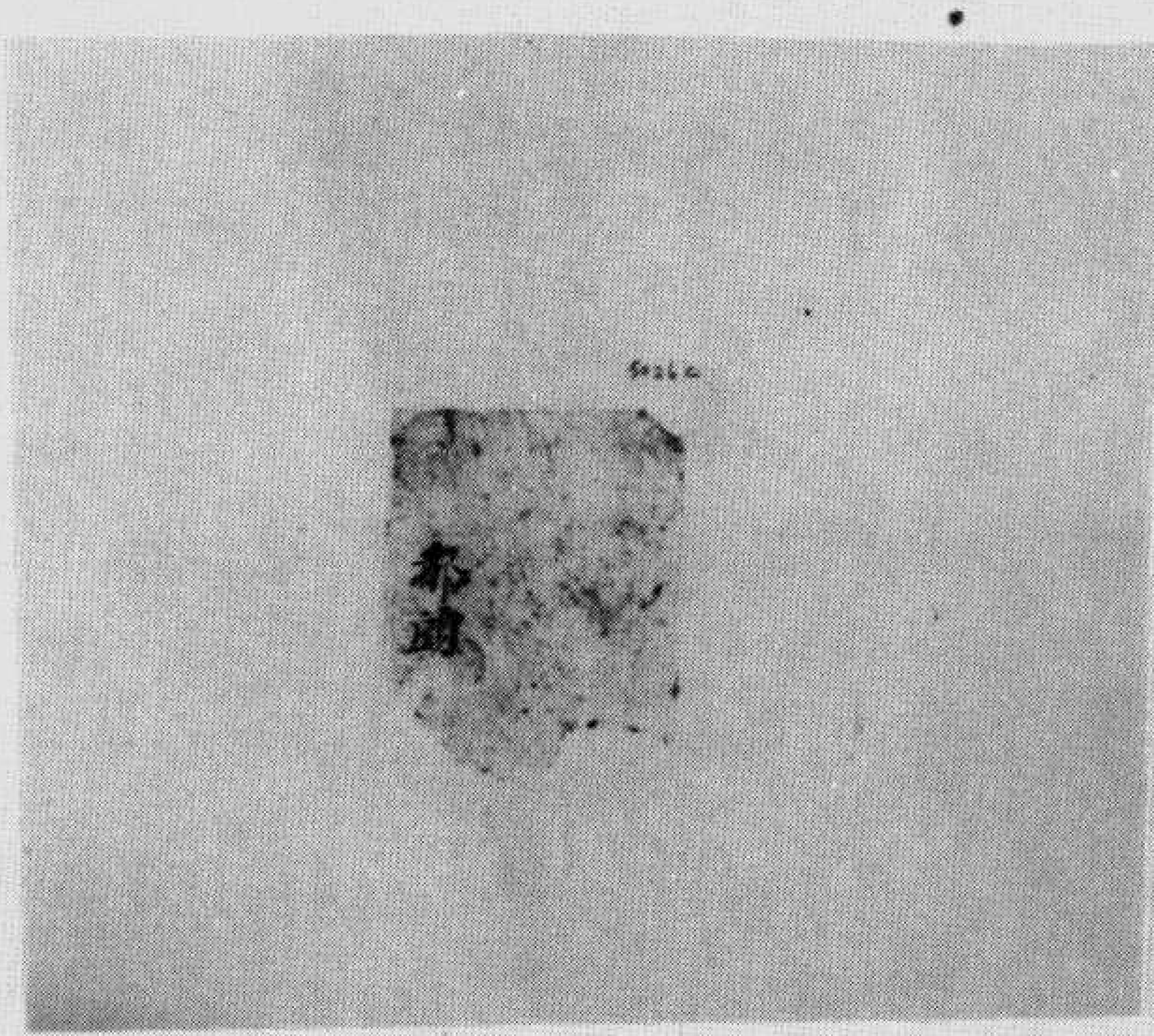


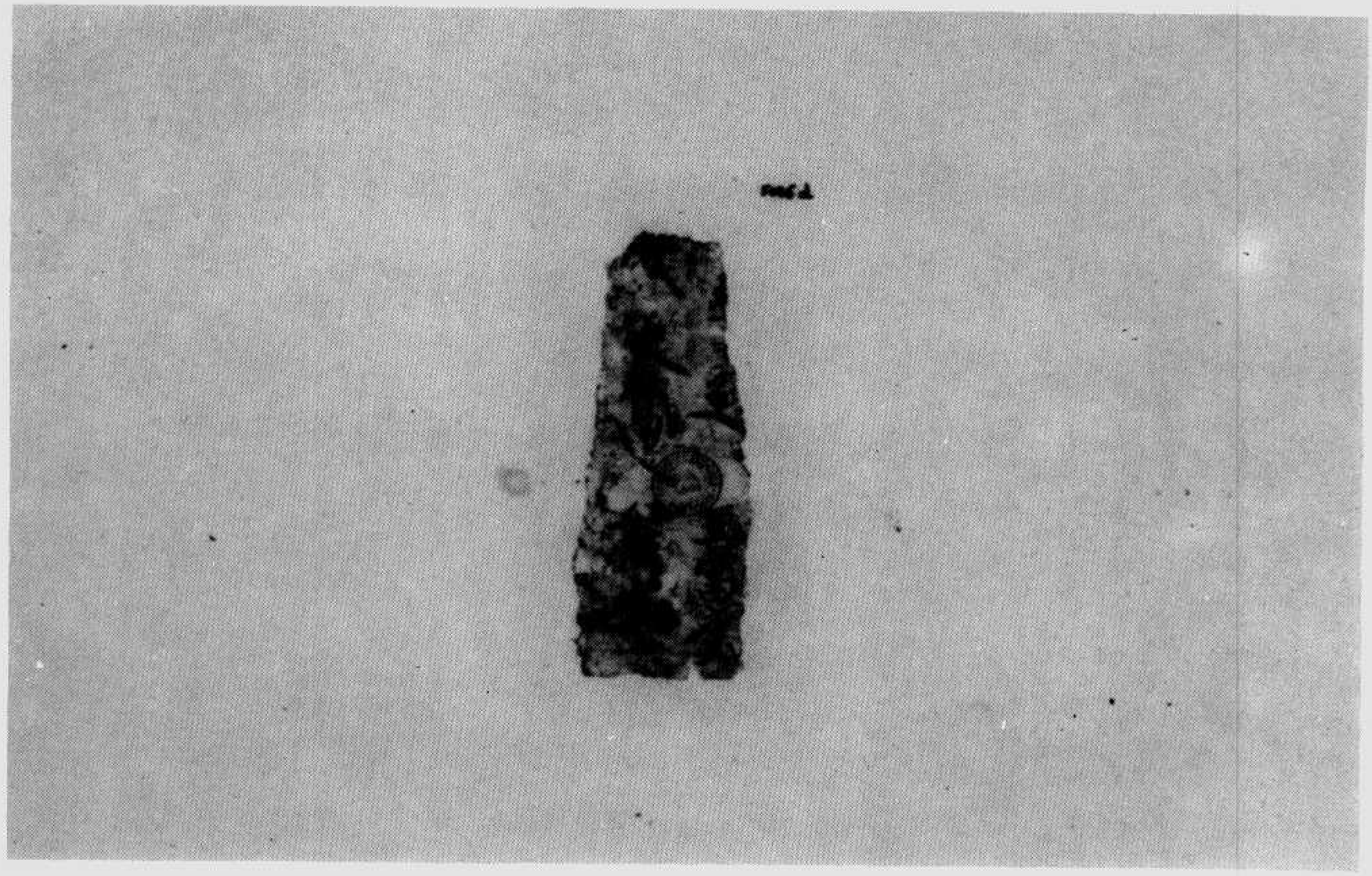


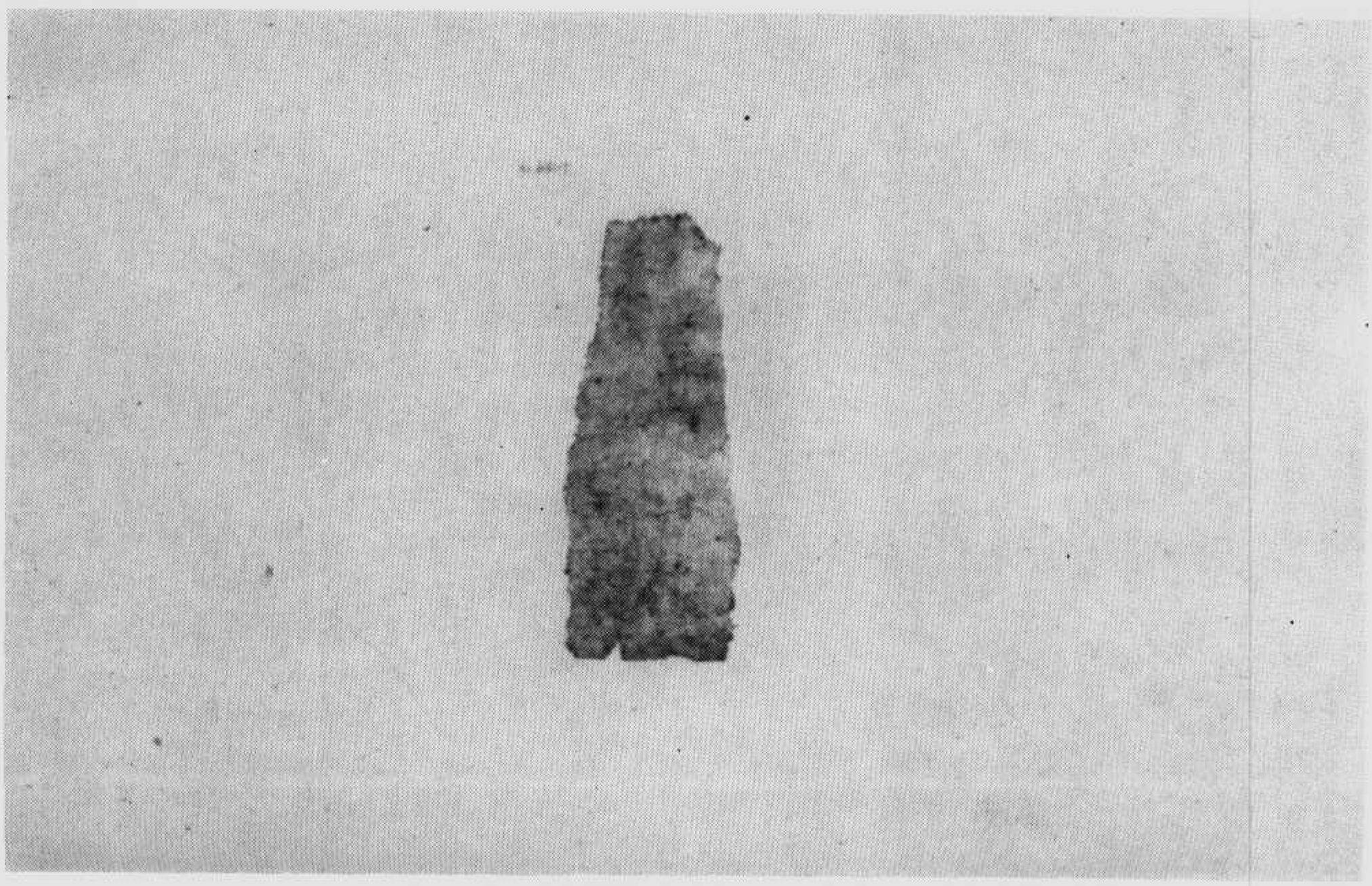
伯五〇二六號　敦煌詩、上法師書等殘片

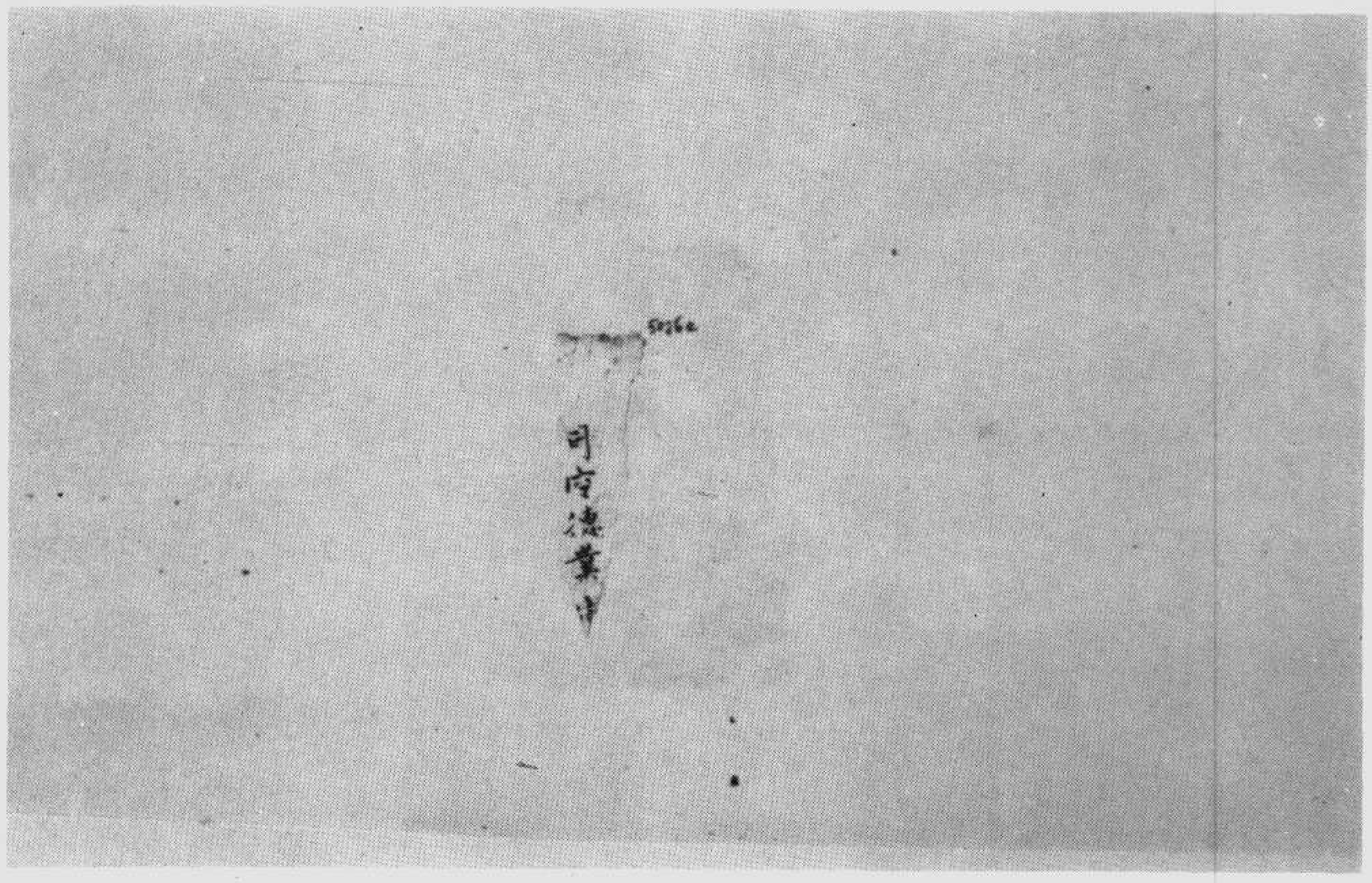


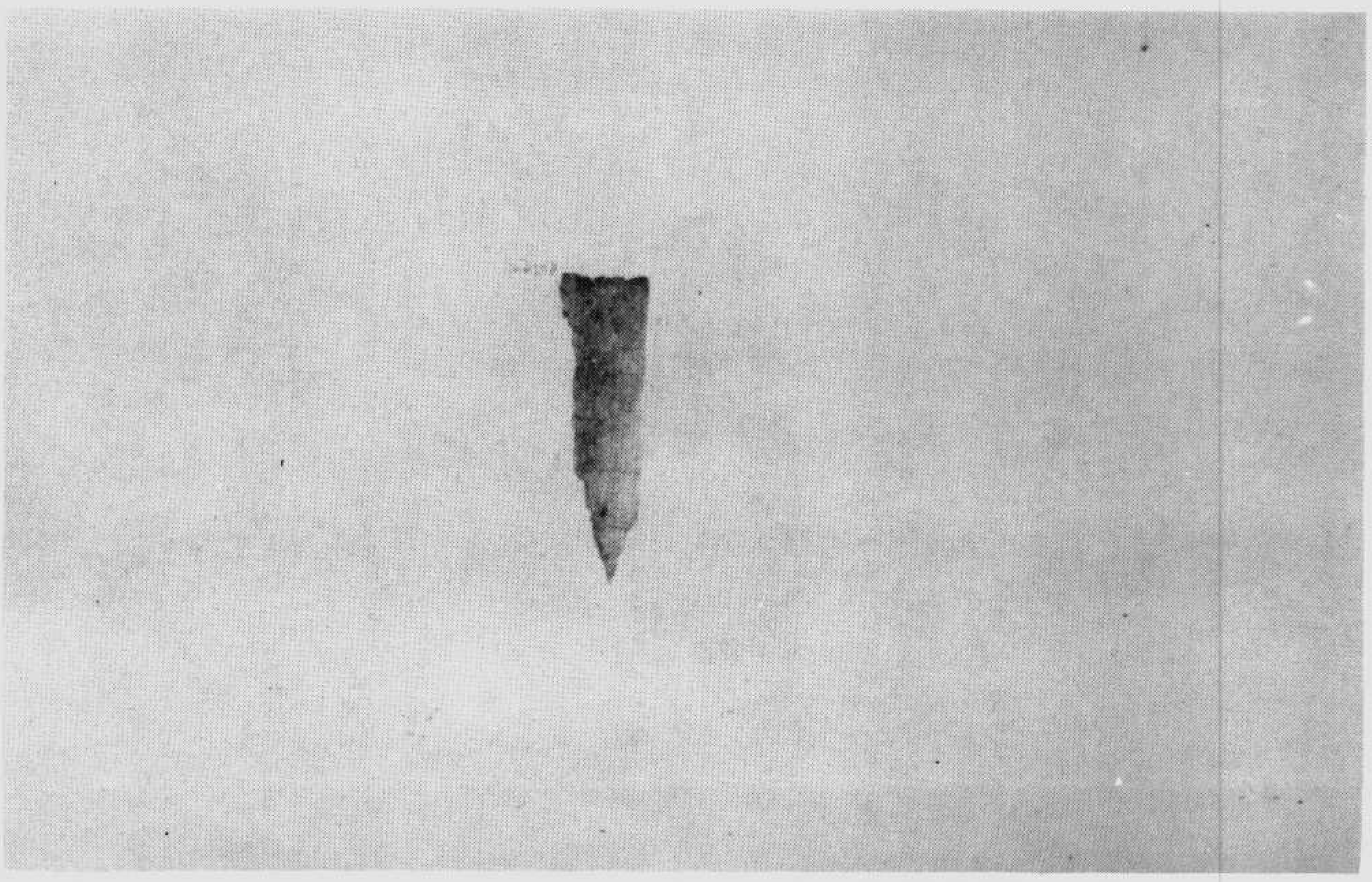


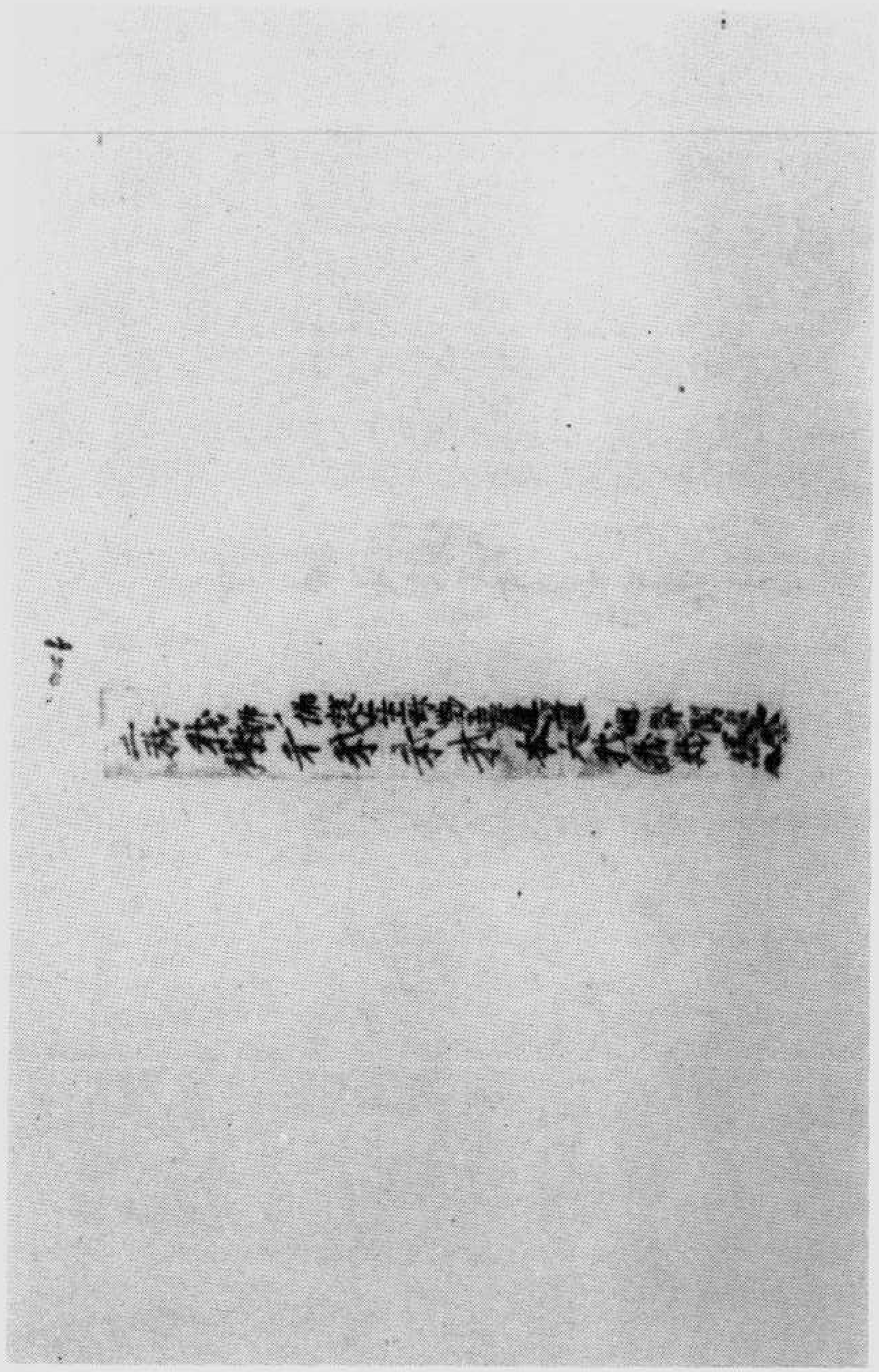


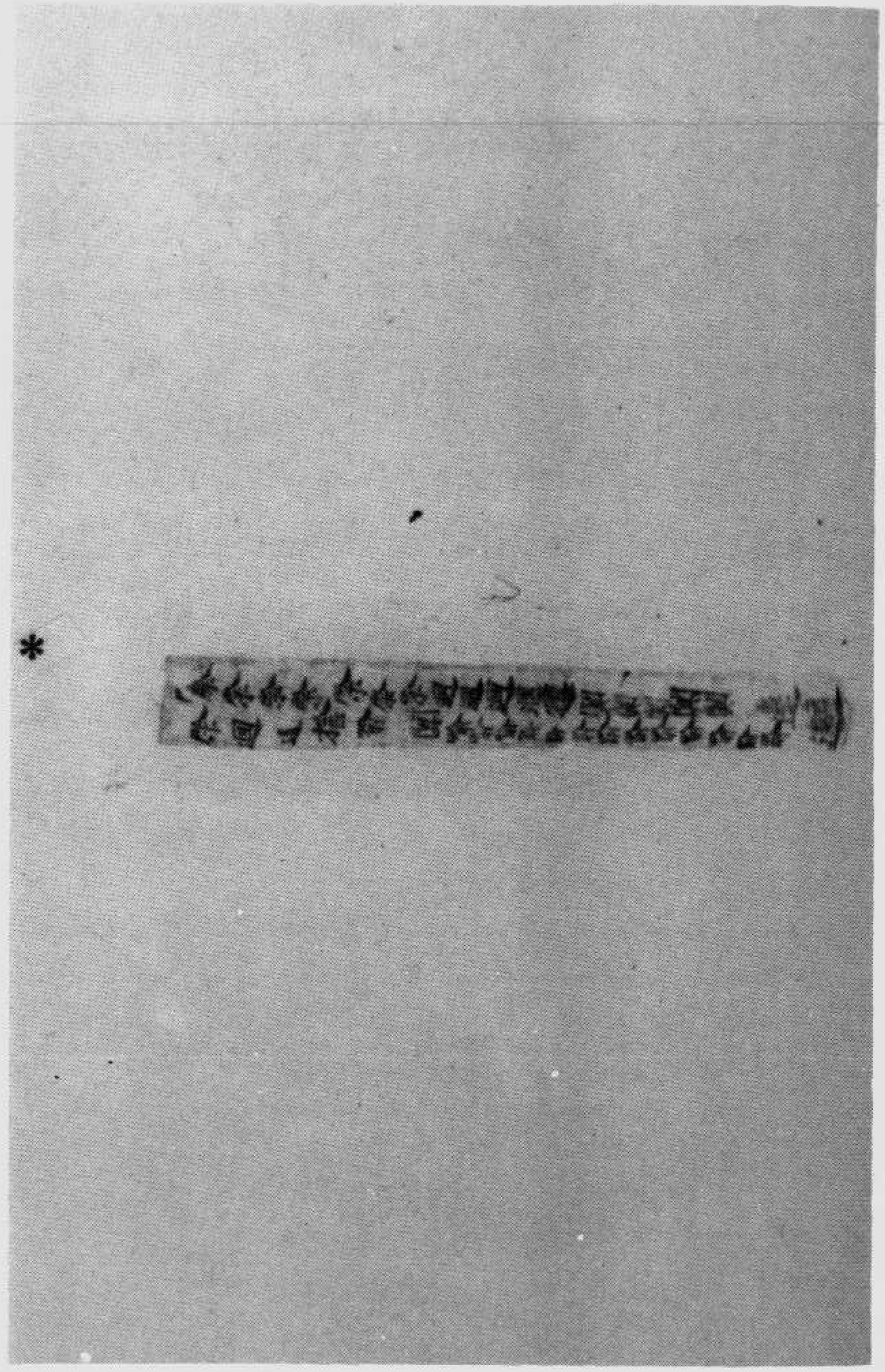


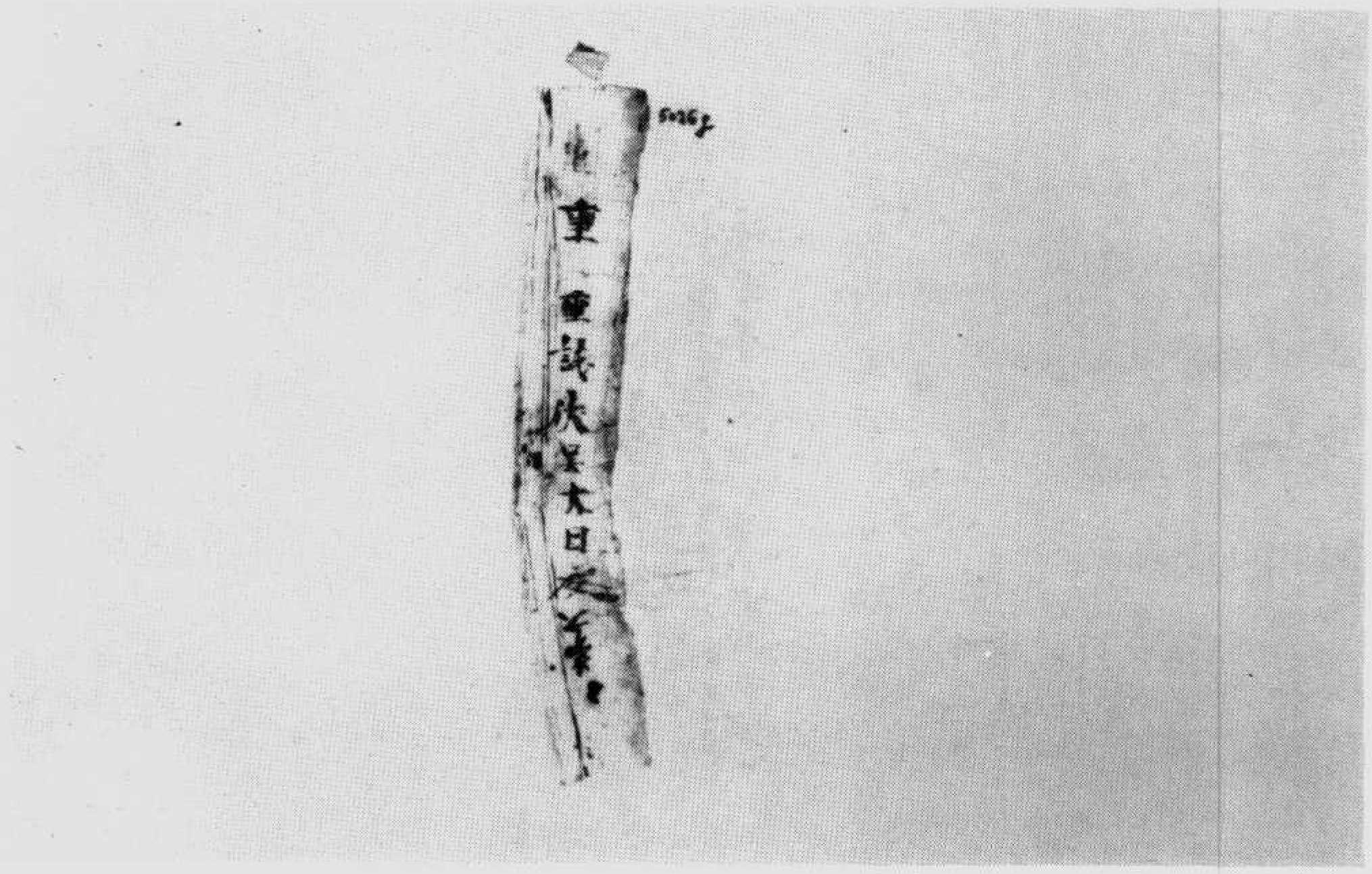


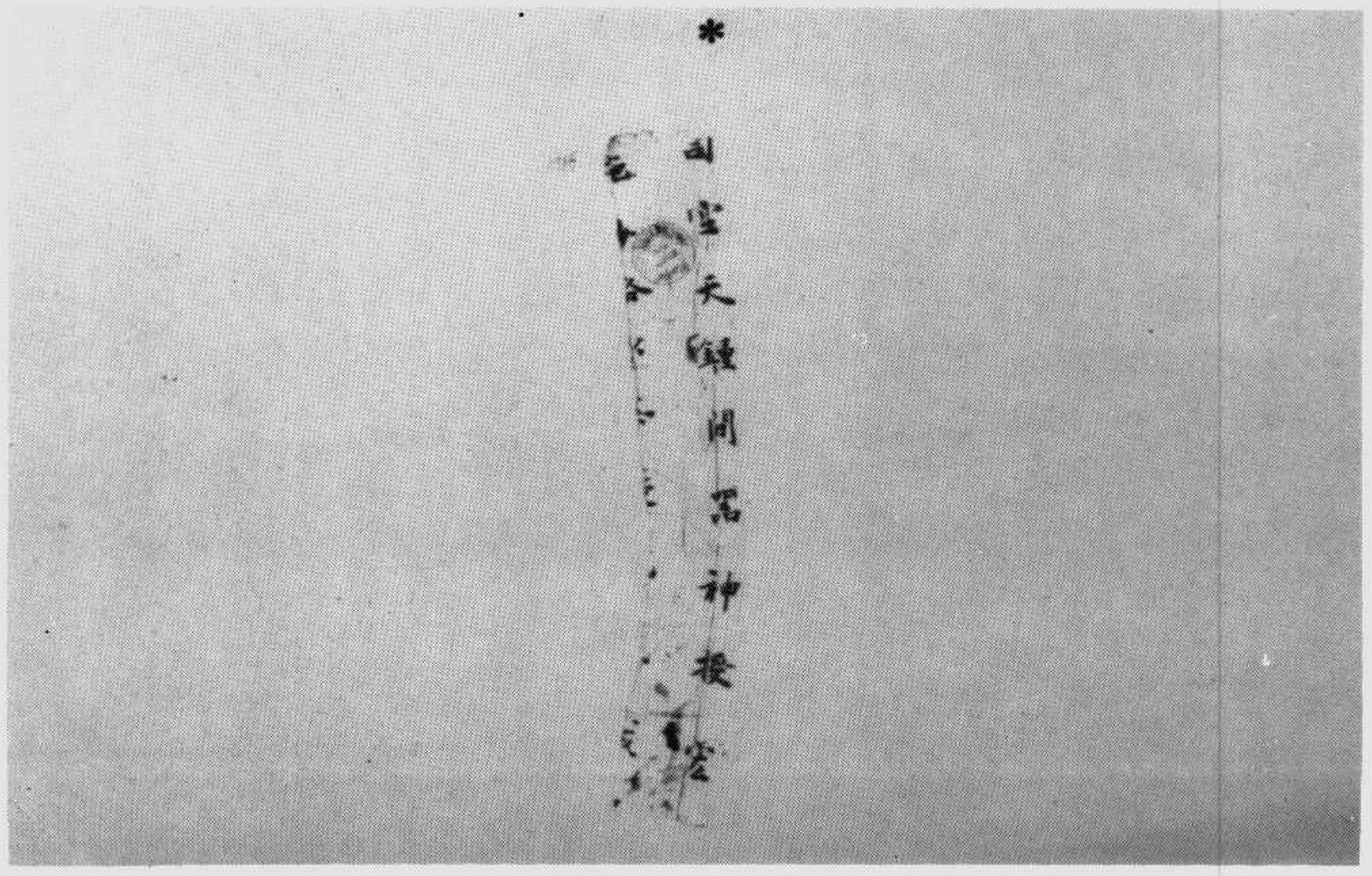

日向德業日

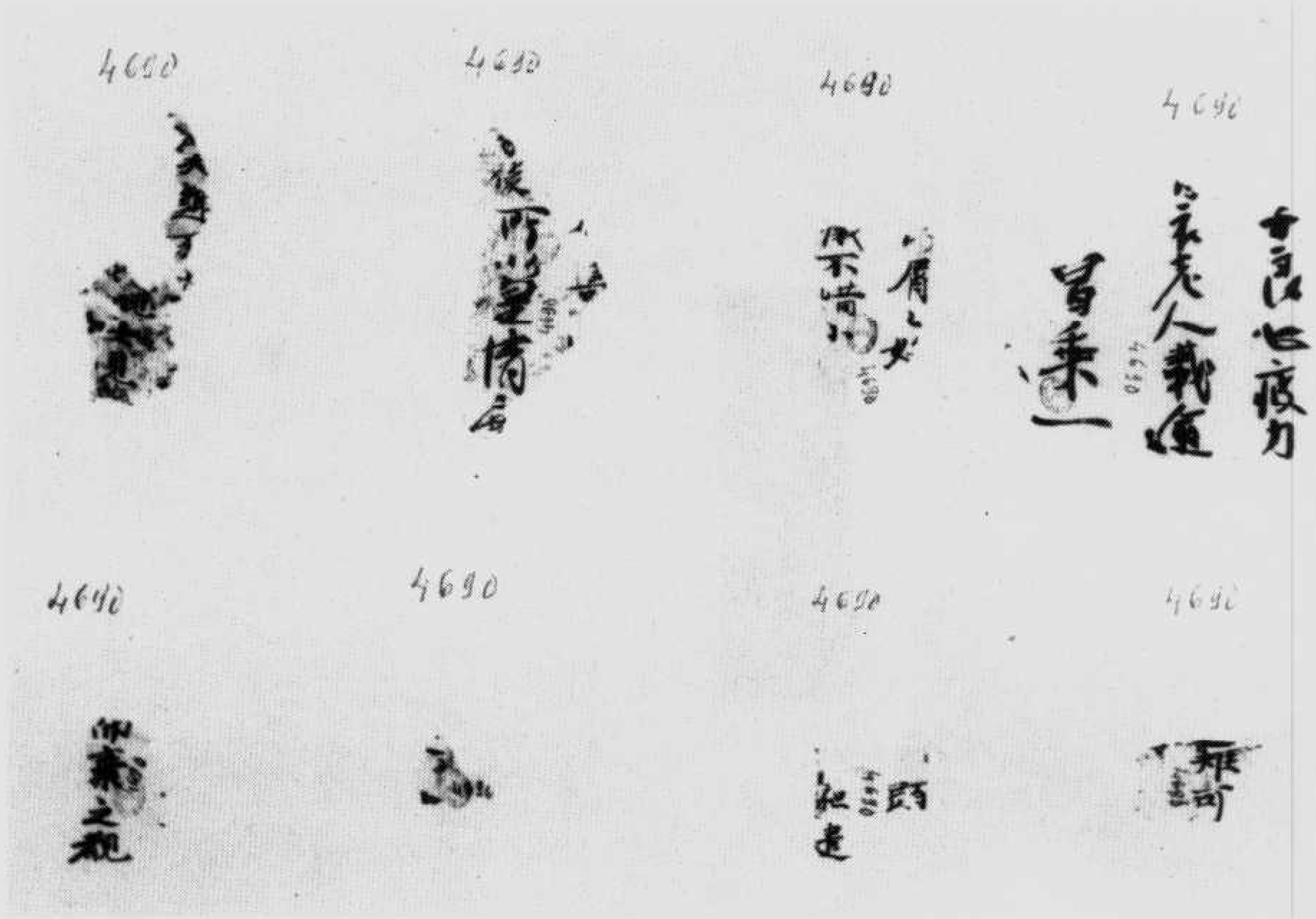






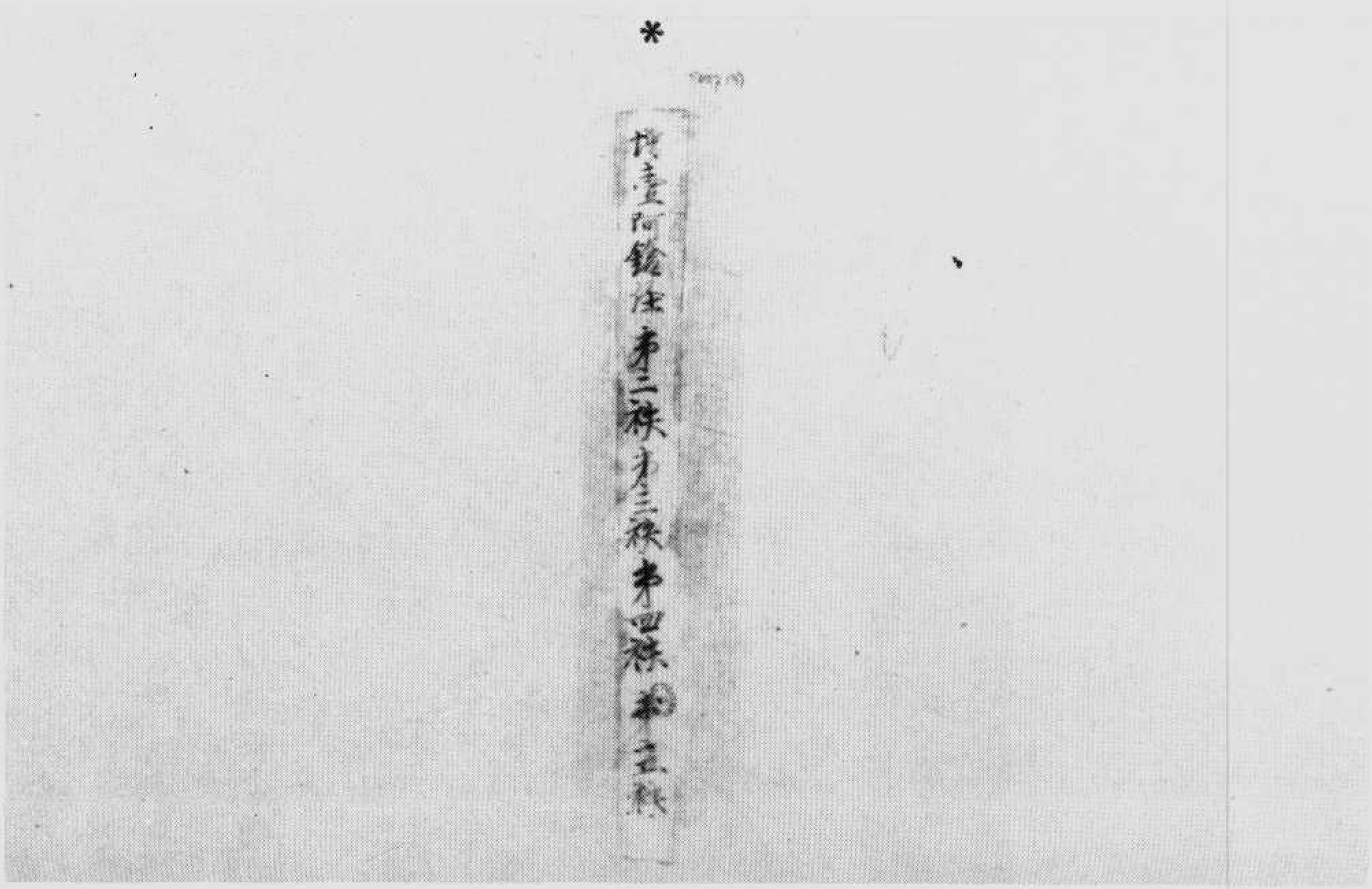


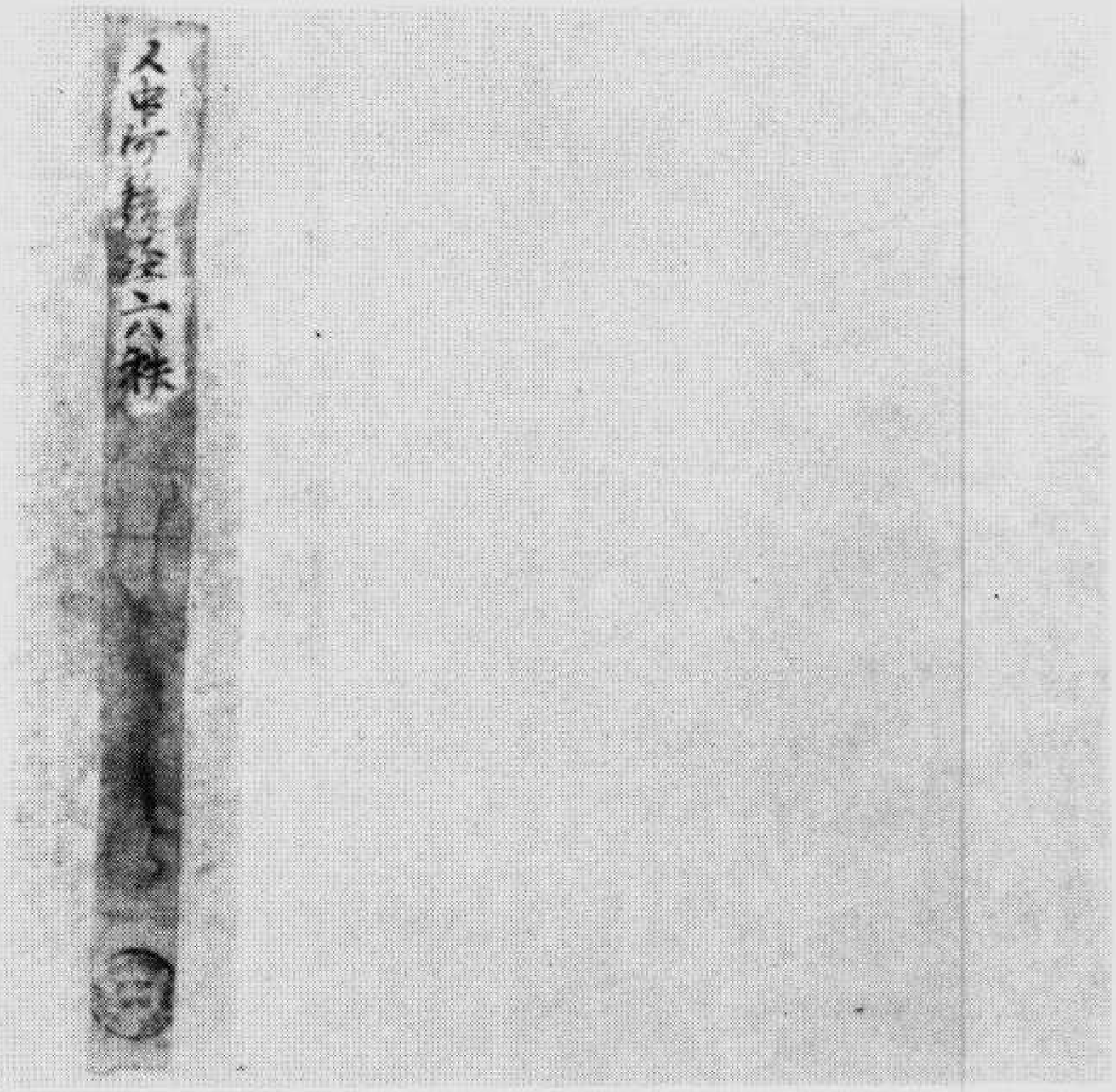


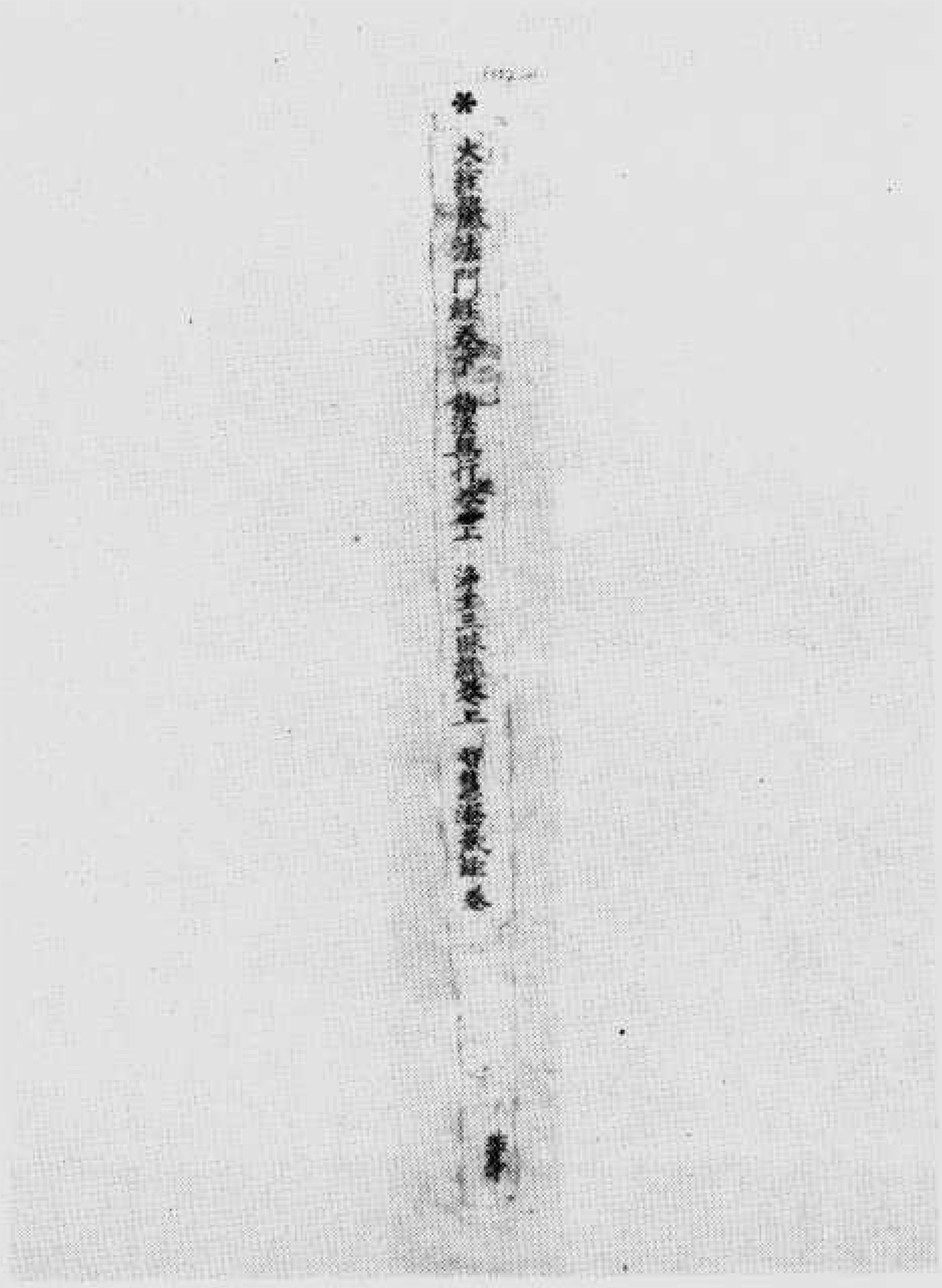


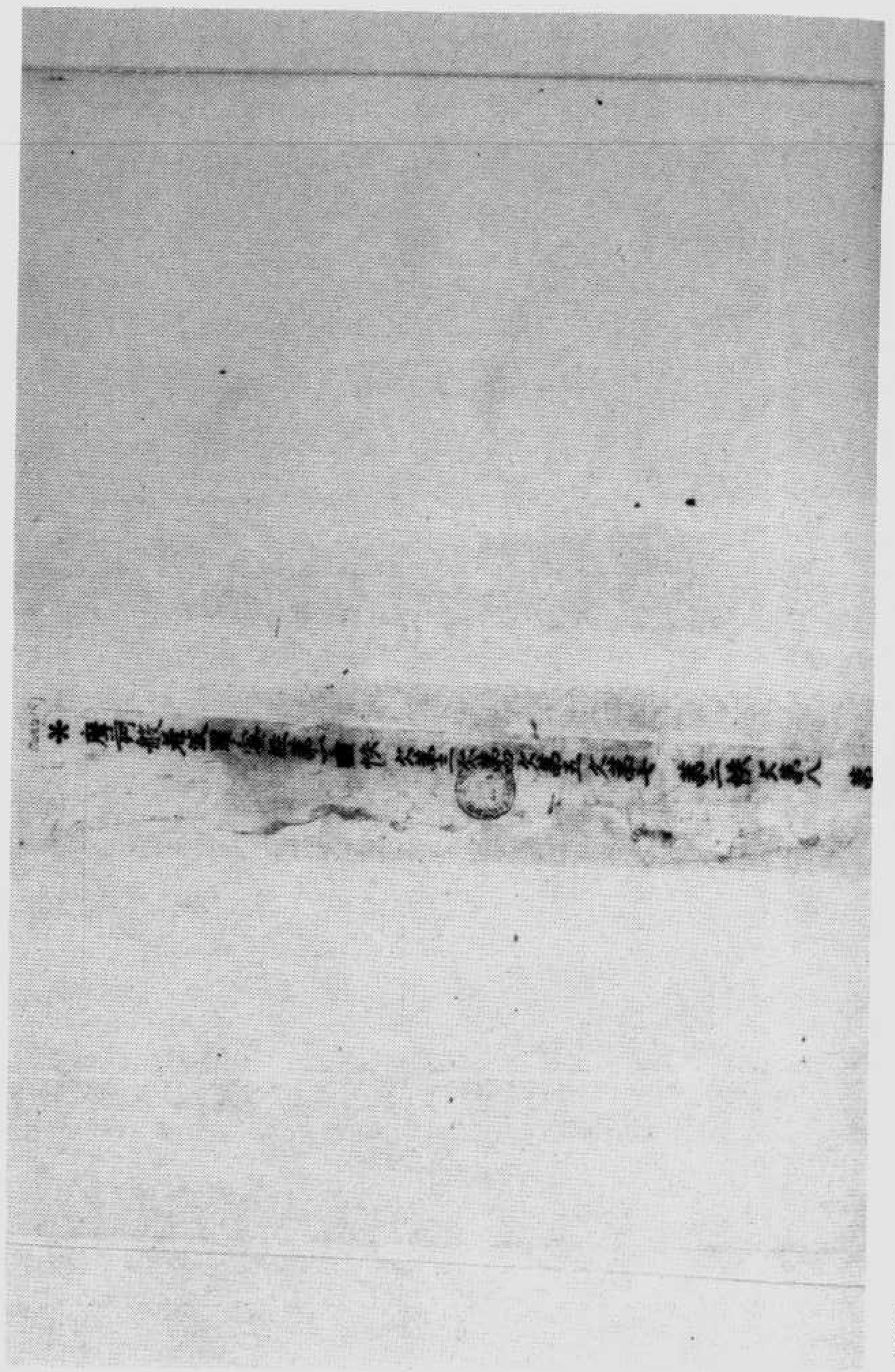
（大放淺深附）片殘袂書等經含阿壹增　號七二〇五伯

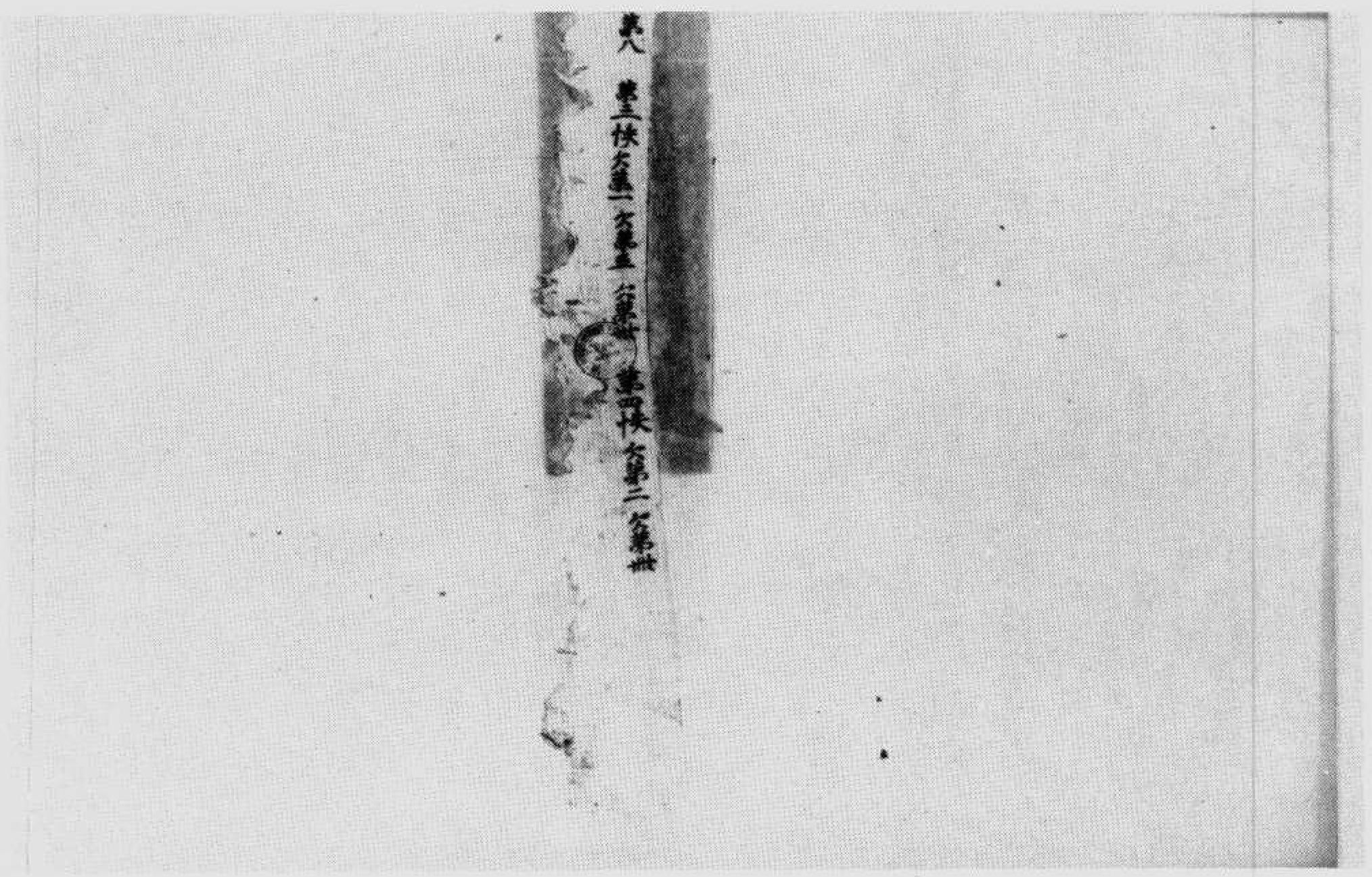
*

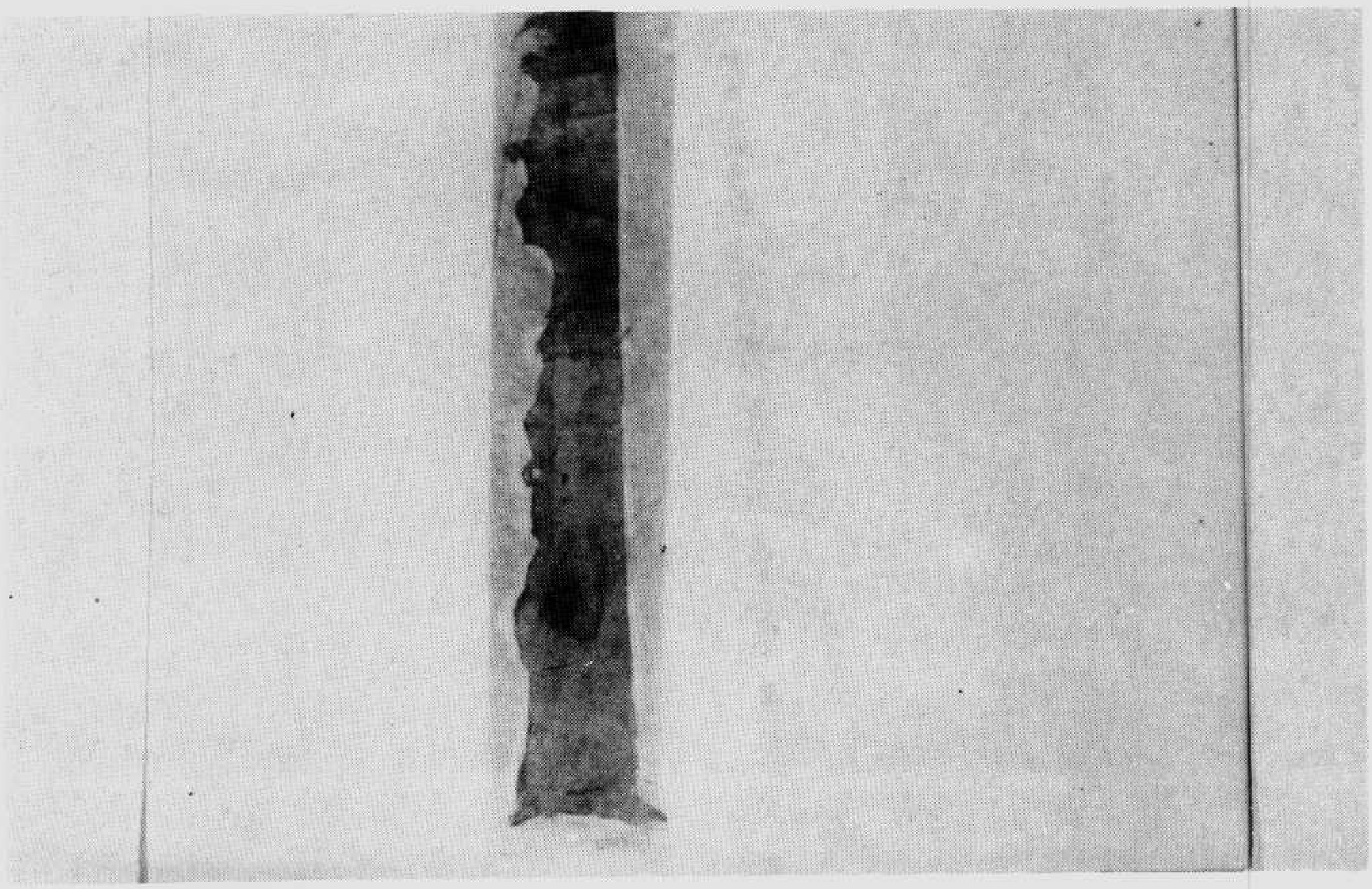

投壺四鈴法 第三殊 第三殊 第四殊 第五殊

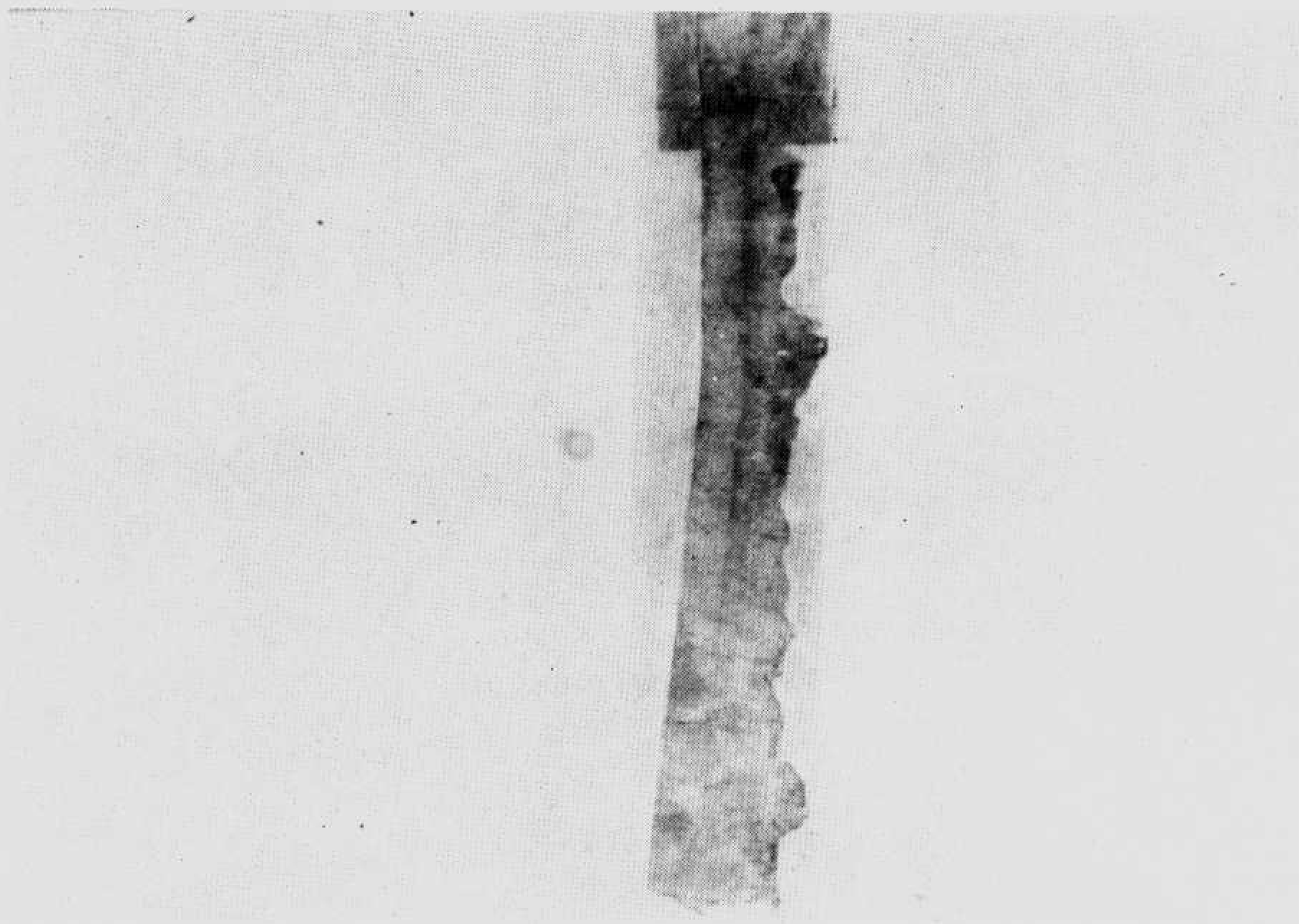


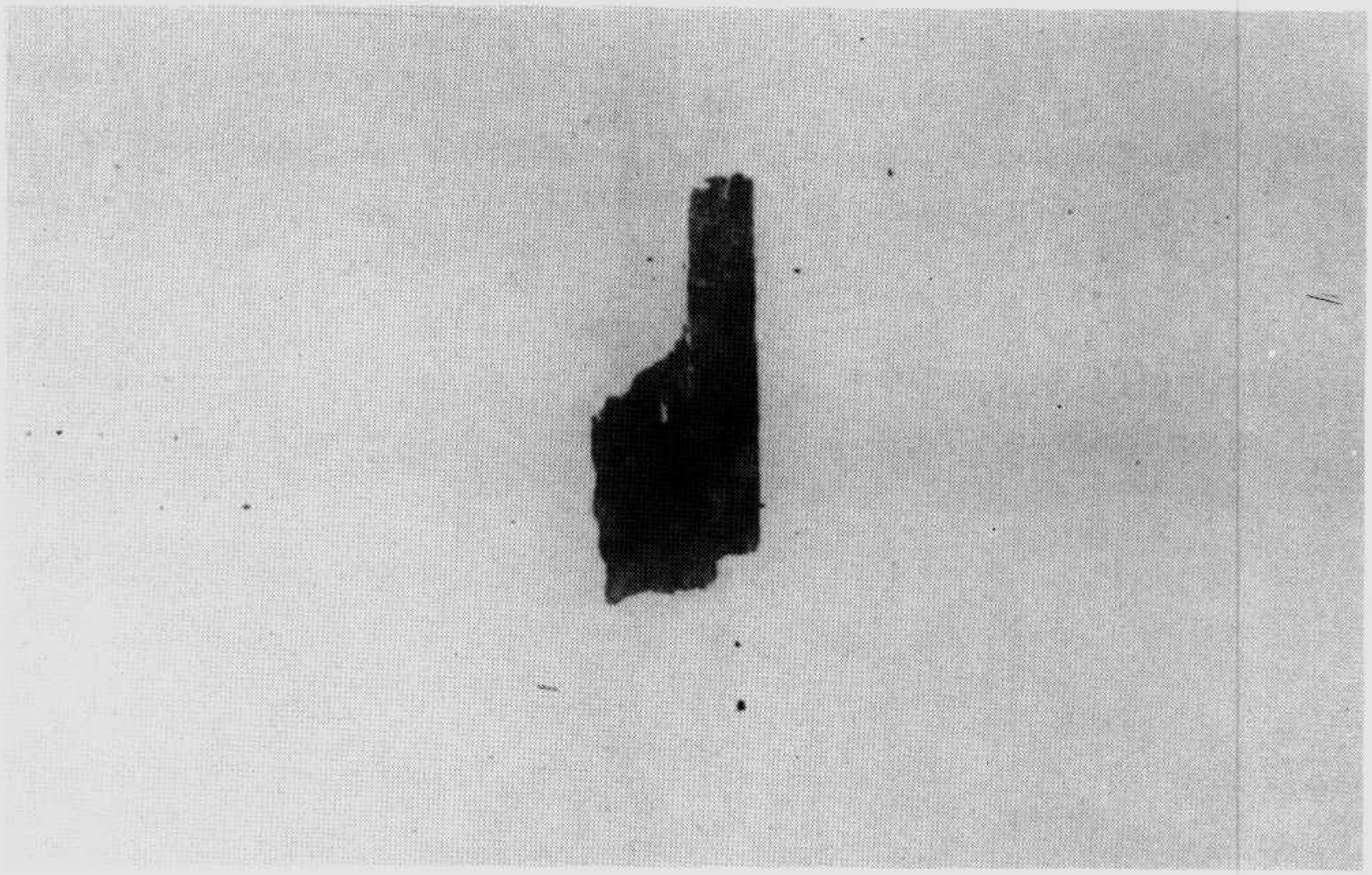


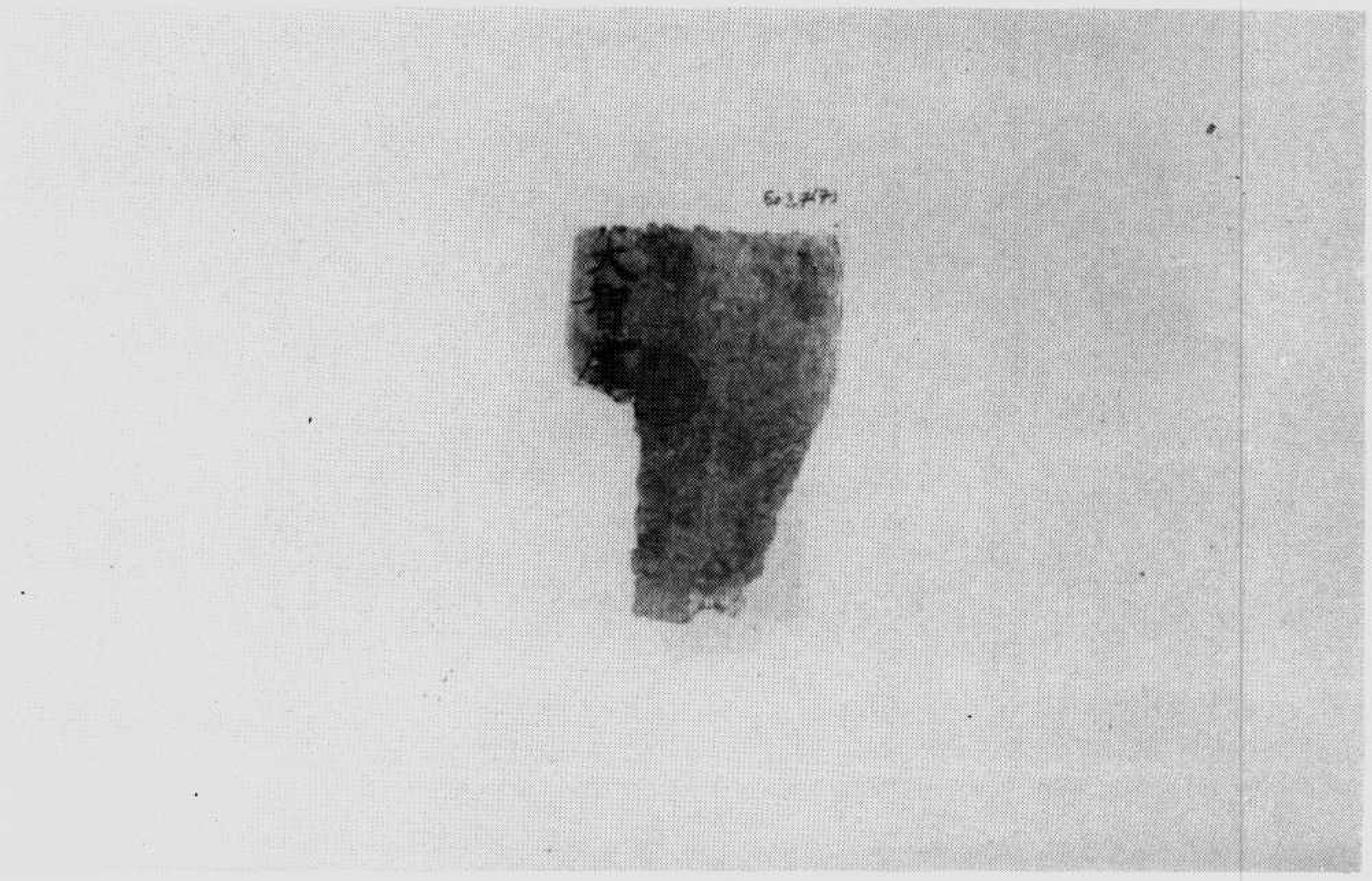


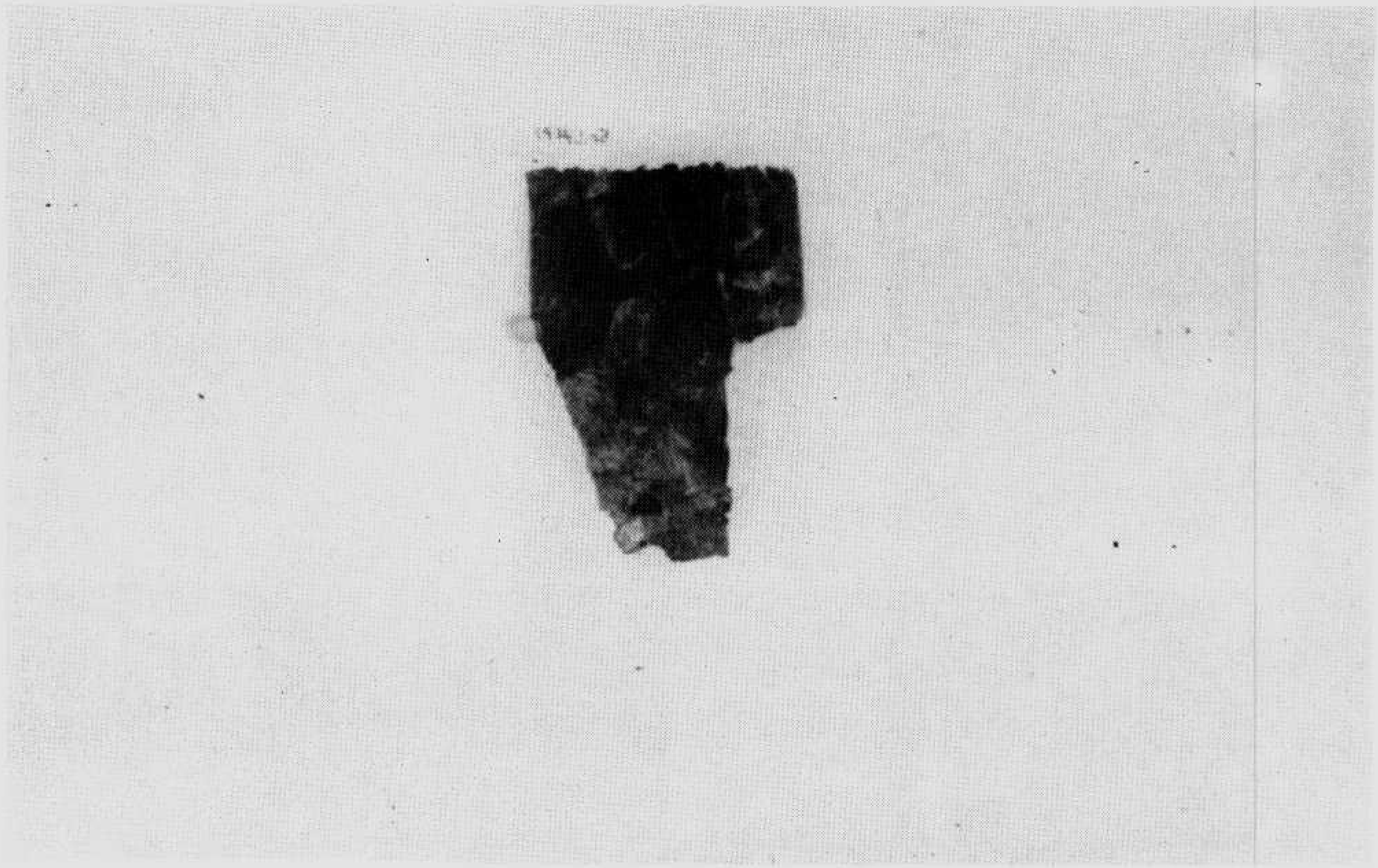

第八 第三帙 六冊之一 六冊之二 六冊之三 第四帙 六冊之一

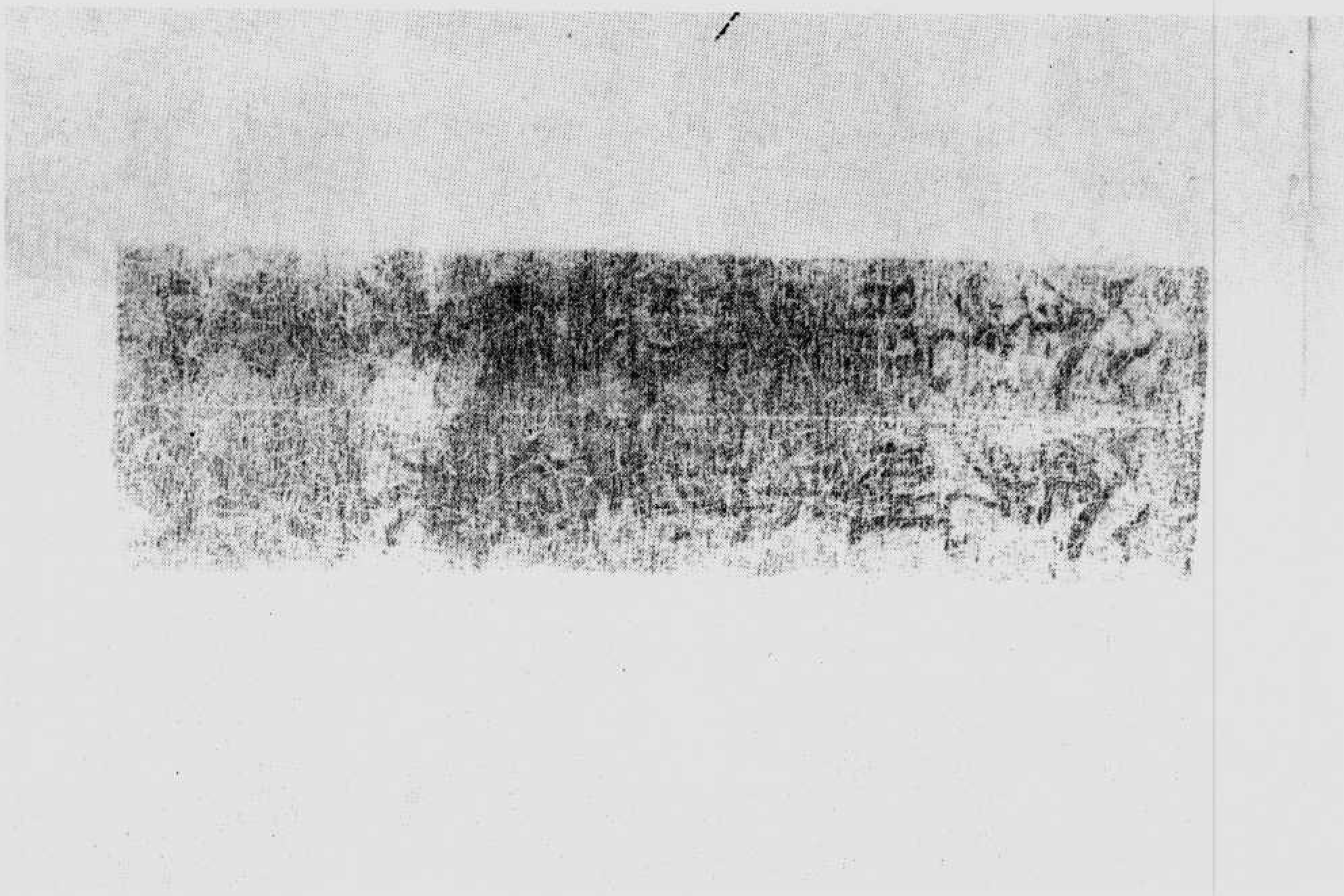










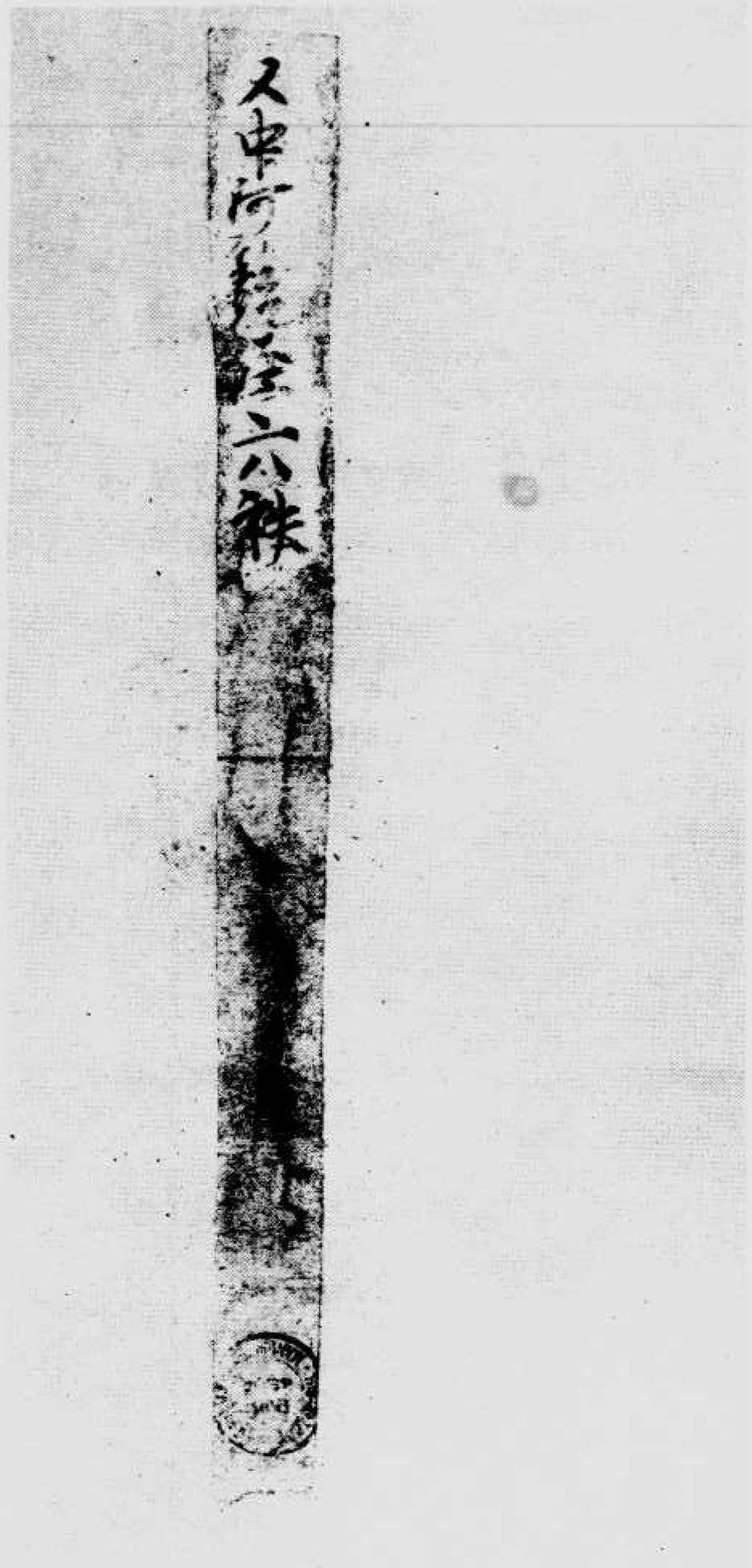


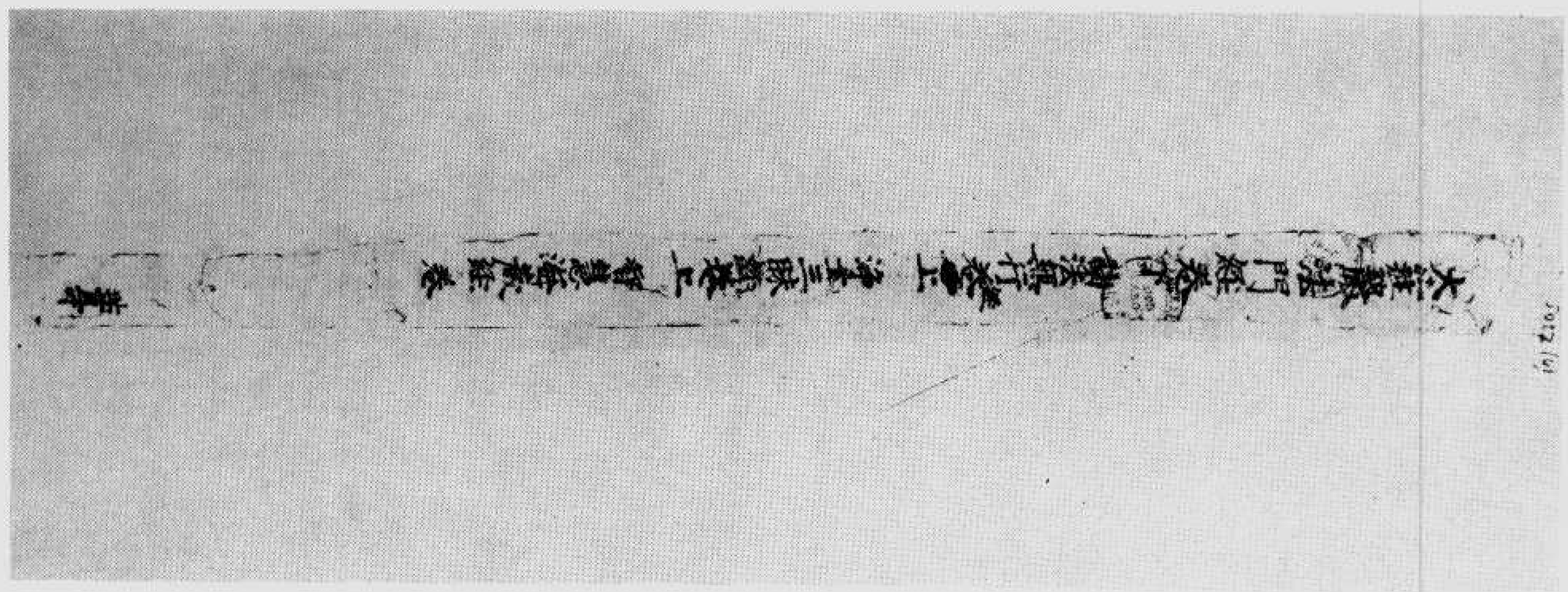
[redacted]

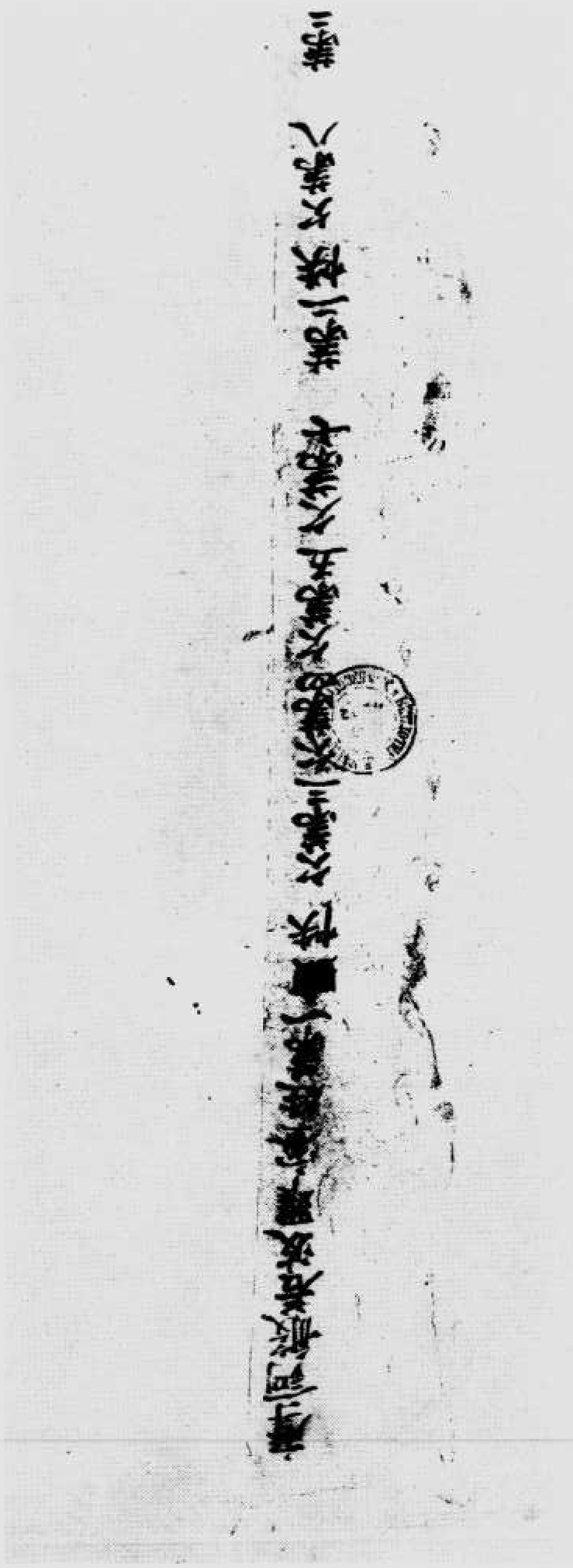
5027 2

5027(3)

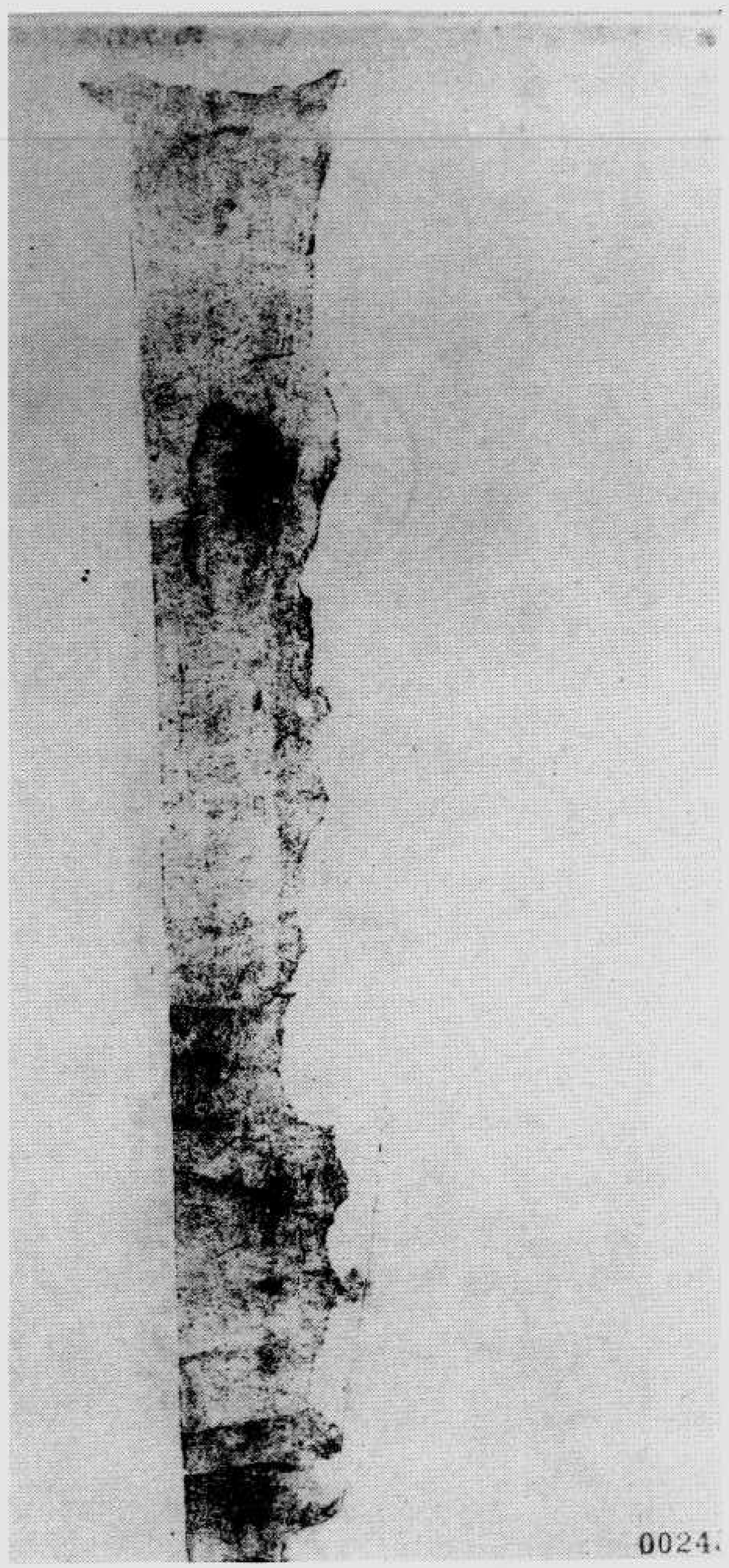
博壹阿鈴住 第二袂 第三袂 第四袂 第五袂

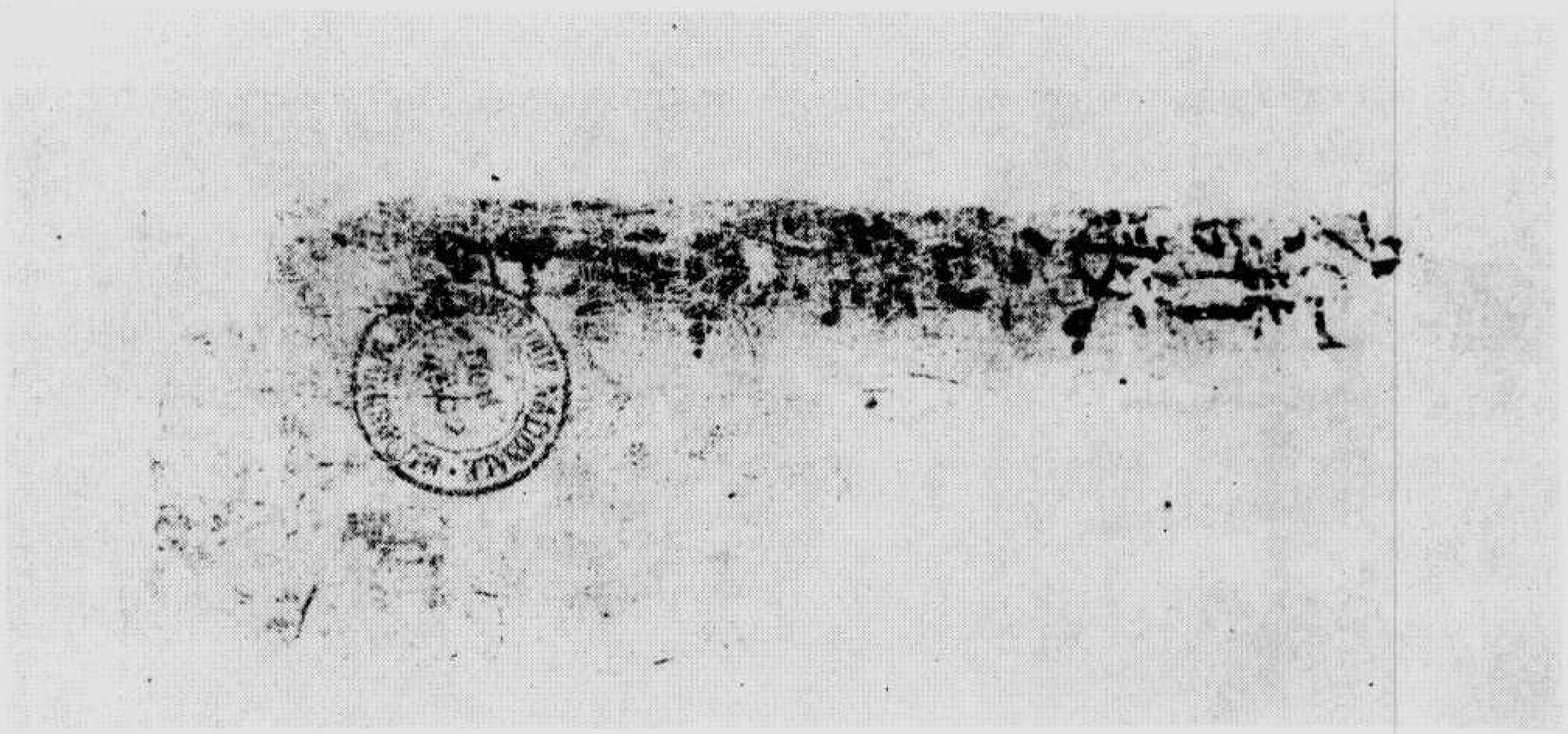

大中河[illegible]六八鉄



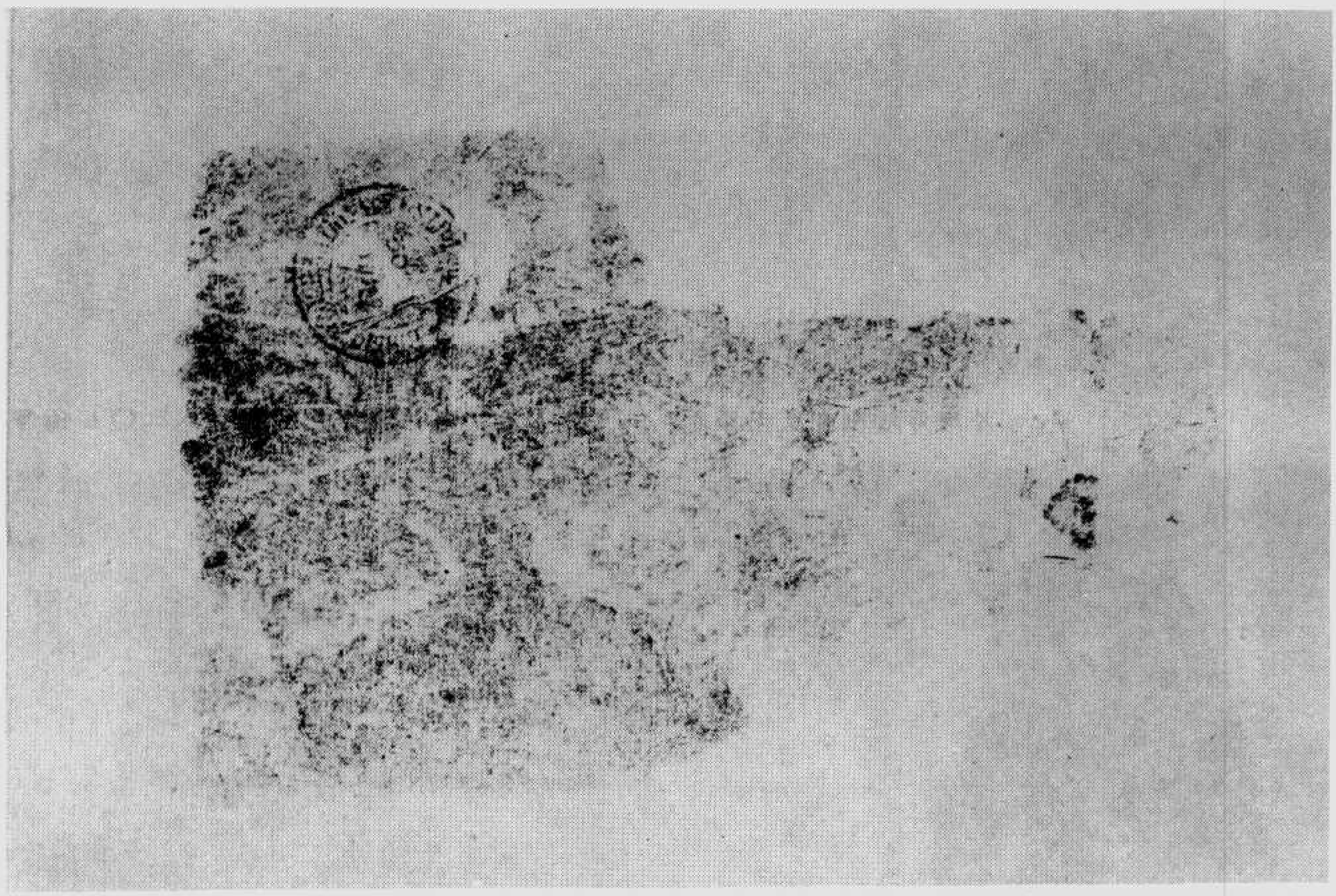

青字御紙差返願書一通株式会社
株式会社大塚製作所
横浜市鶴見区

快欠第八　第三快欠第一欠第五　欠第卅　第四快欠第二欠第卅

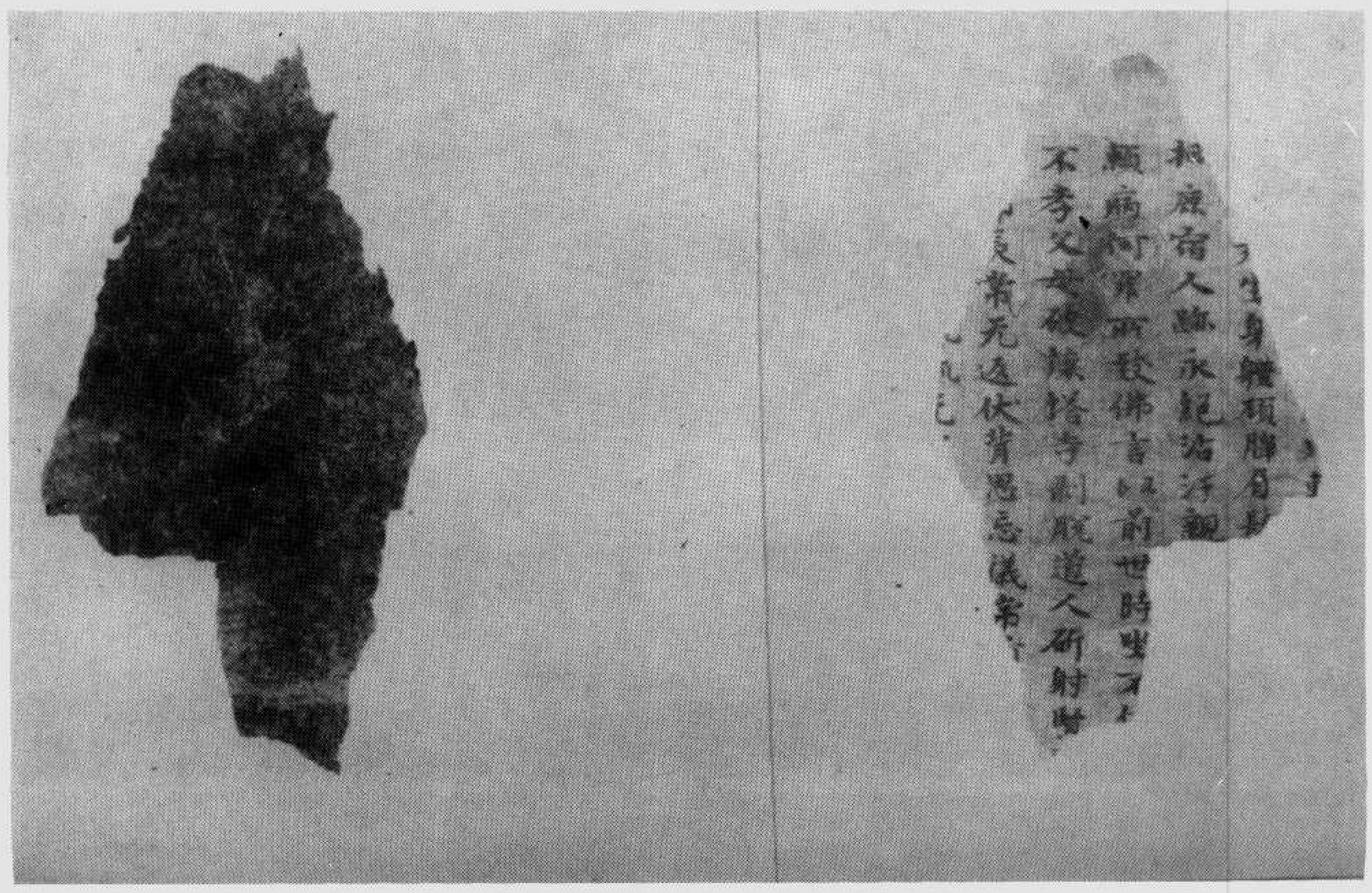

0024

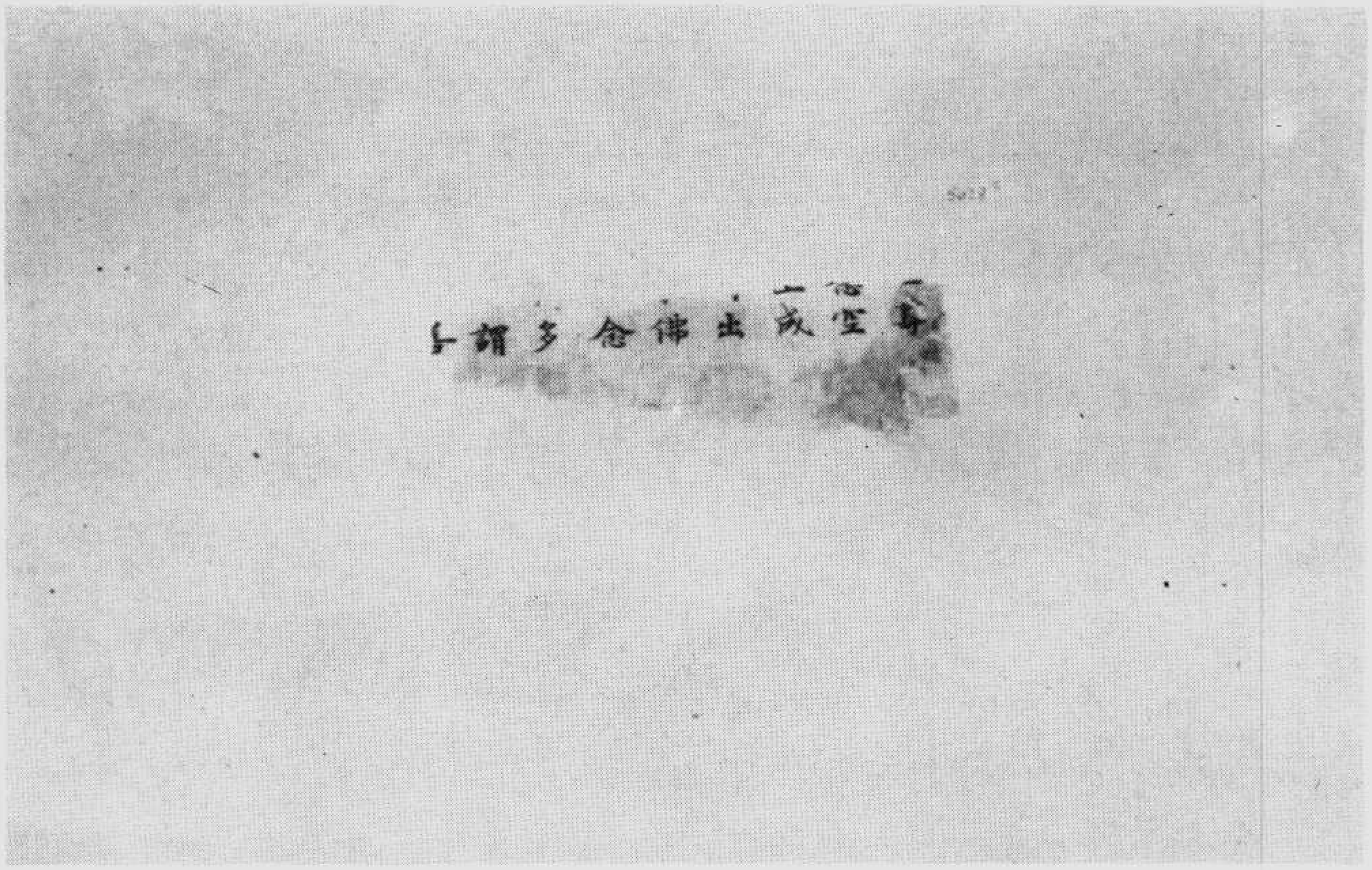


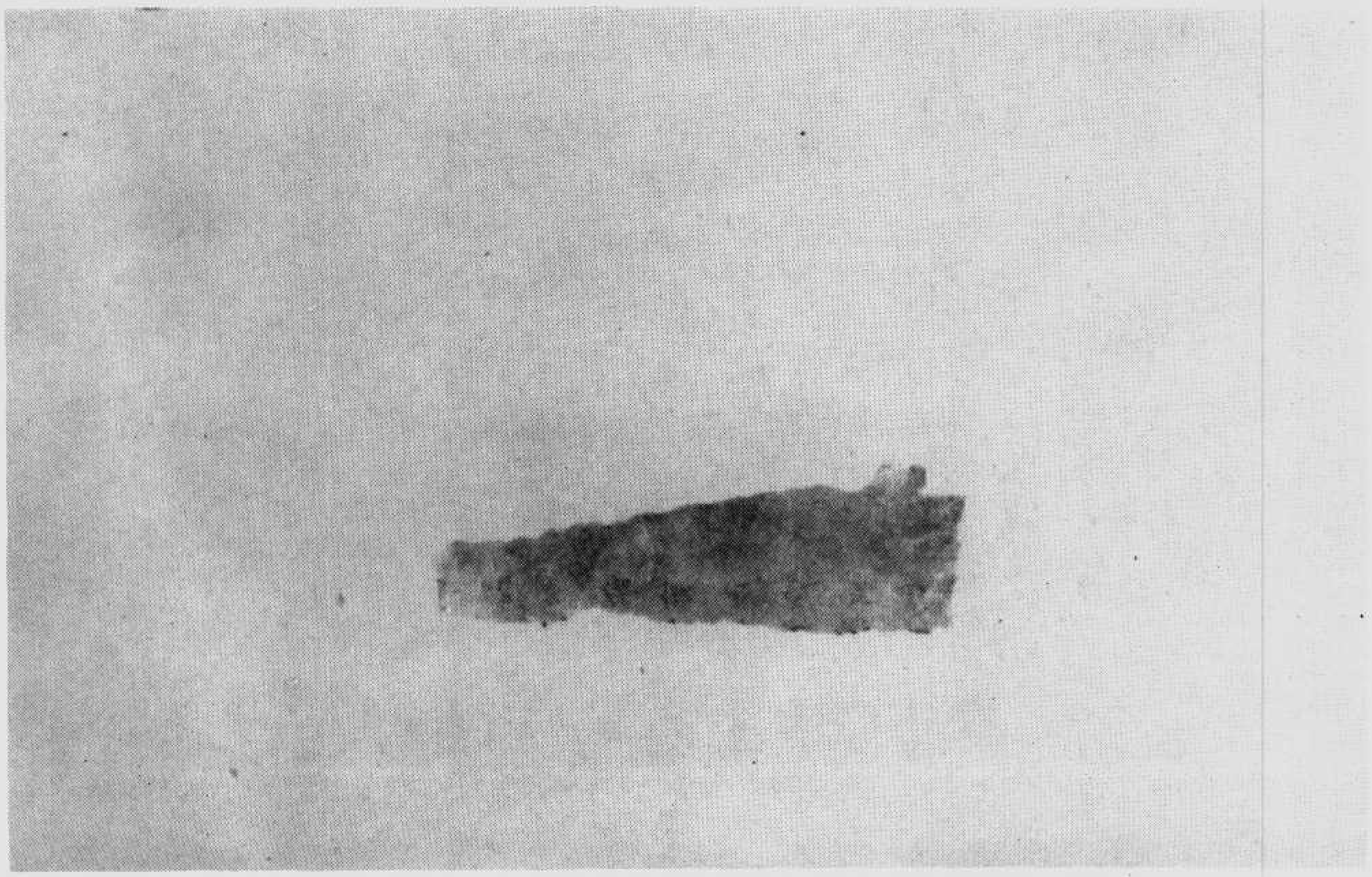
大智



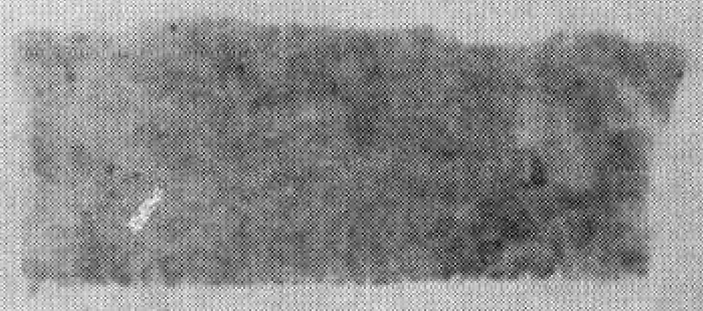
片殘等經剛金及七第卷、二第卷、五第卷經華蓮法妙　號八二〇五伯▼



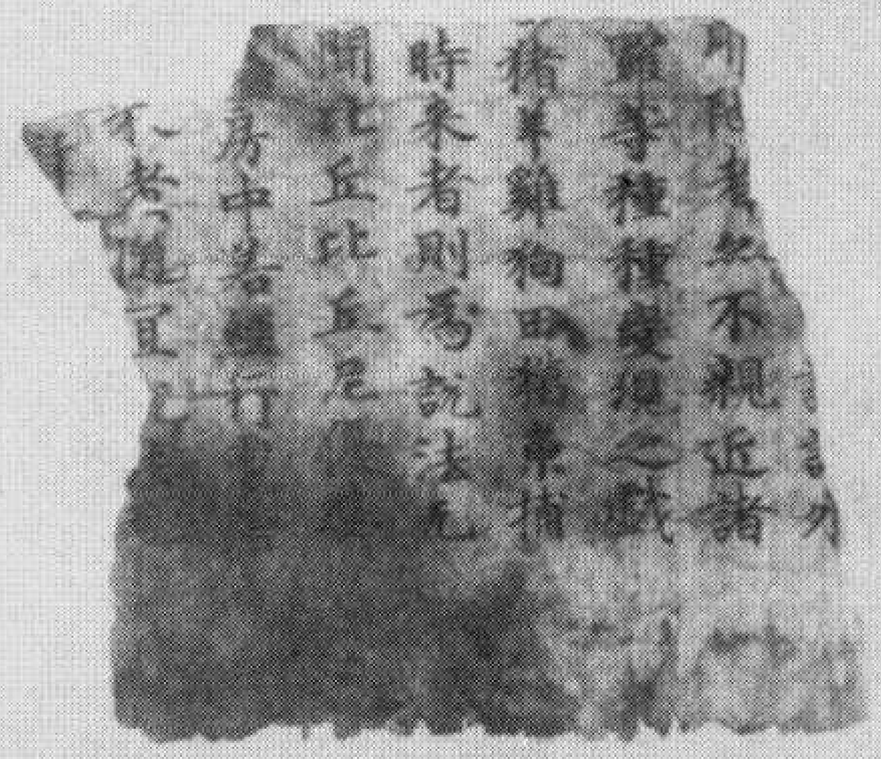

一切空成正佛念多諸

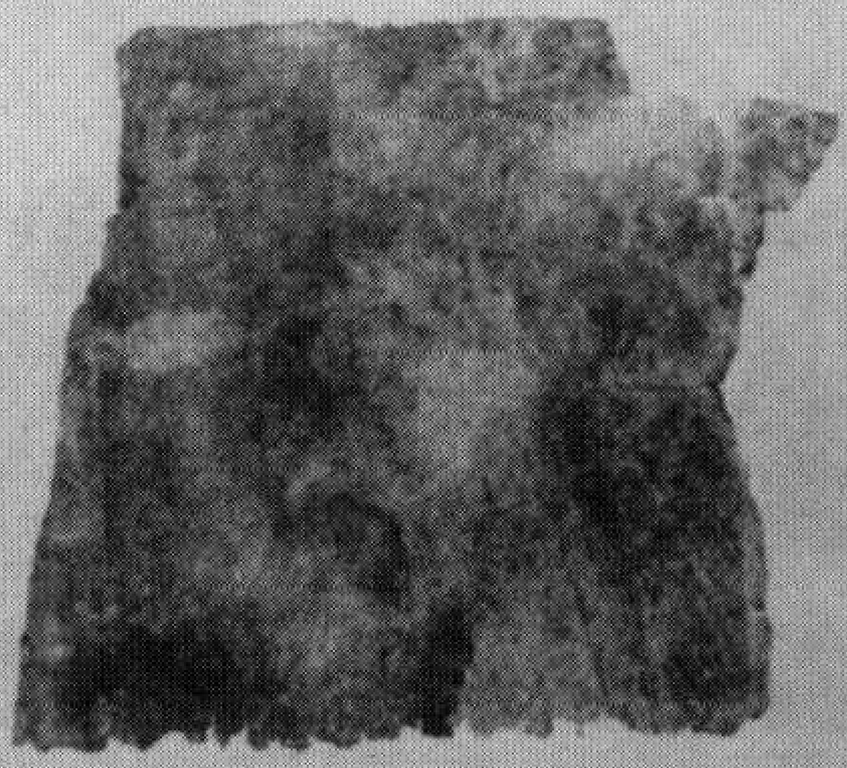


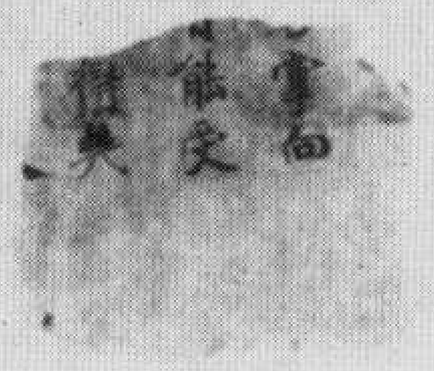
切切沙量道嚴茂

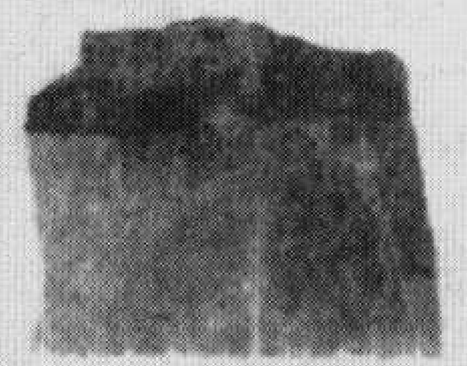


衆生故示
民心善男子
一山上作
猴鬼令
居捷示
彼諸鬼
故示如
不罵得提
強而不





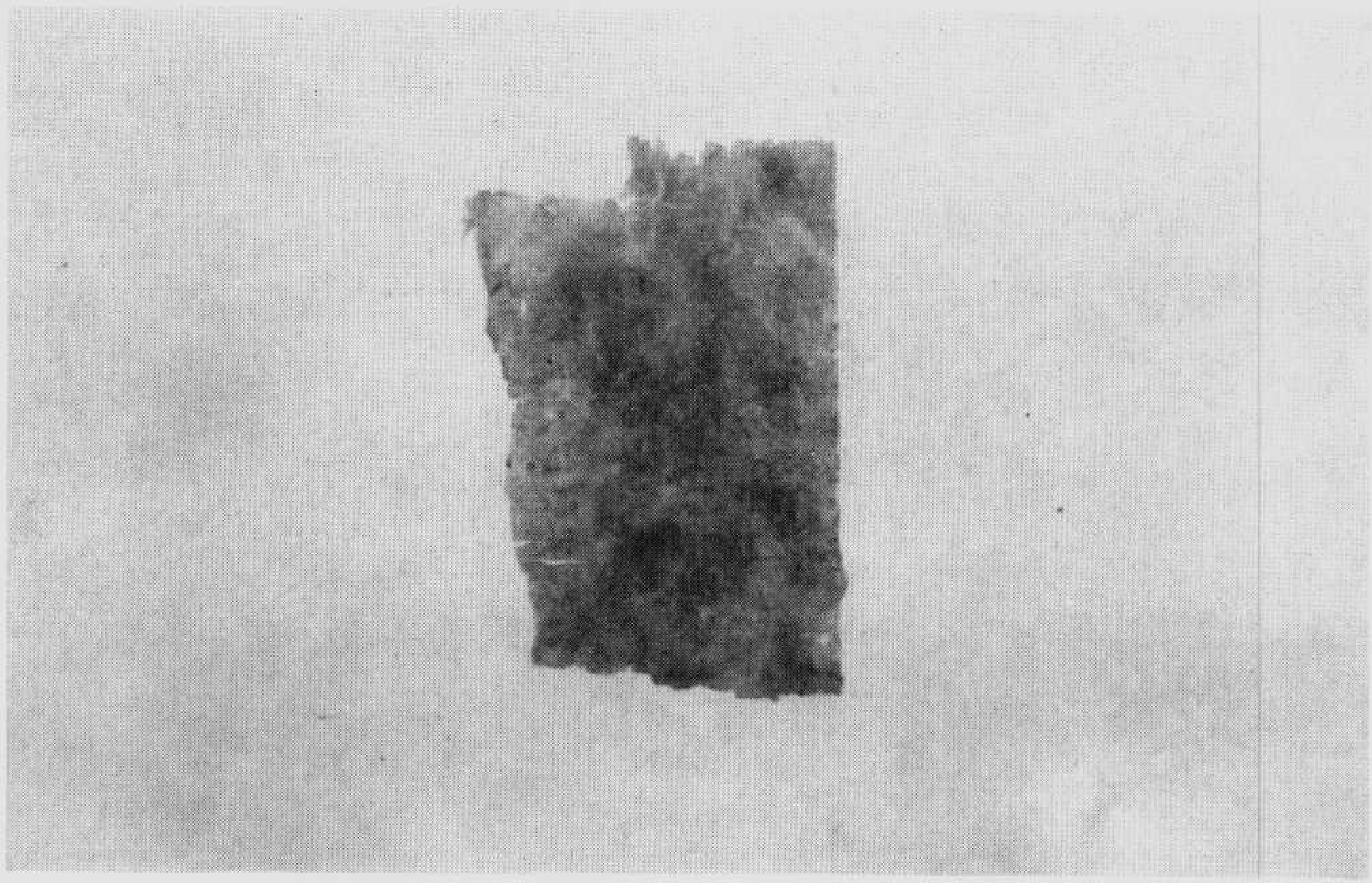


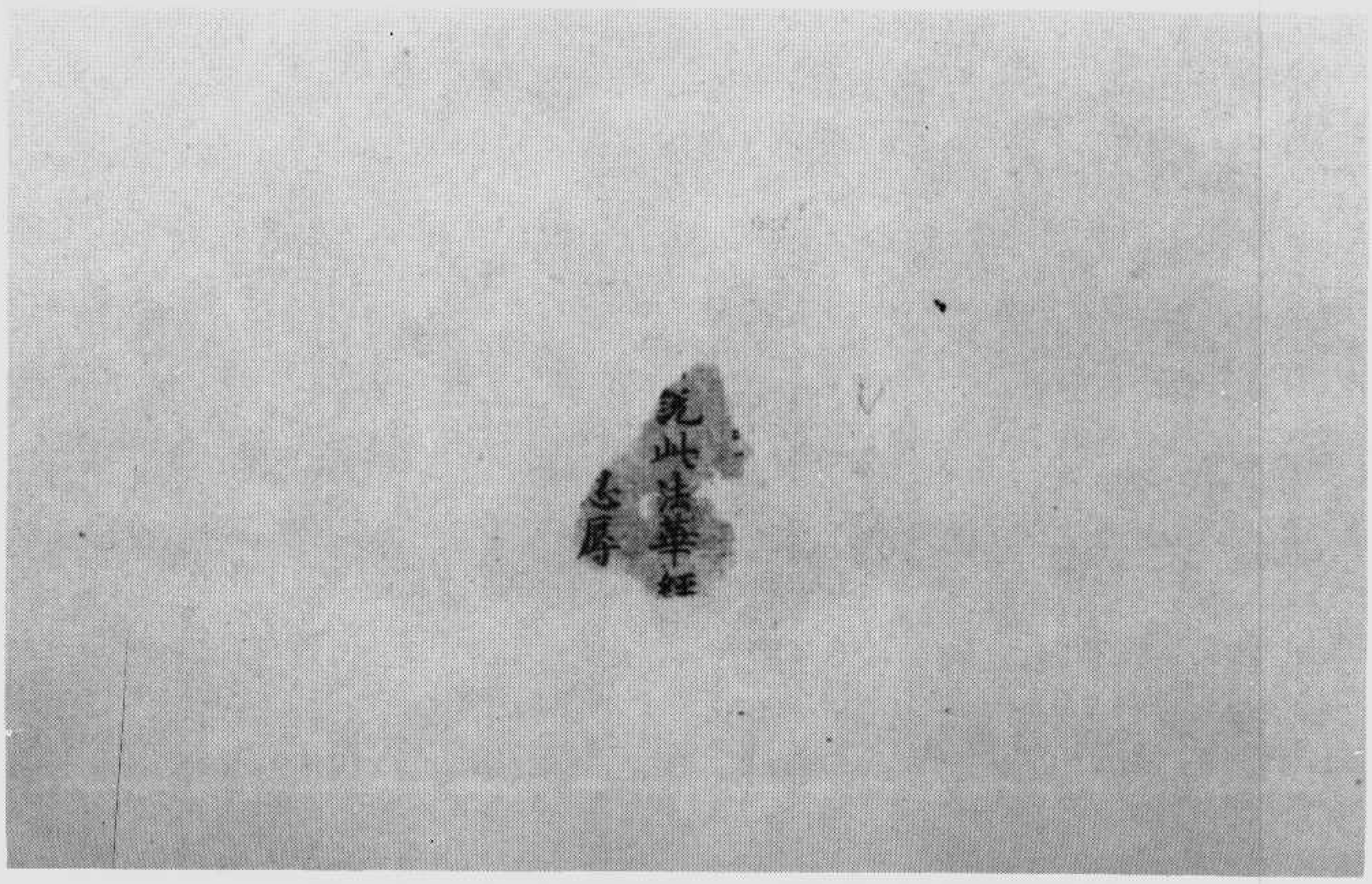


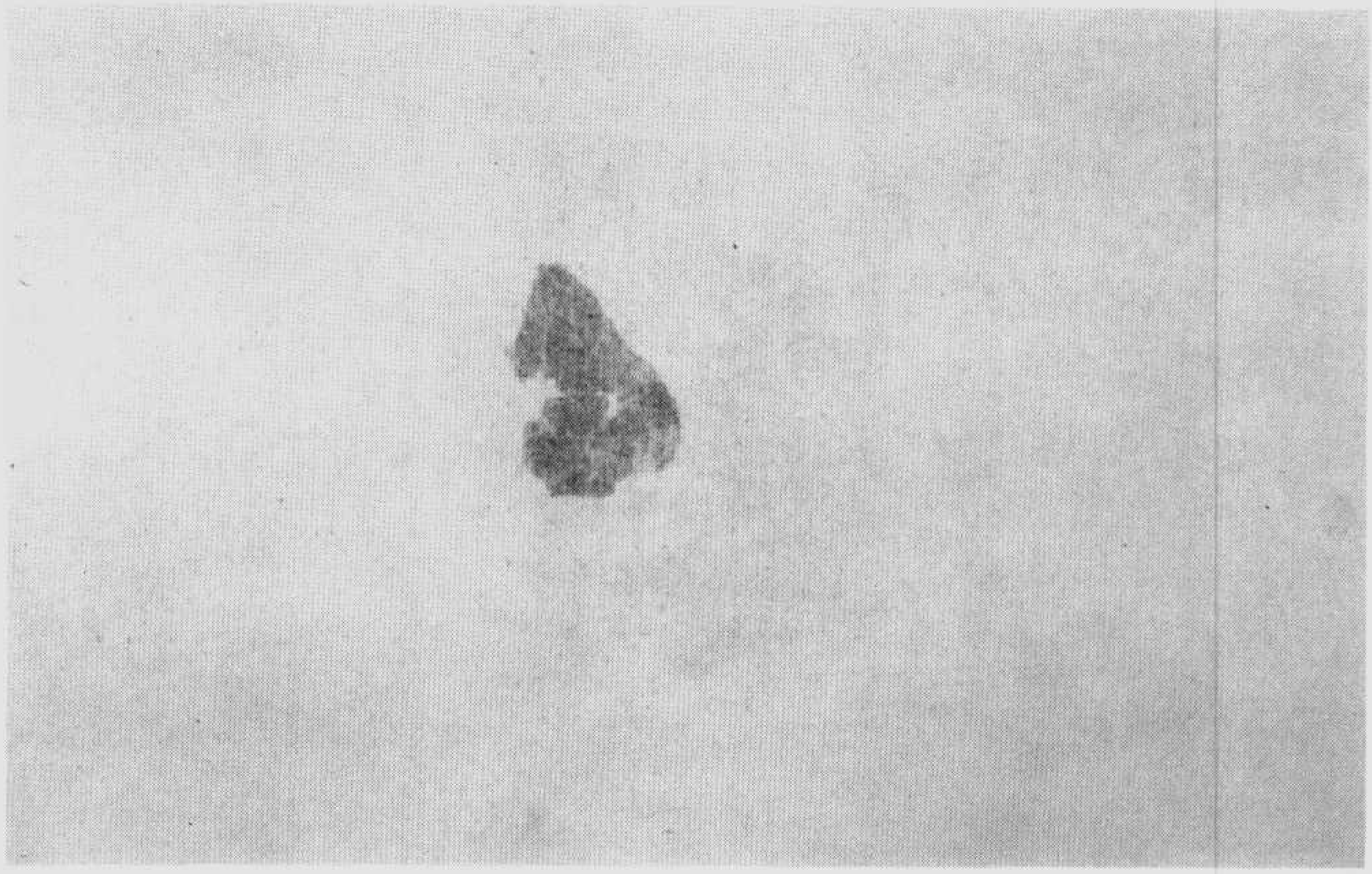
若復有
他人說
及諸佛
菩薩

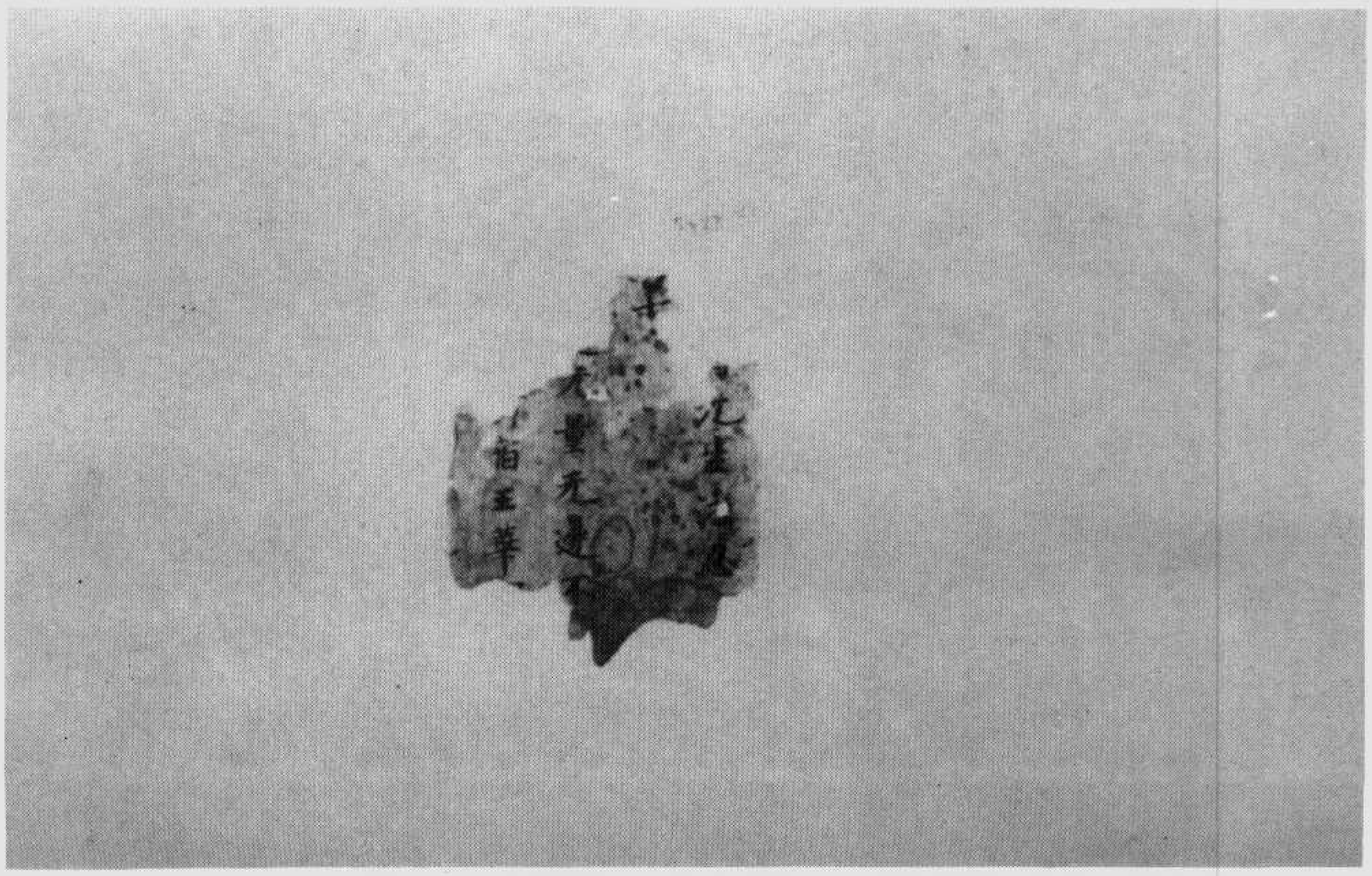
*

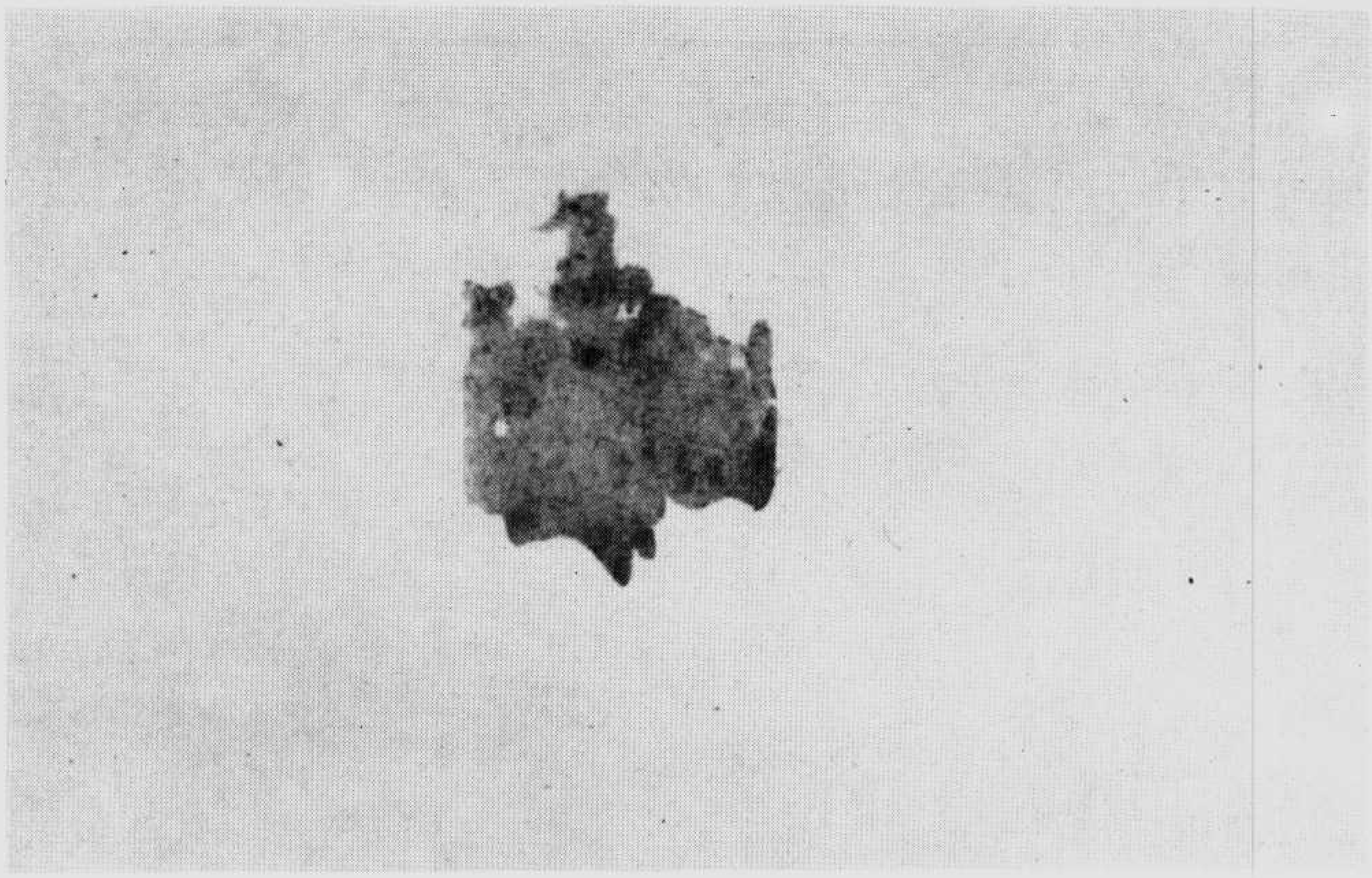
大智
護法成受持正法能師
不請友而自然隆三寶
恐利諸外道悉以清淨水
无导解脫念定拘持耳手
[illegible]




見此法華經
志厚





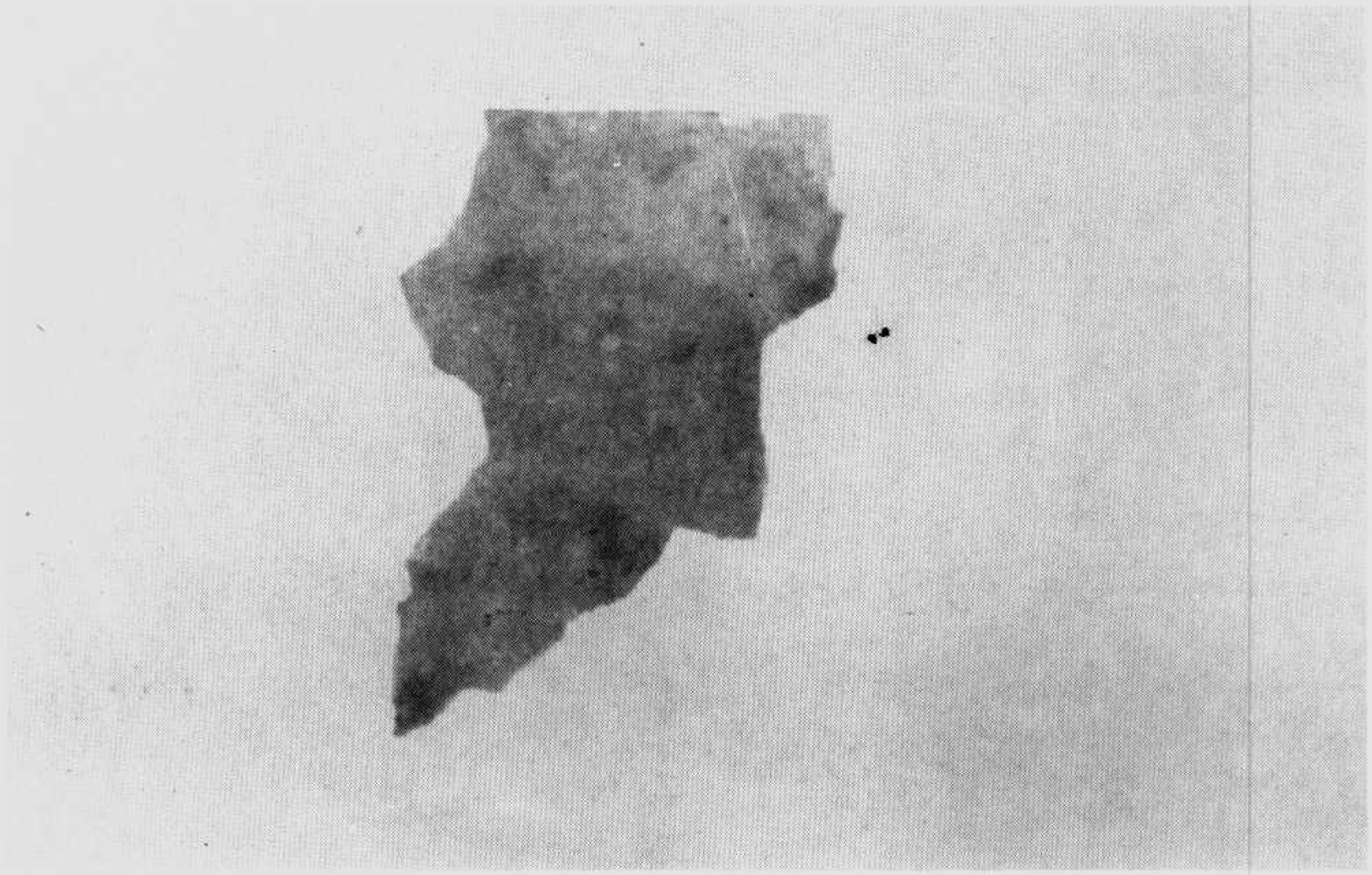


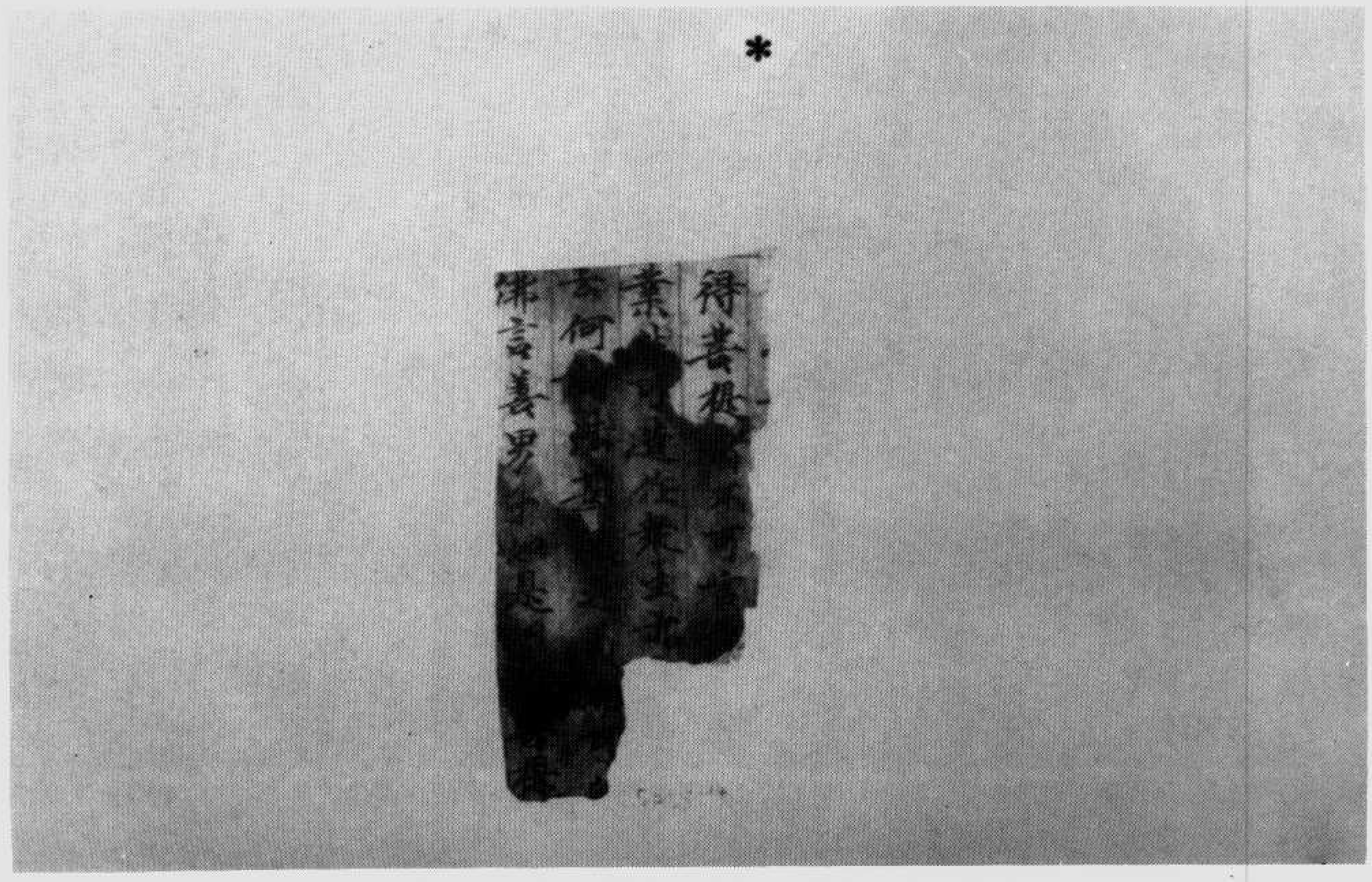
衆中ノ
昧想ヲ
徳、

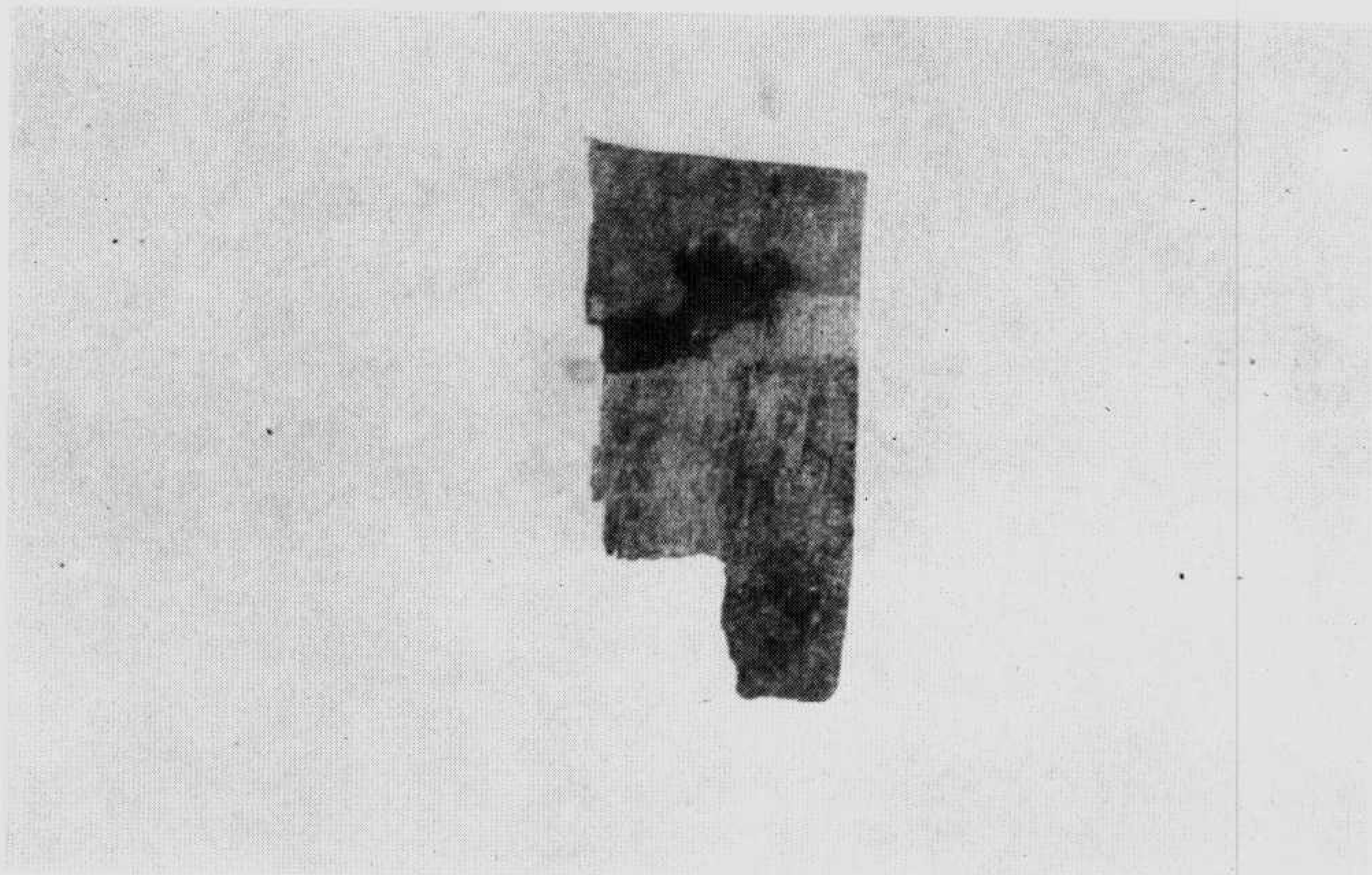
故是諸
者若取

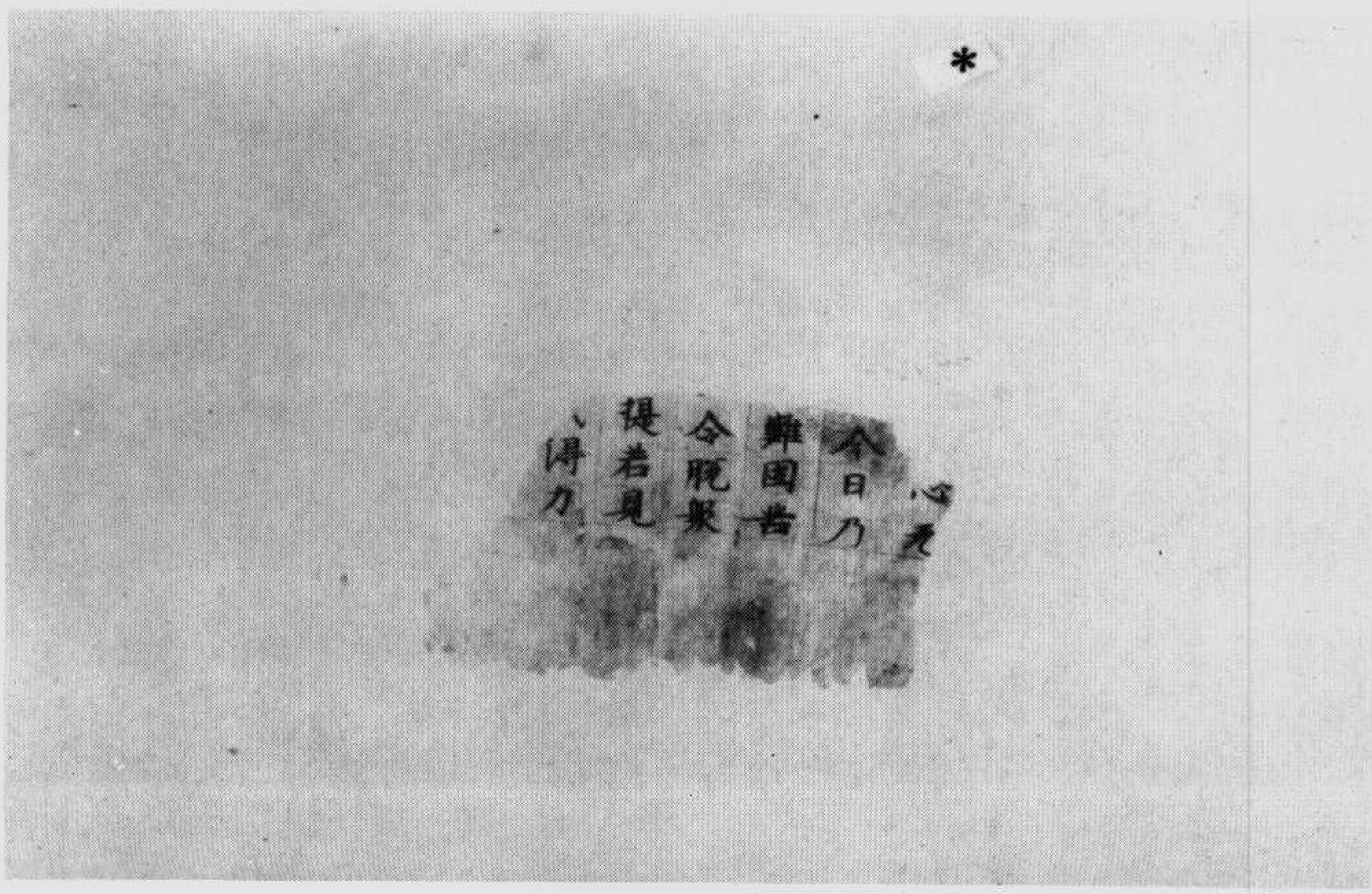
*

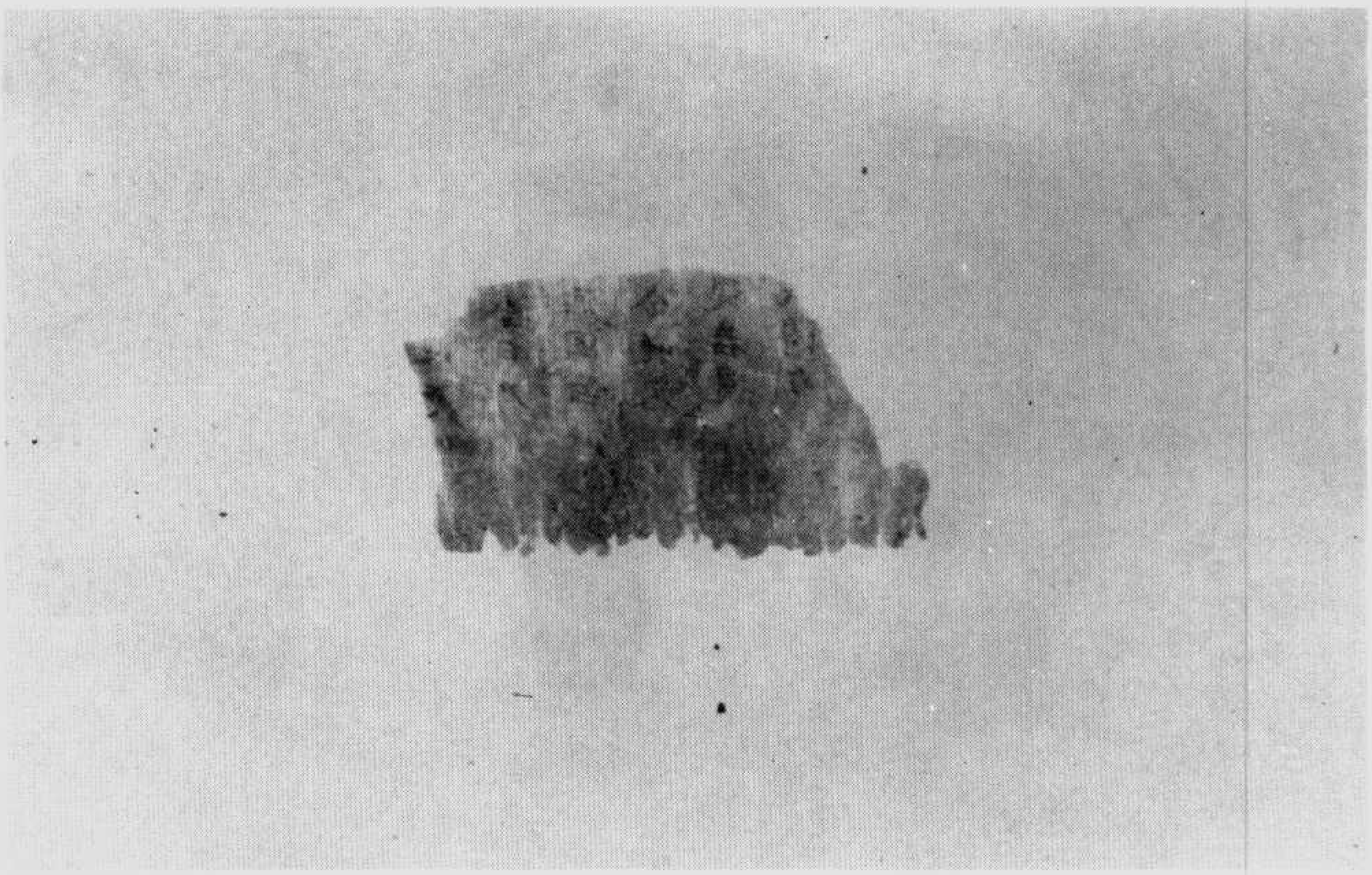
諸子、得出皆於
元浚郭哥其心奉盤
曰父言父先所許
顧時賜與舍人
大車其車高之
公



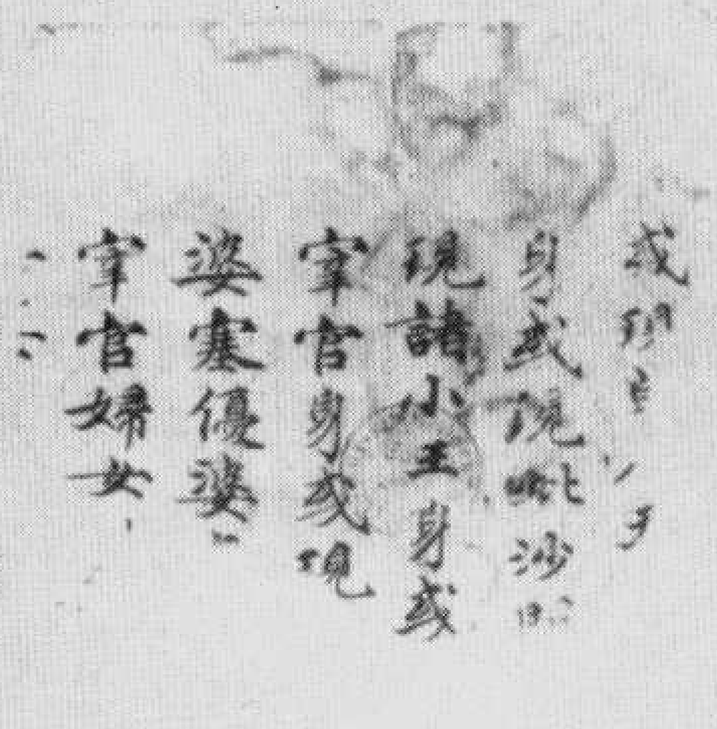

得書於
素
公何
佛言義界

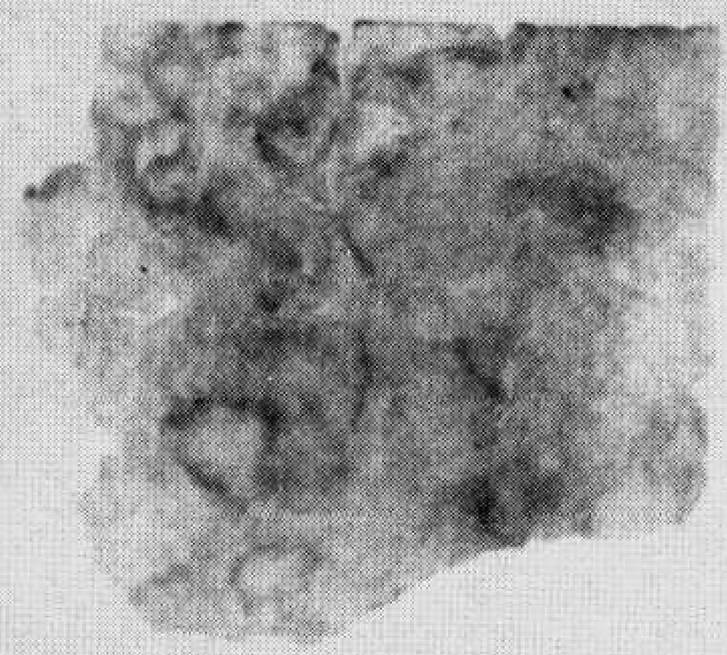



*
心是
今日乃
難国告
令既衆
提若見
八得力



*


戎現比沙門
身戎現諸小王身戎
宰官身戎現
婆塞優婆
宰官婦女



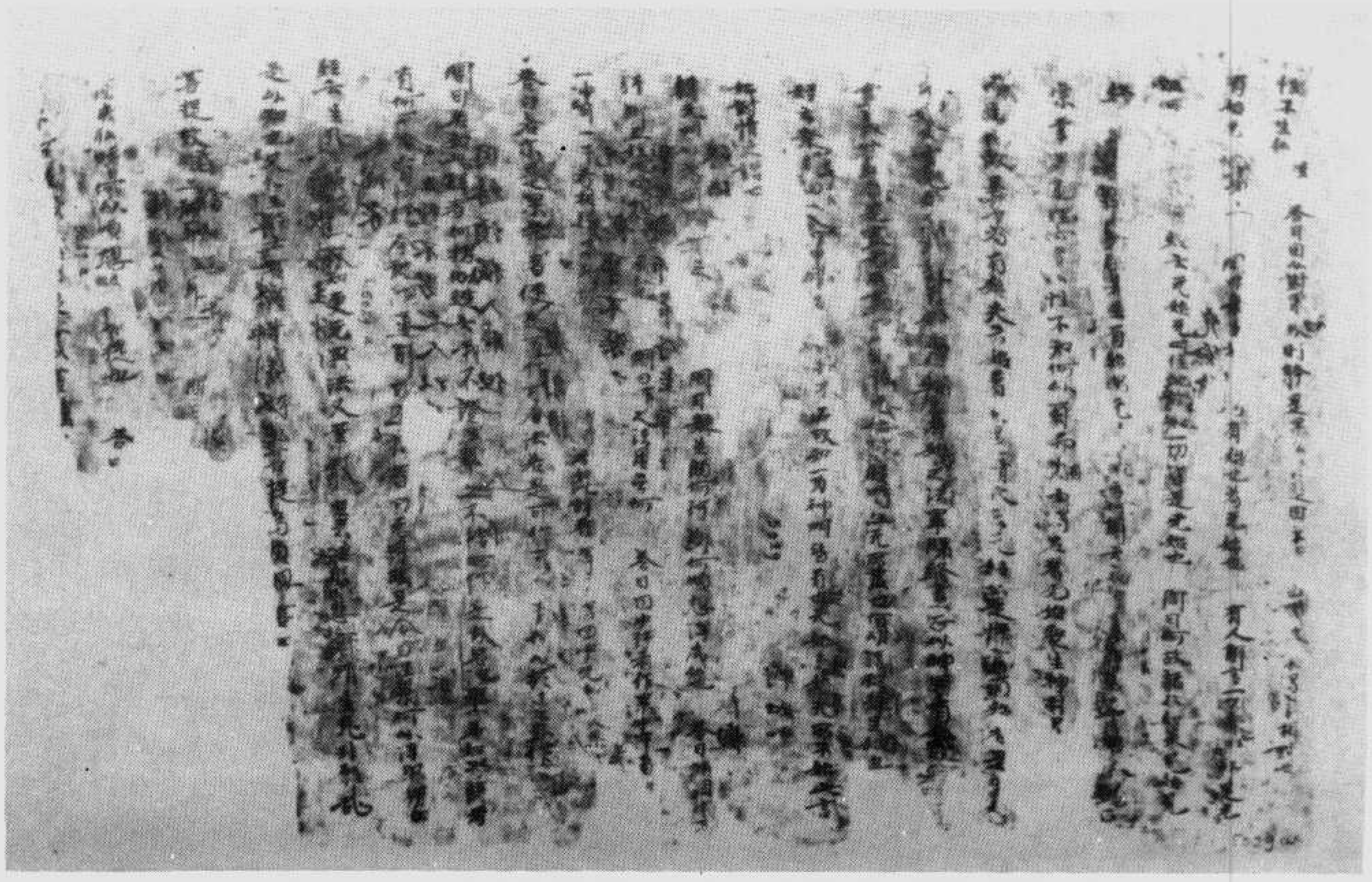
*

吉山是惠
命命伴安
五日伴人
下重元

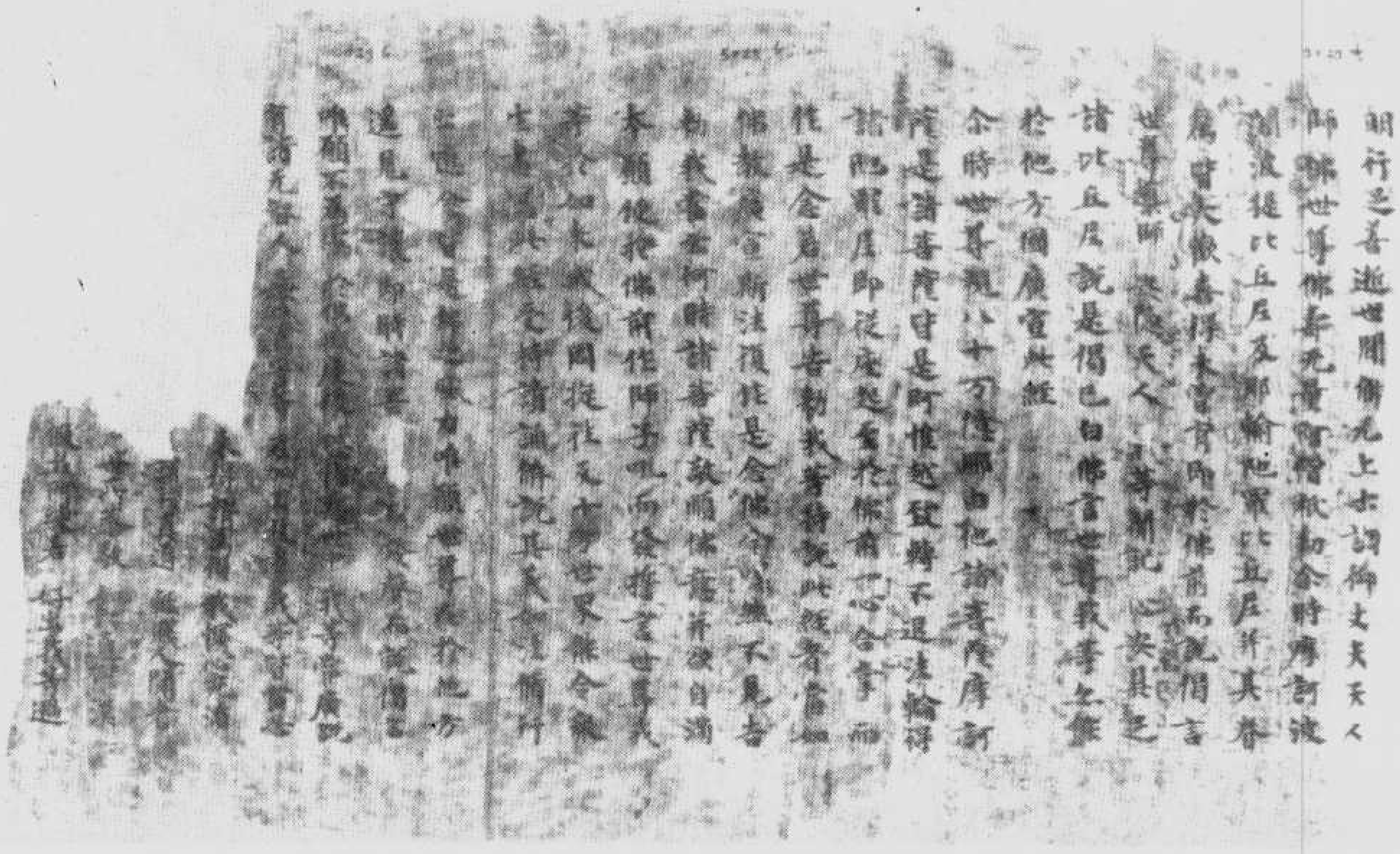
可思議果報亦不可
廣善女人發
心何降
何將

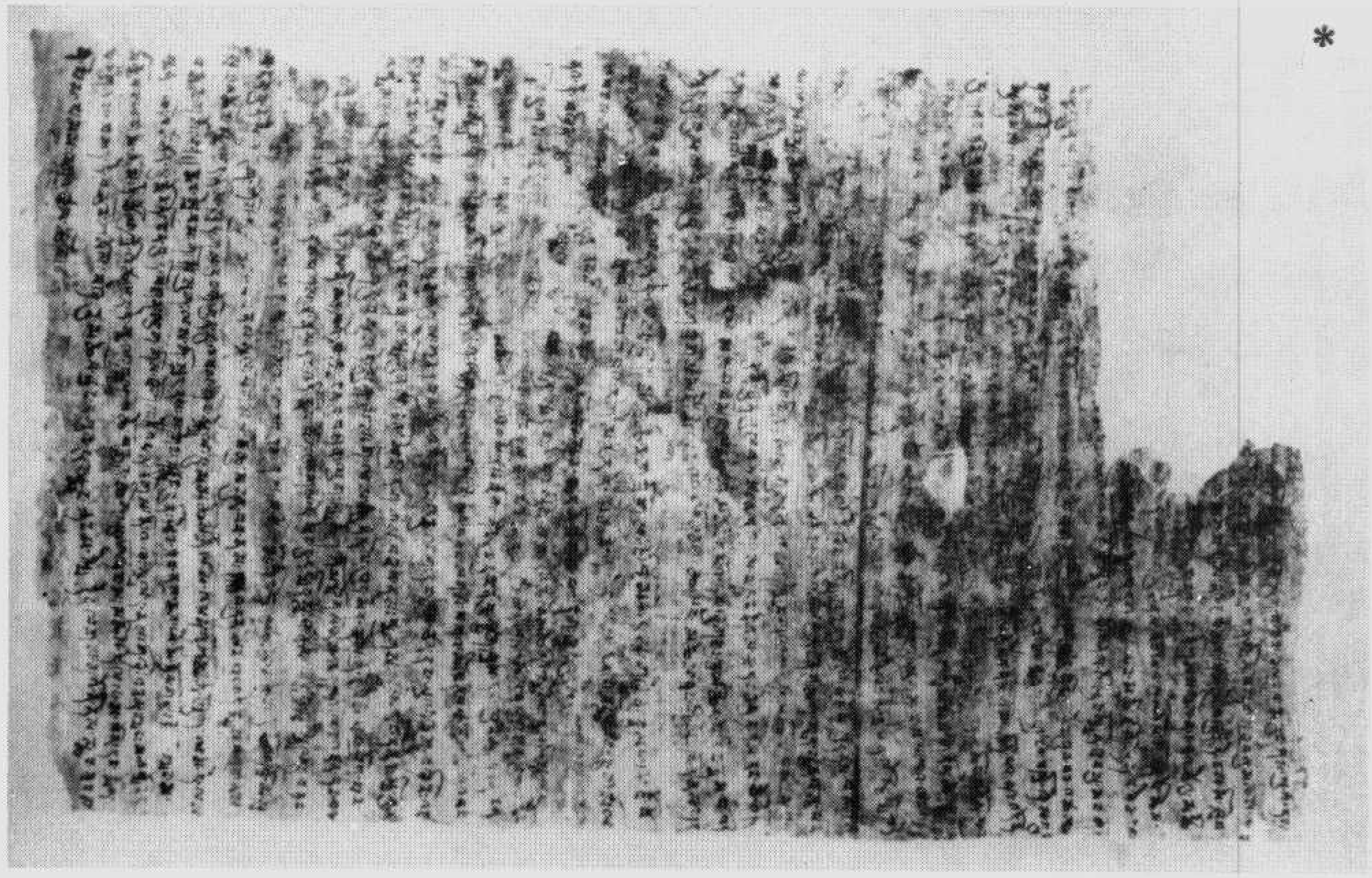
合歡花 茶鍾
卧元所畏
看松陶
感冥歸

▼伯五二〇九號　（擬）疏經槃涅



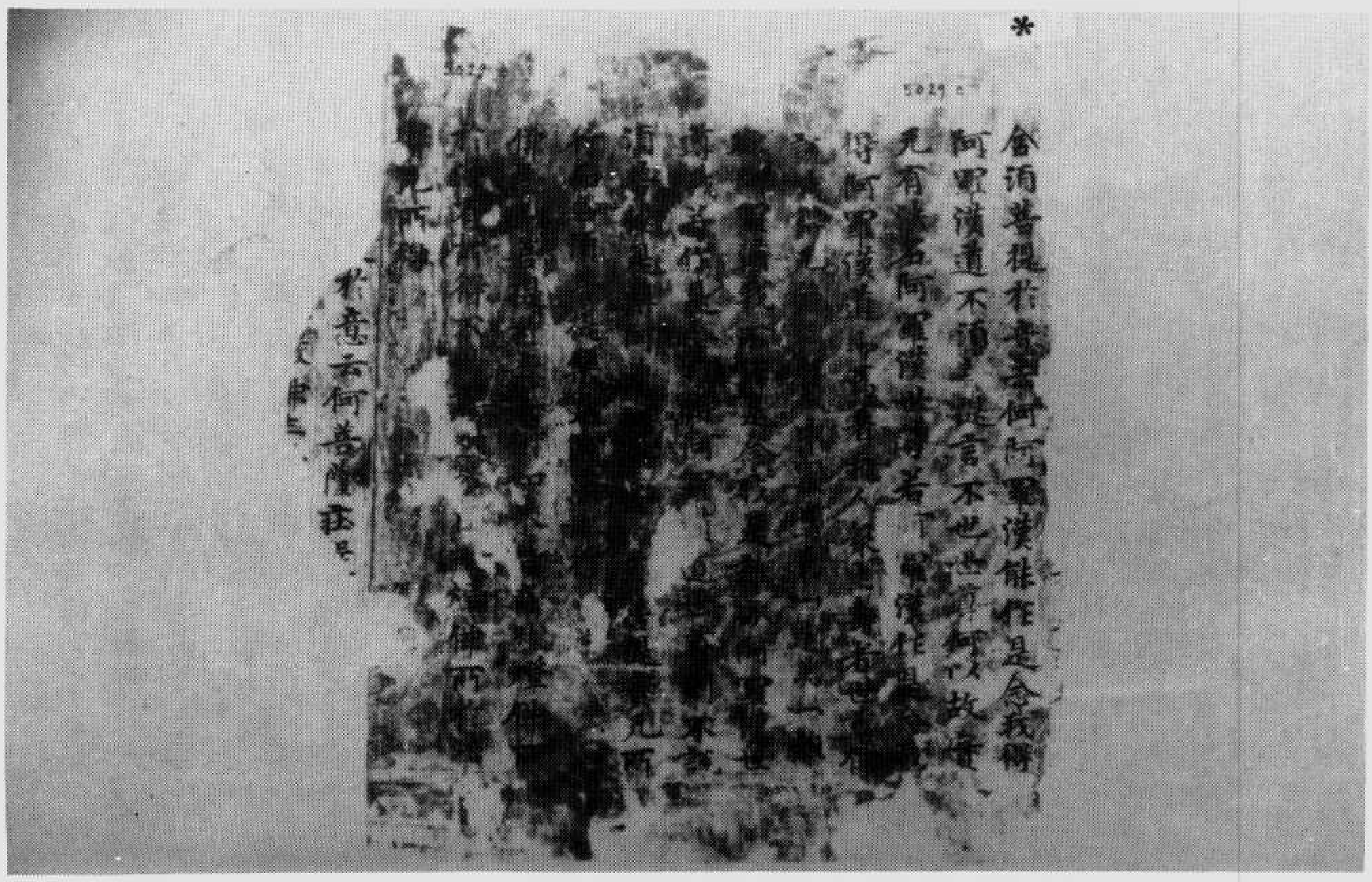
▼伯五〇二九號　妙法蓮華經卷第四勸持品第十三

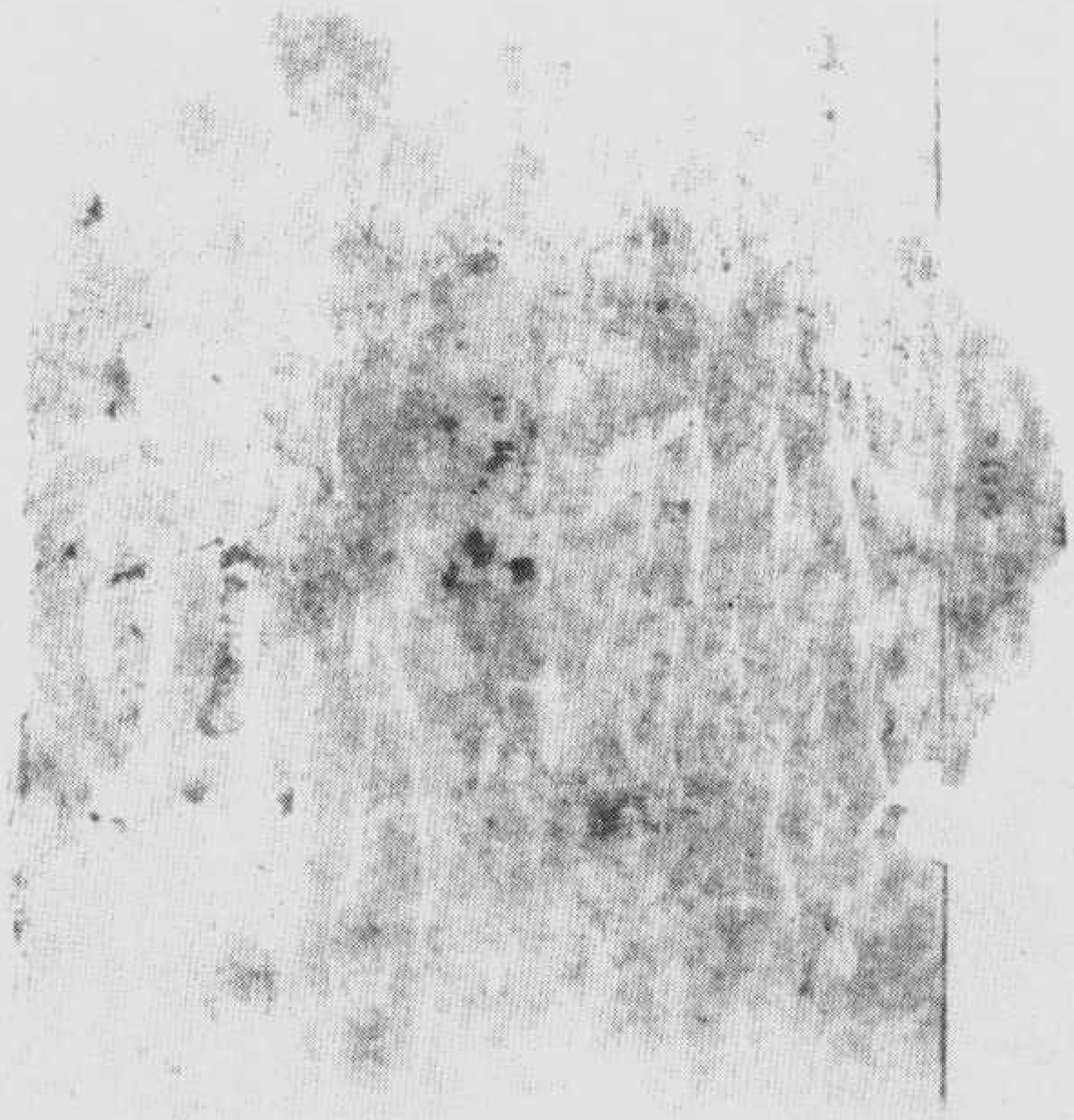




文域西　號九二〇五伯

經蜜羅波若般剛金　號九二〇五伯 ▼

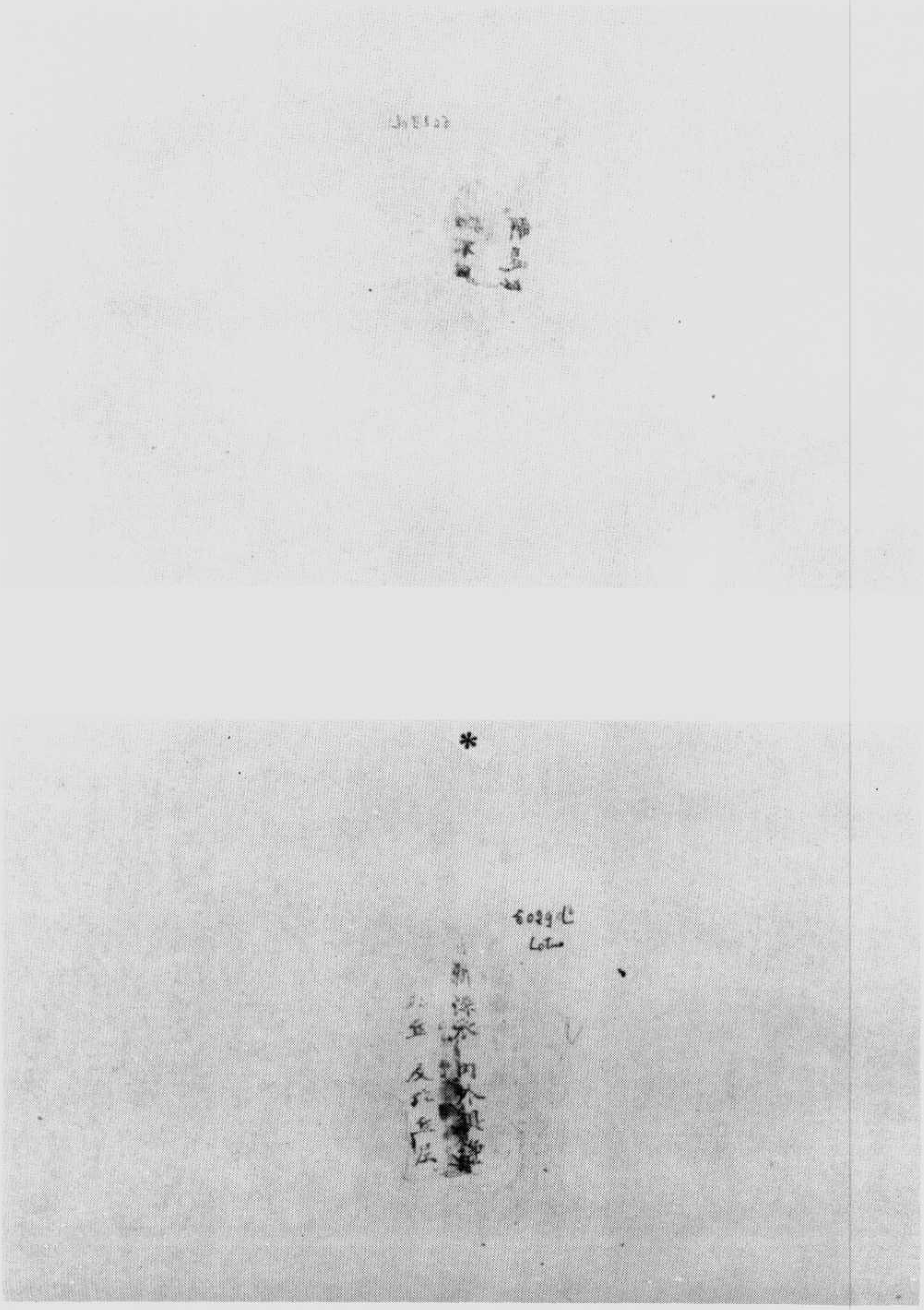




▼伯五〇二九號　妙法蓮華經卷第五安樂行品第十四（自二六九頁至二八八頁）

*

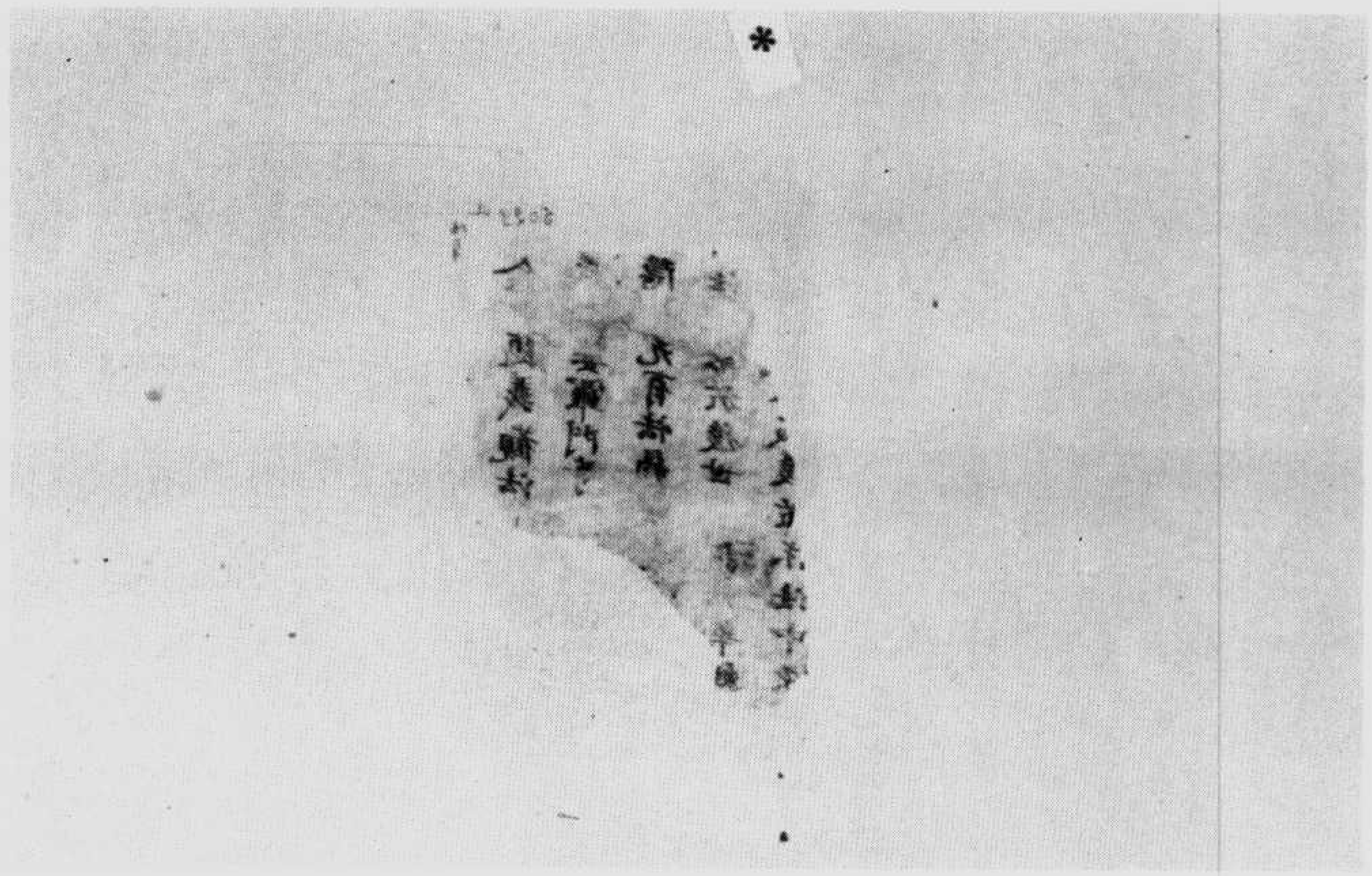
知不[illegible]
解是[illegible]

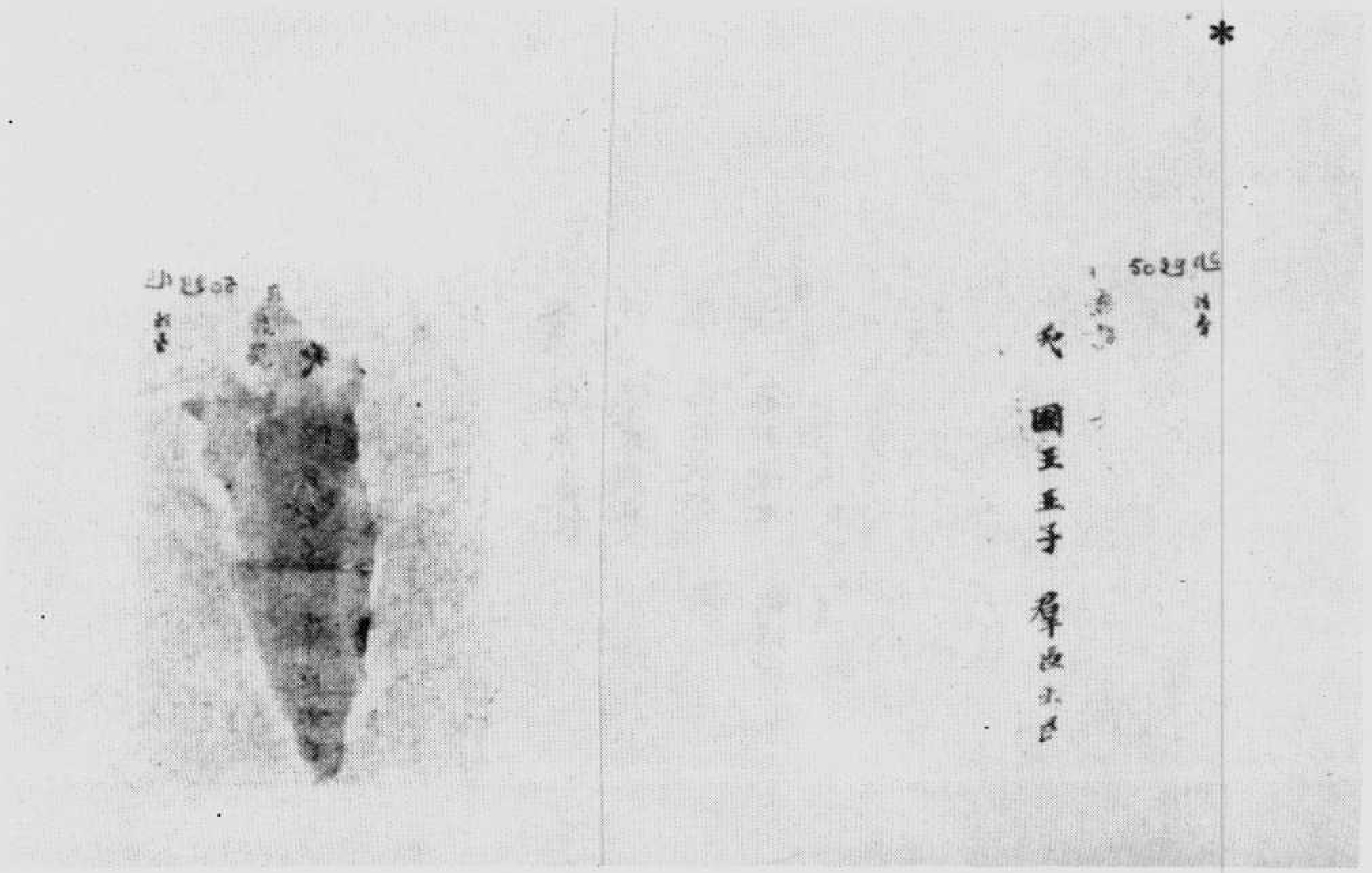


*

50.29 dC

念 題義觀法
氏 婆羅門寺
隱 元有怯病 文
法 條於後世 說法華
文殊元年法中來





貪著小乘
及外道
[illegible]

*

大悲心應

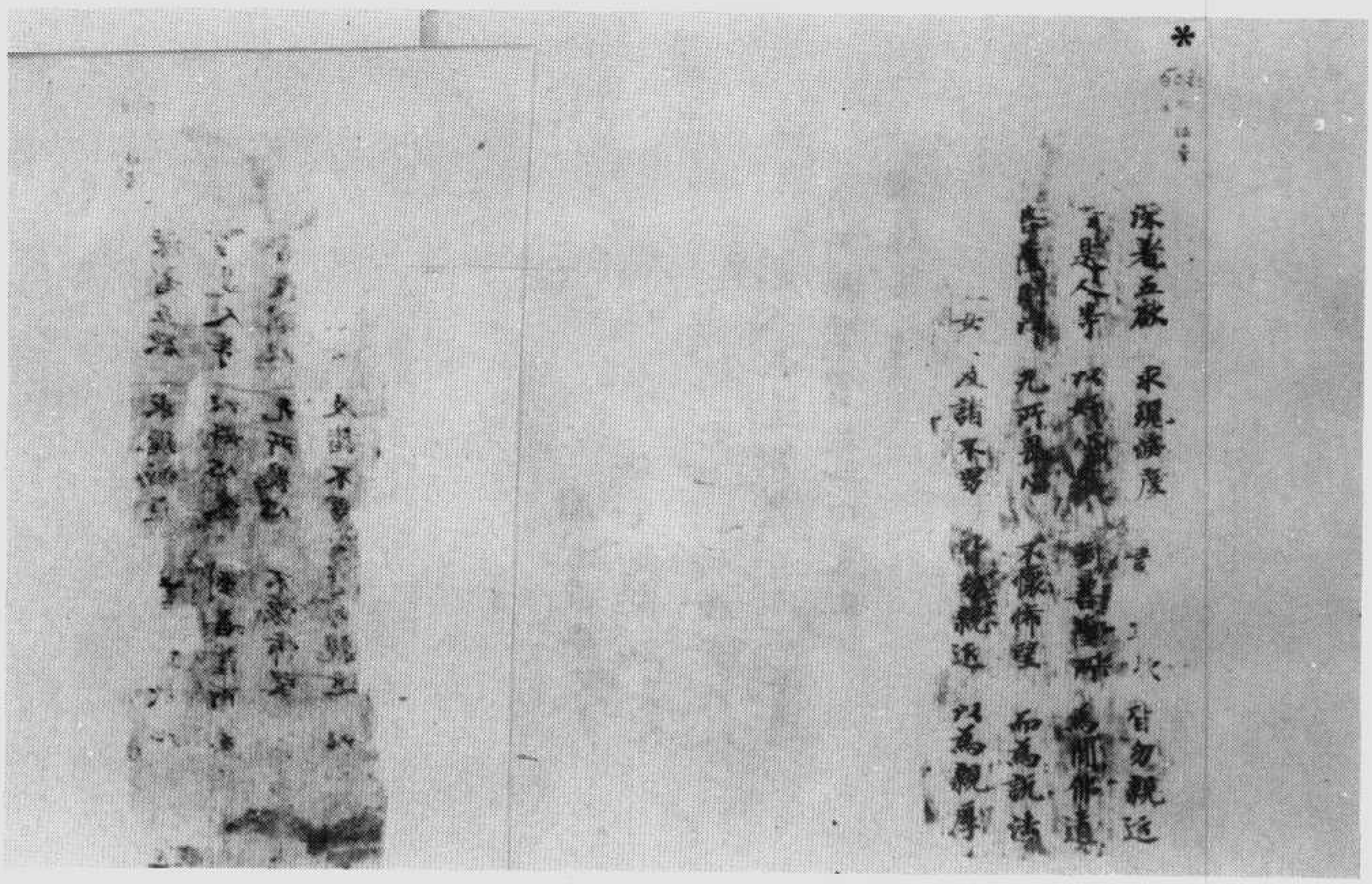
如來方便隨宜說

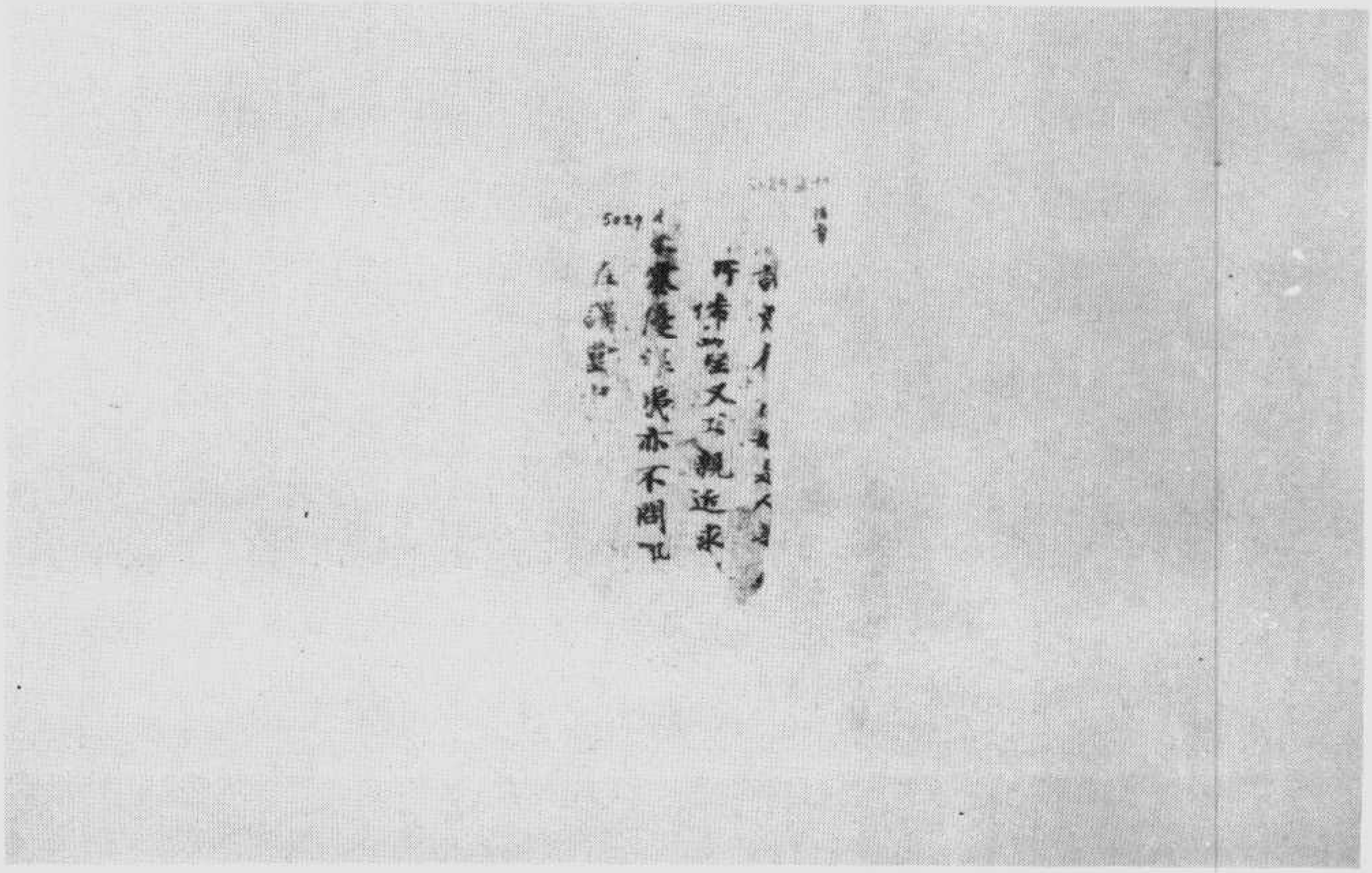
一切不信不解其人雖

夕羅三藐三

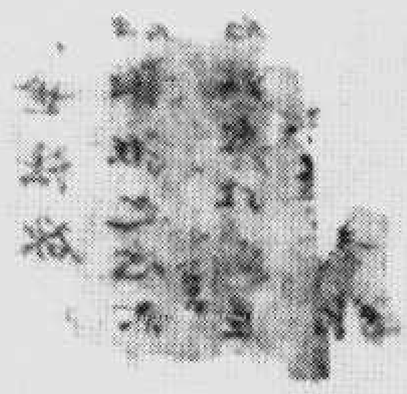
*

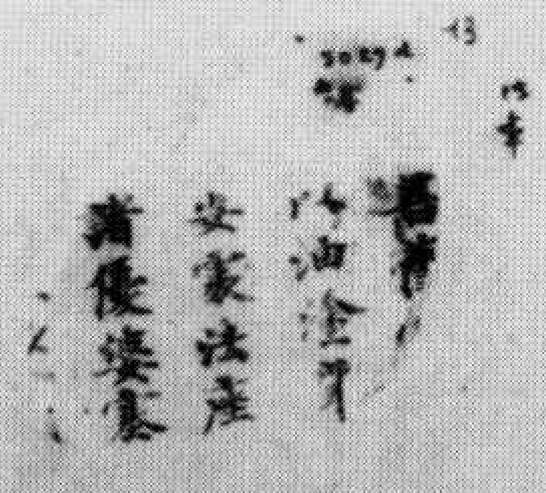
聞者求得教中
令其疑悔諸其人
之人於道[illegible]能得一切種智而以
有所評覽當於一切衆生
不起惡心





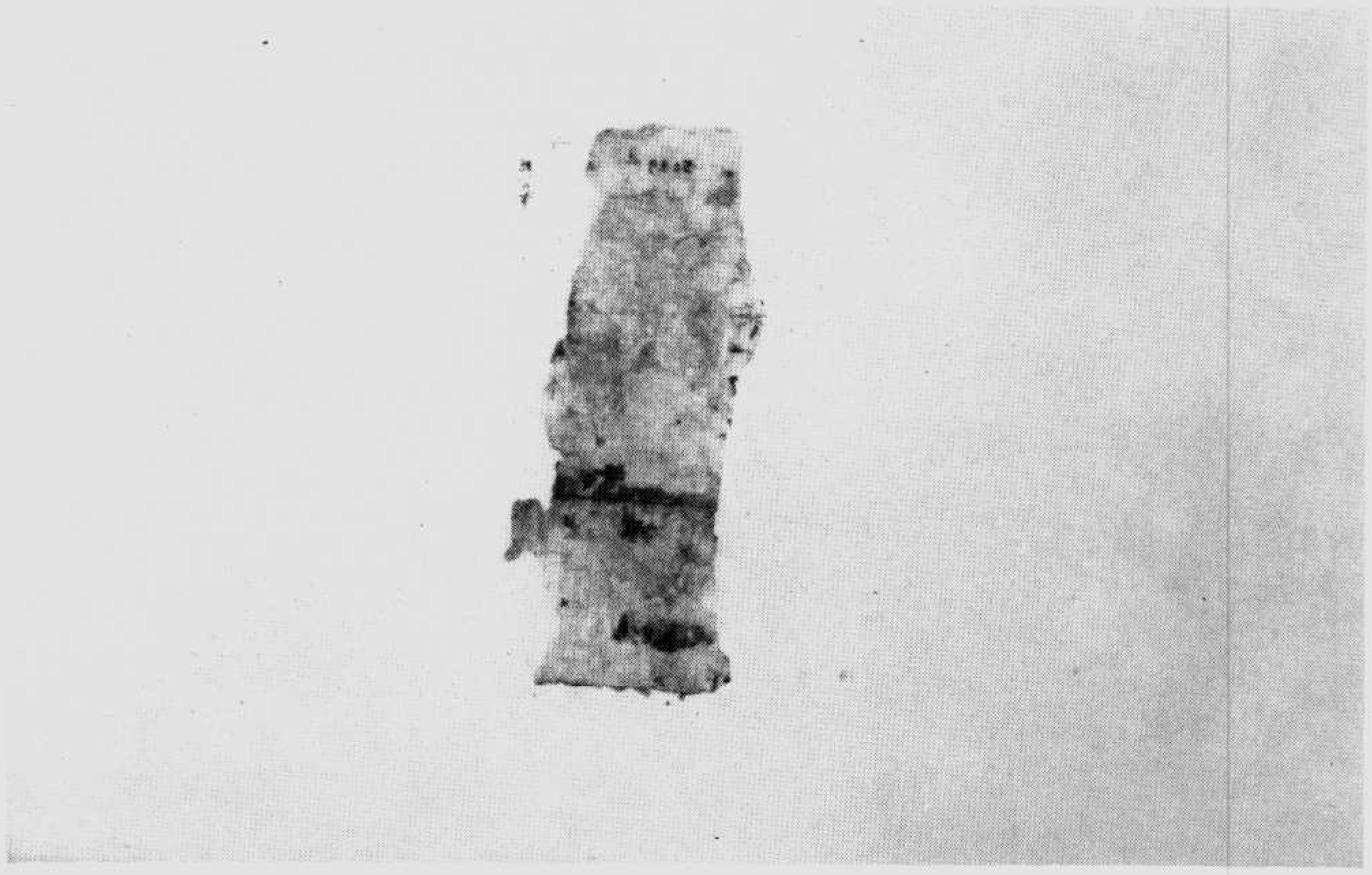
世孫家
顧報之心亦
石北無比兵庫
[illegible]

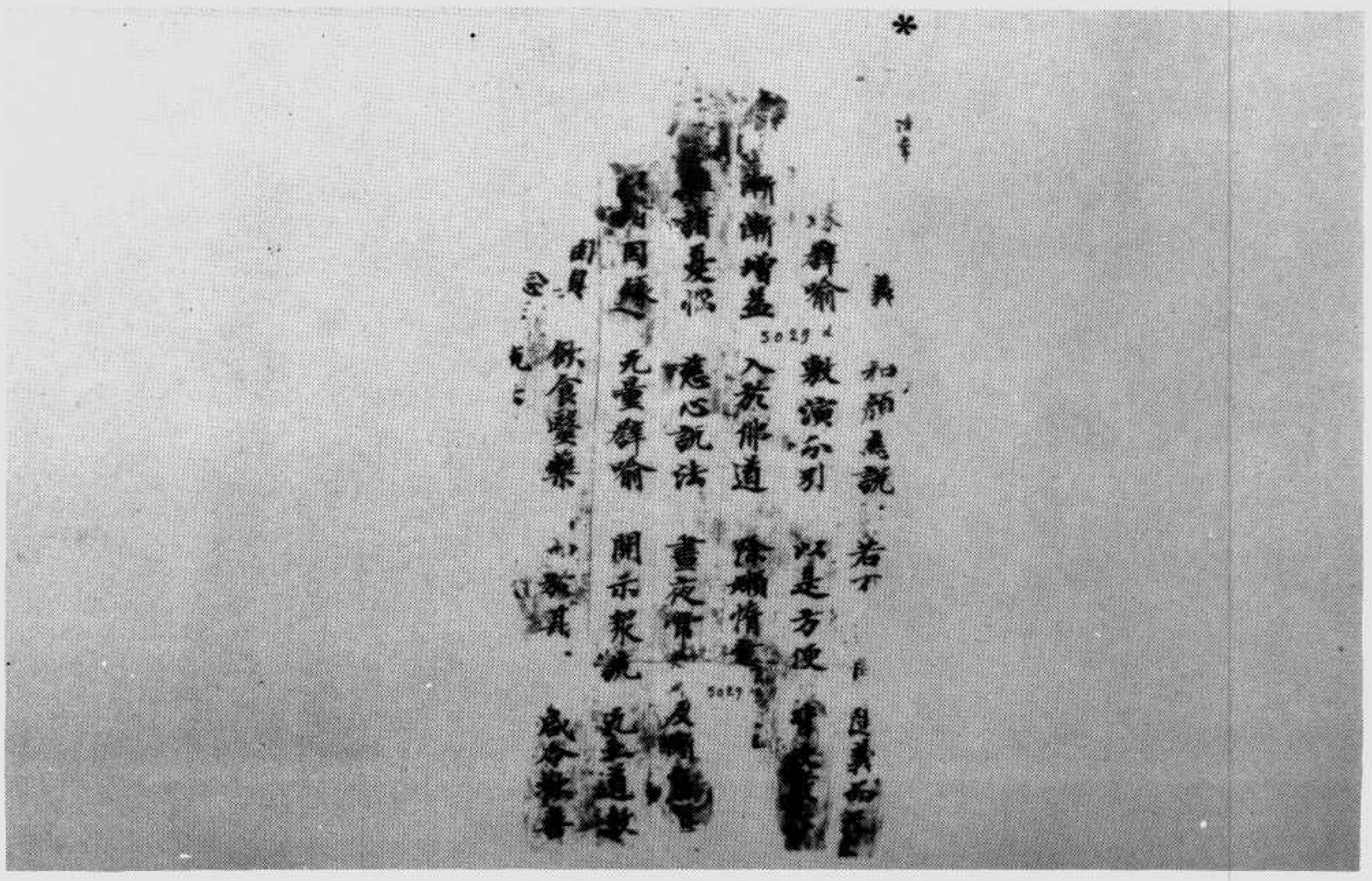




*

問於中有人來欲難問靜齋天
說而勝義之作令隱其得歡
一指



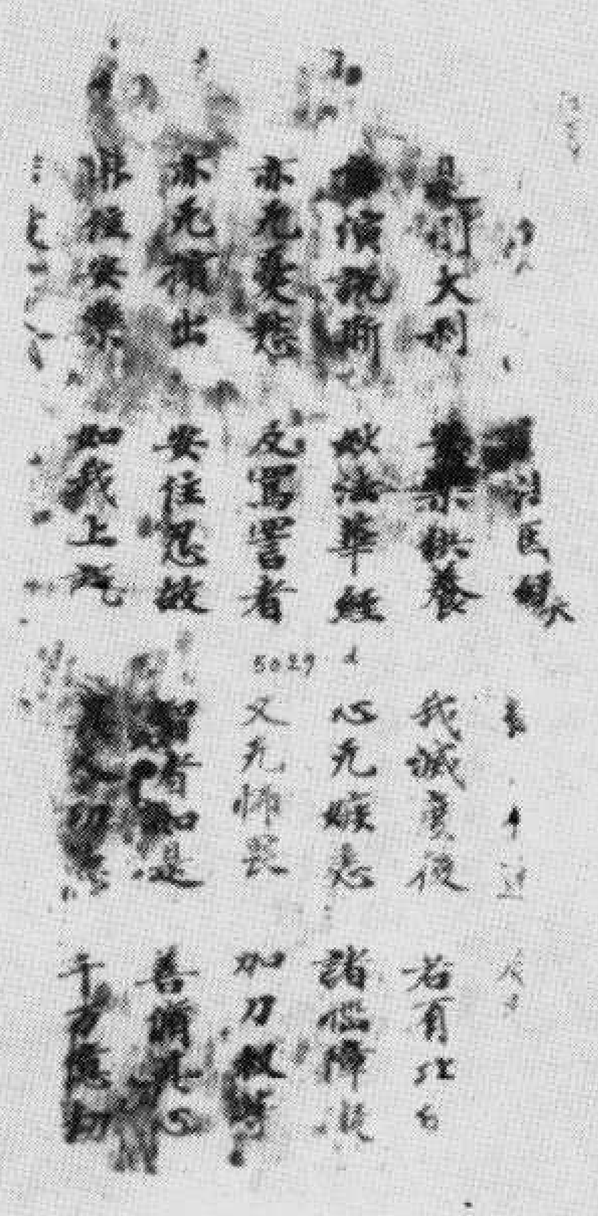


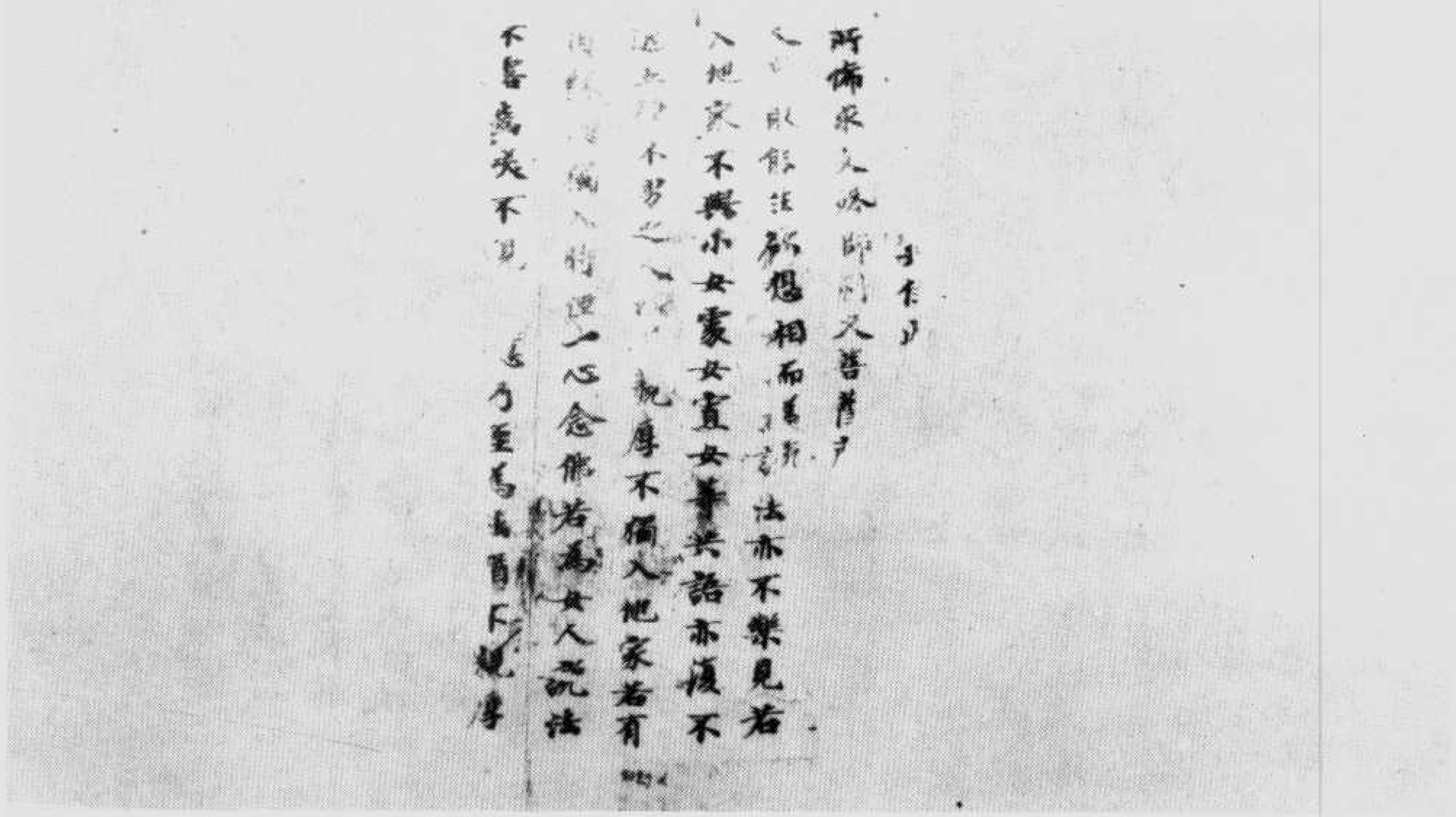
*

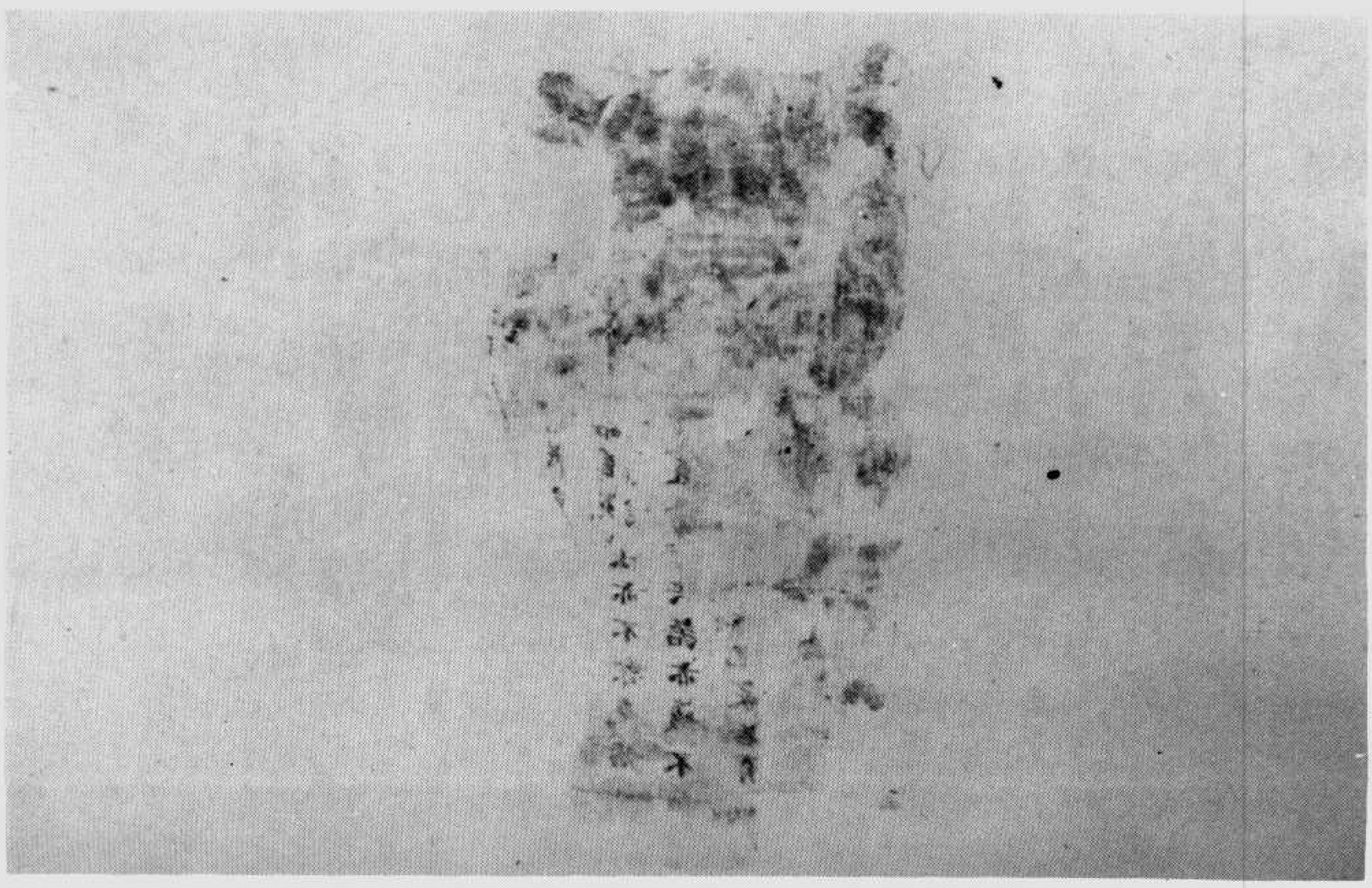
*

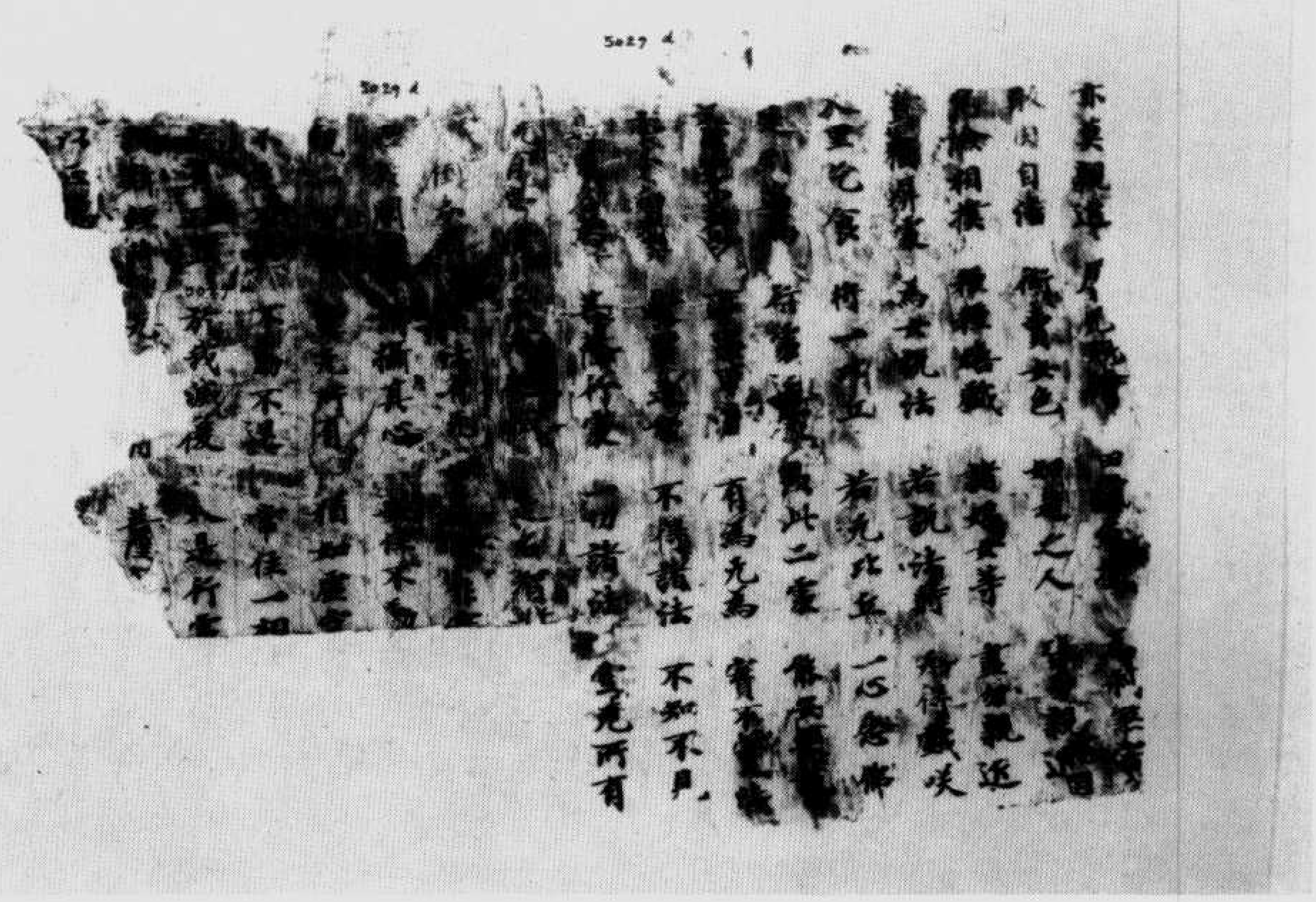
有情一切語言道斷不生不
[illegible]無相[illegible]無量無邊無礙無障[illegible]
[illegible]如是法
[illegible]是名菩薩摩訶薩[illegible]遠家命終世尊
[illegible]樂說無礙言辯[illegible]
[illegible]有菩薩 [illegible]

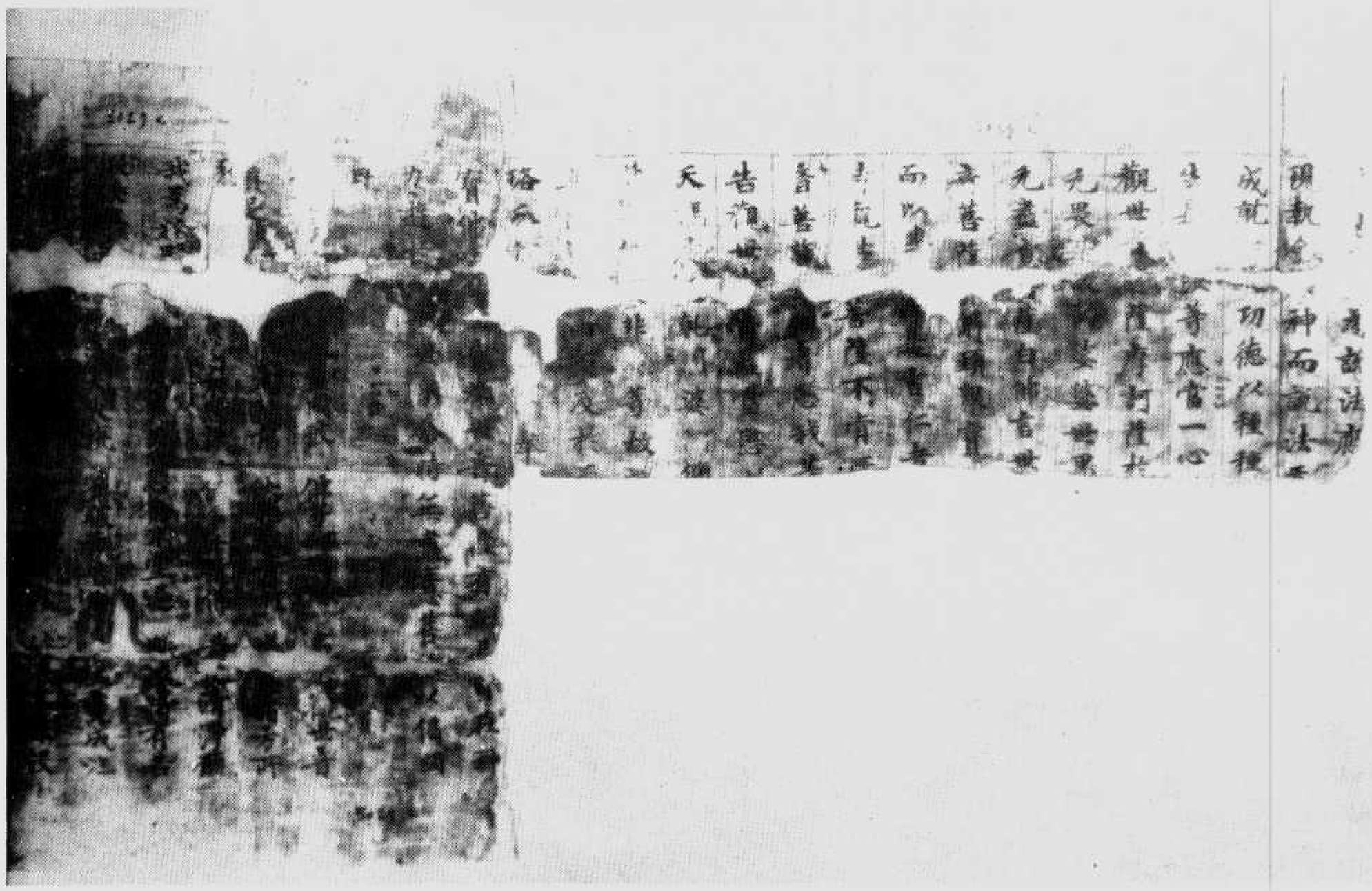
[illegible]復家[illegible]不[illegible]書年以弟子狀[illegible]見[illegible]不
[illegible]回[illegible]對[illegible]女[illegible]祥在於[illegible]家[illegible]捕[illegible]其心又
[illegible]利是名初觀近家復次善薩厚訶責愍
[illegible]切法空如實相不顛倒不動不退不壞[illegible]



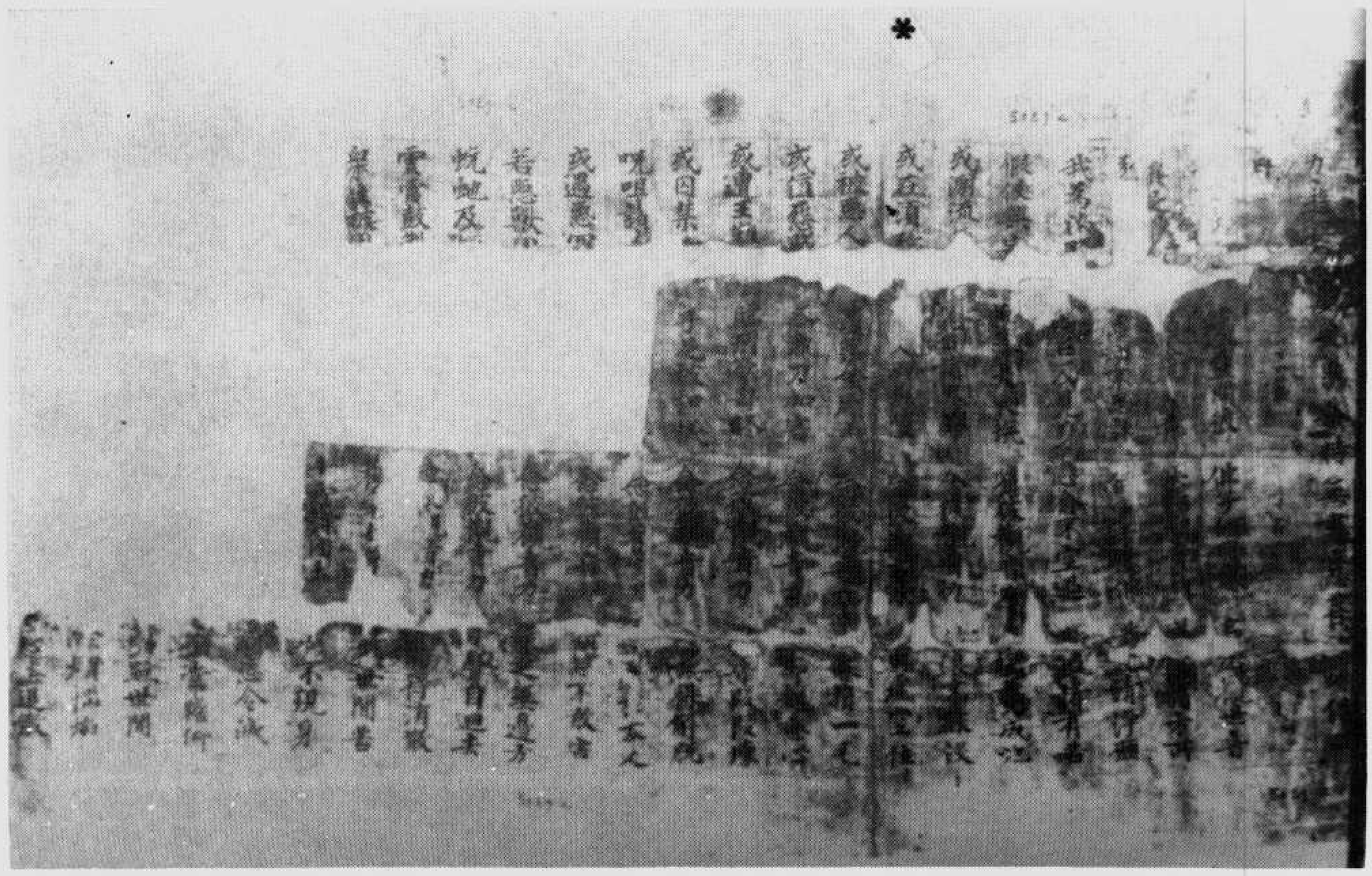


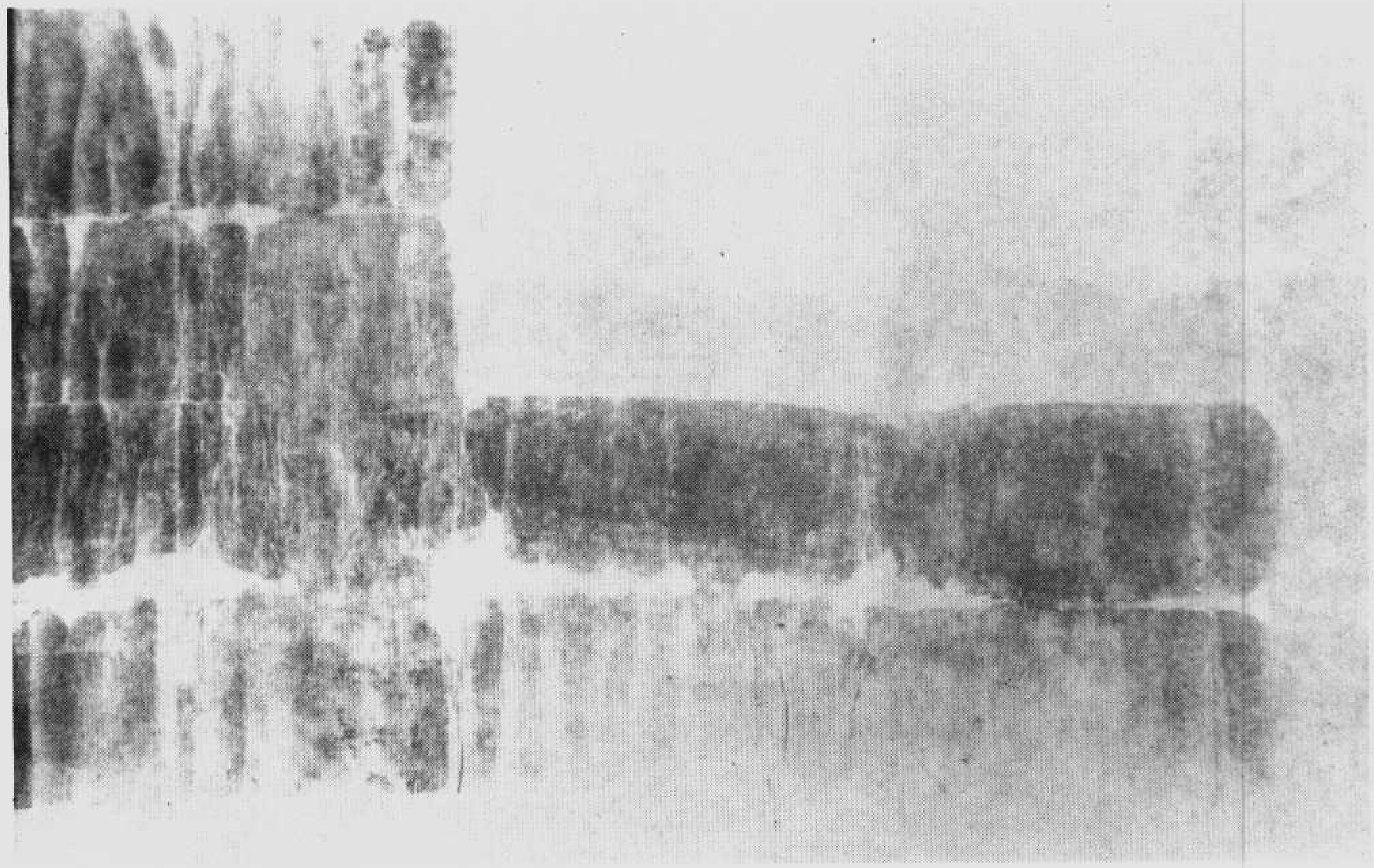


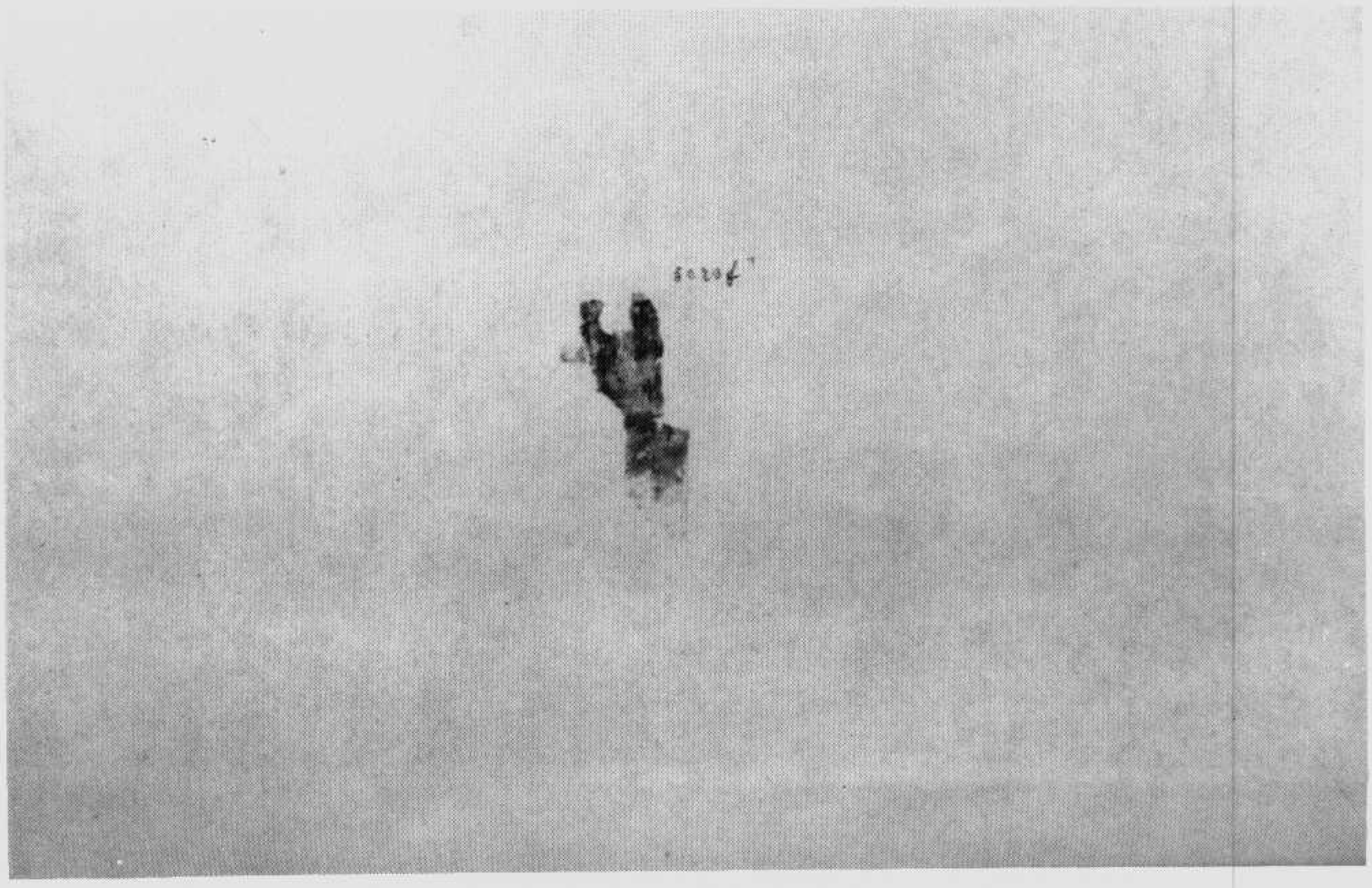


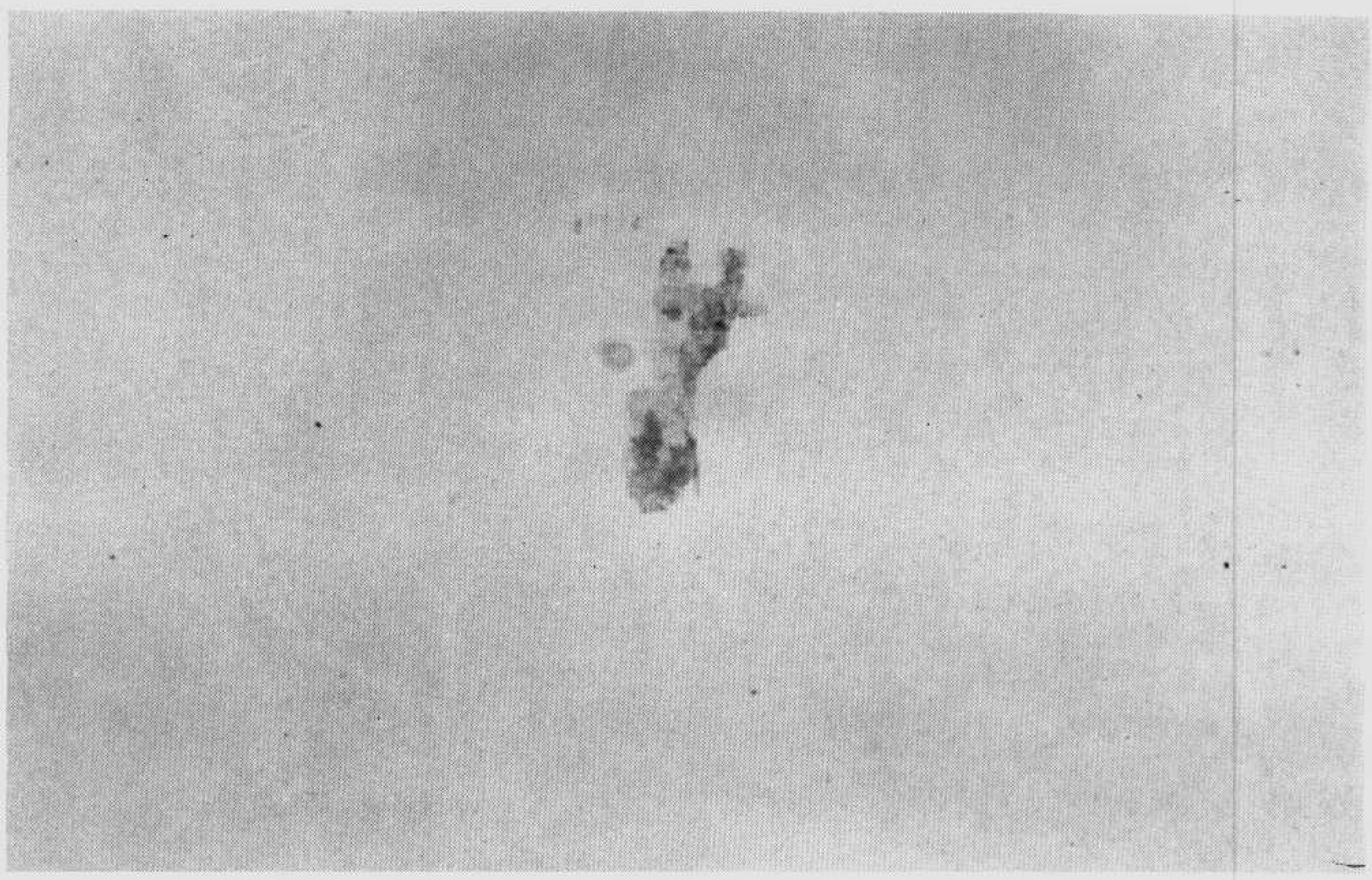


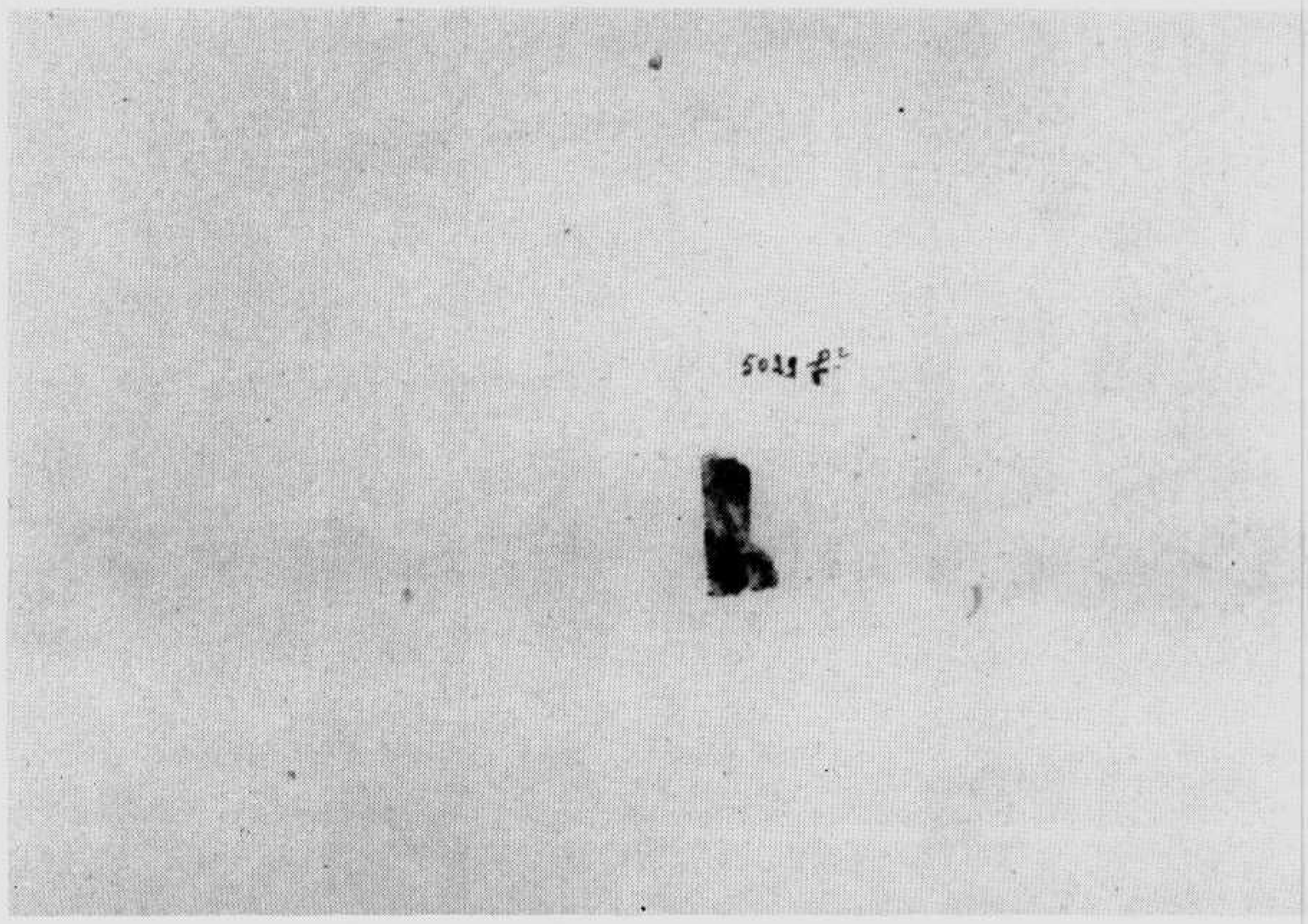
五十二第品門普薩菩音世觀七第卷經華蓮法妙　號九二〇五伯

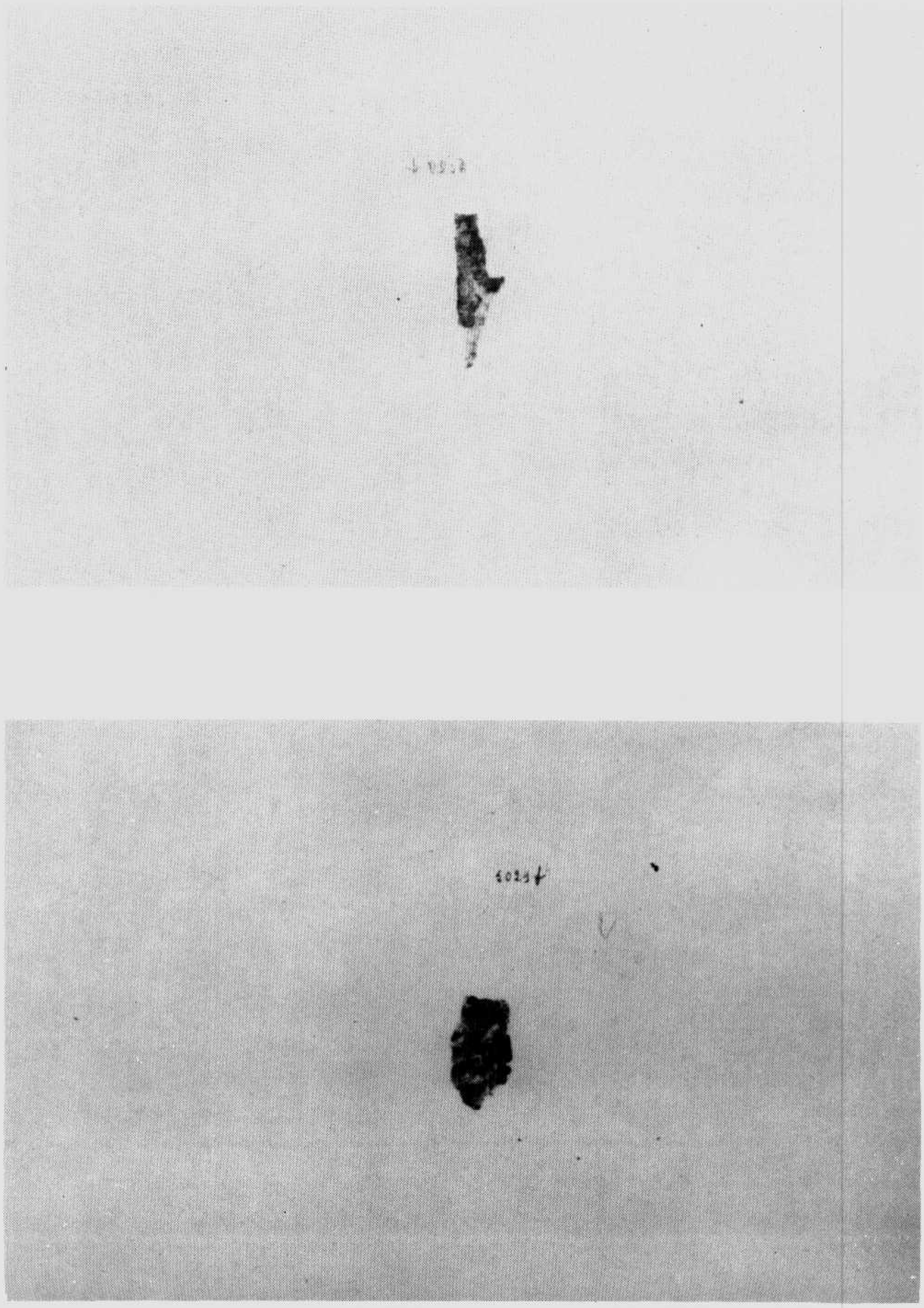


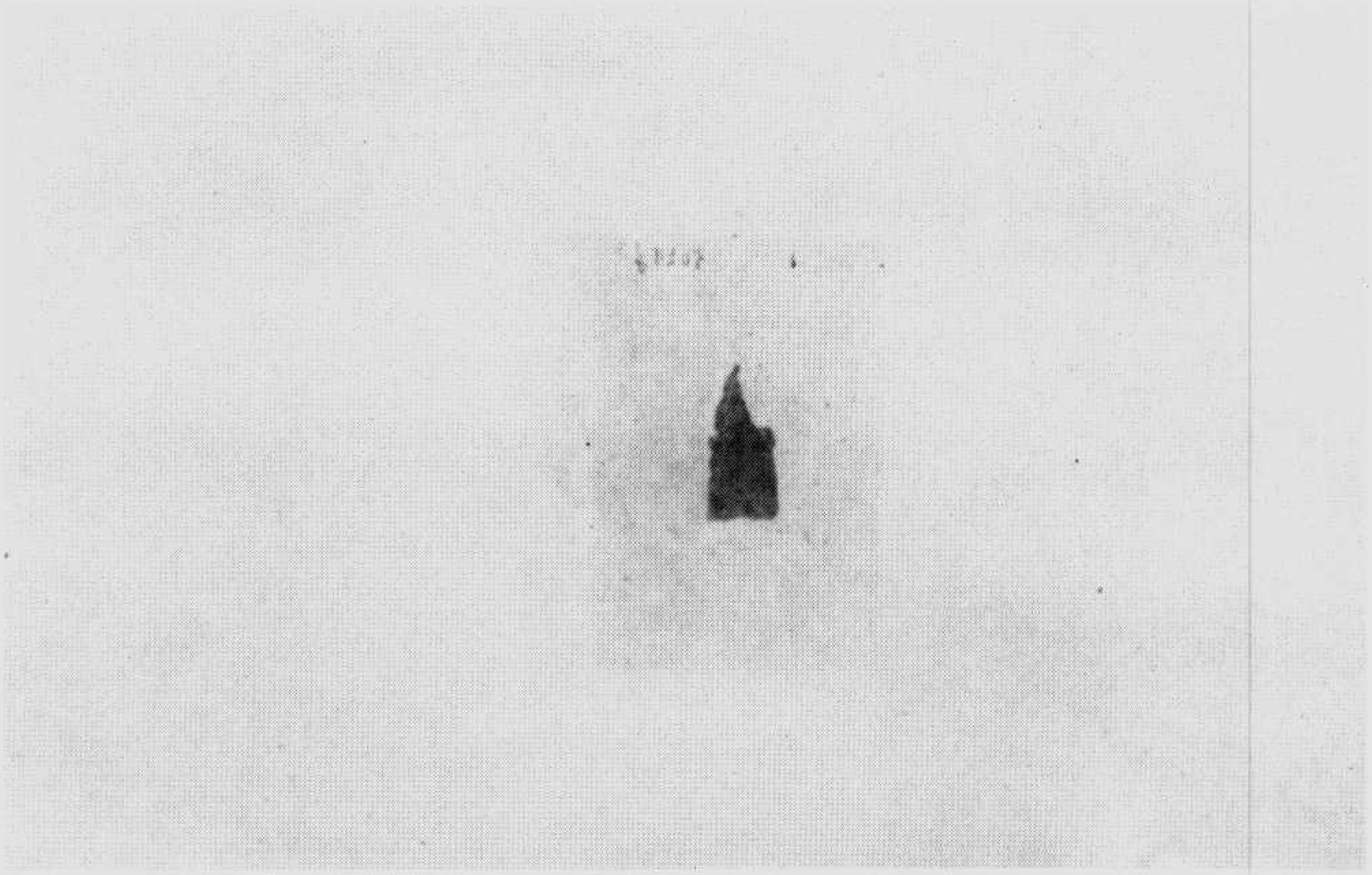




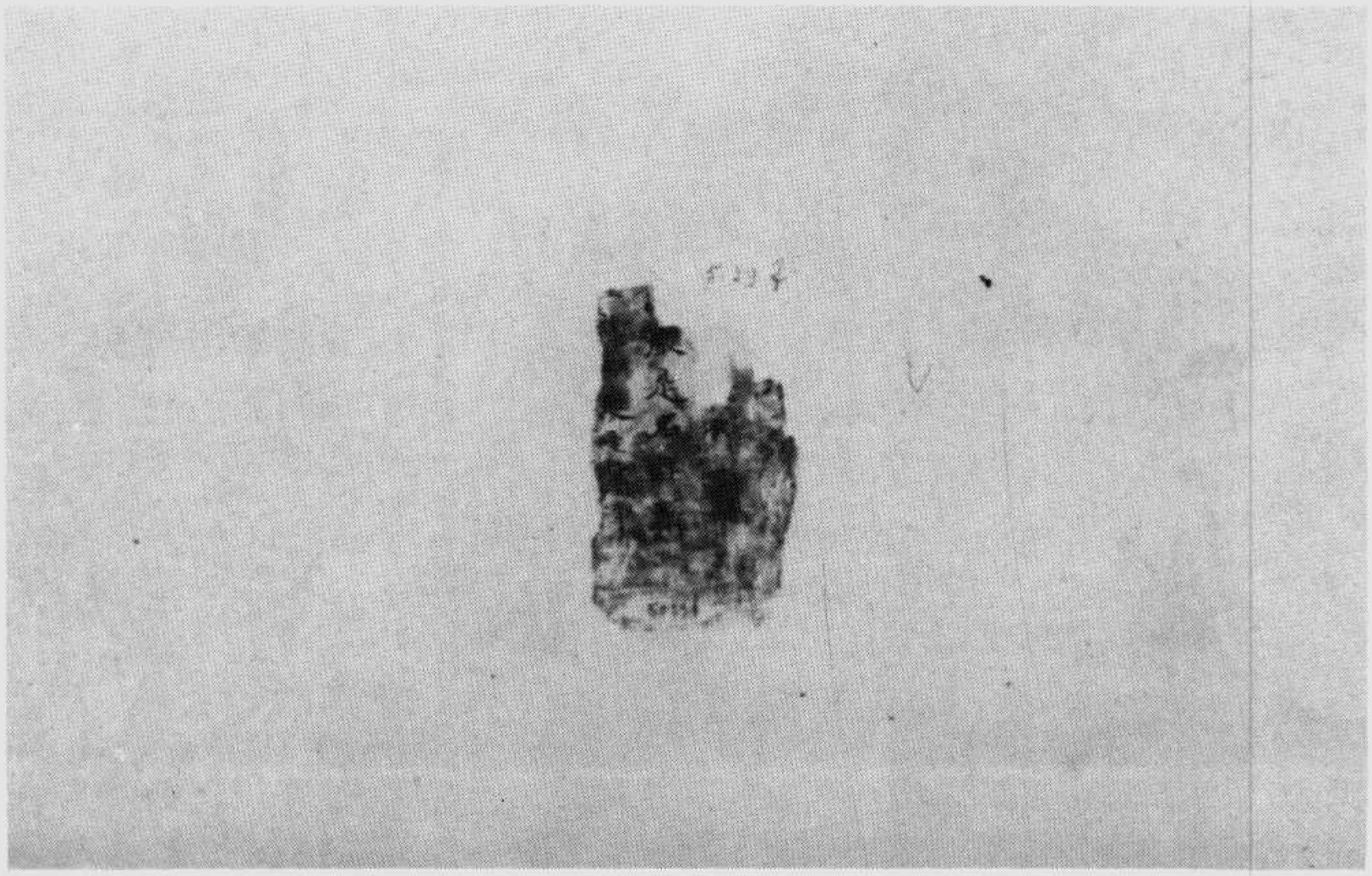


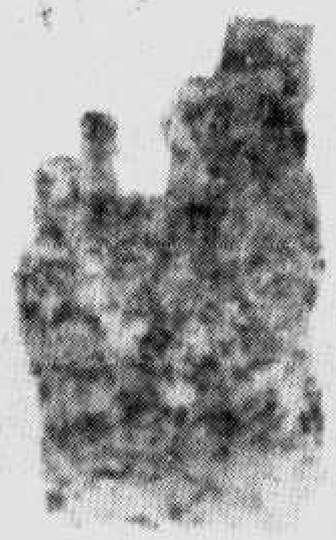


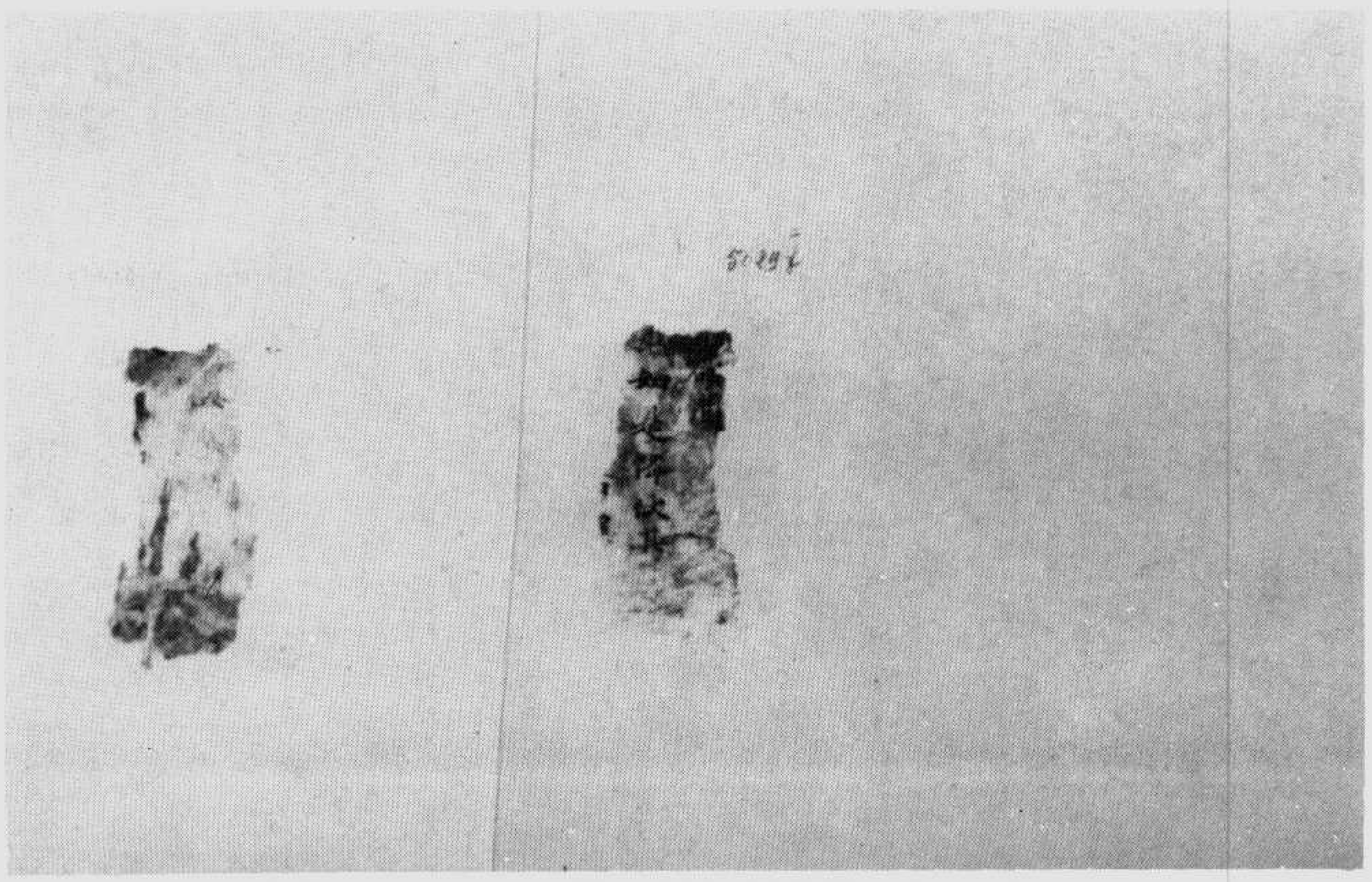


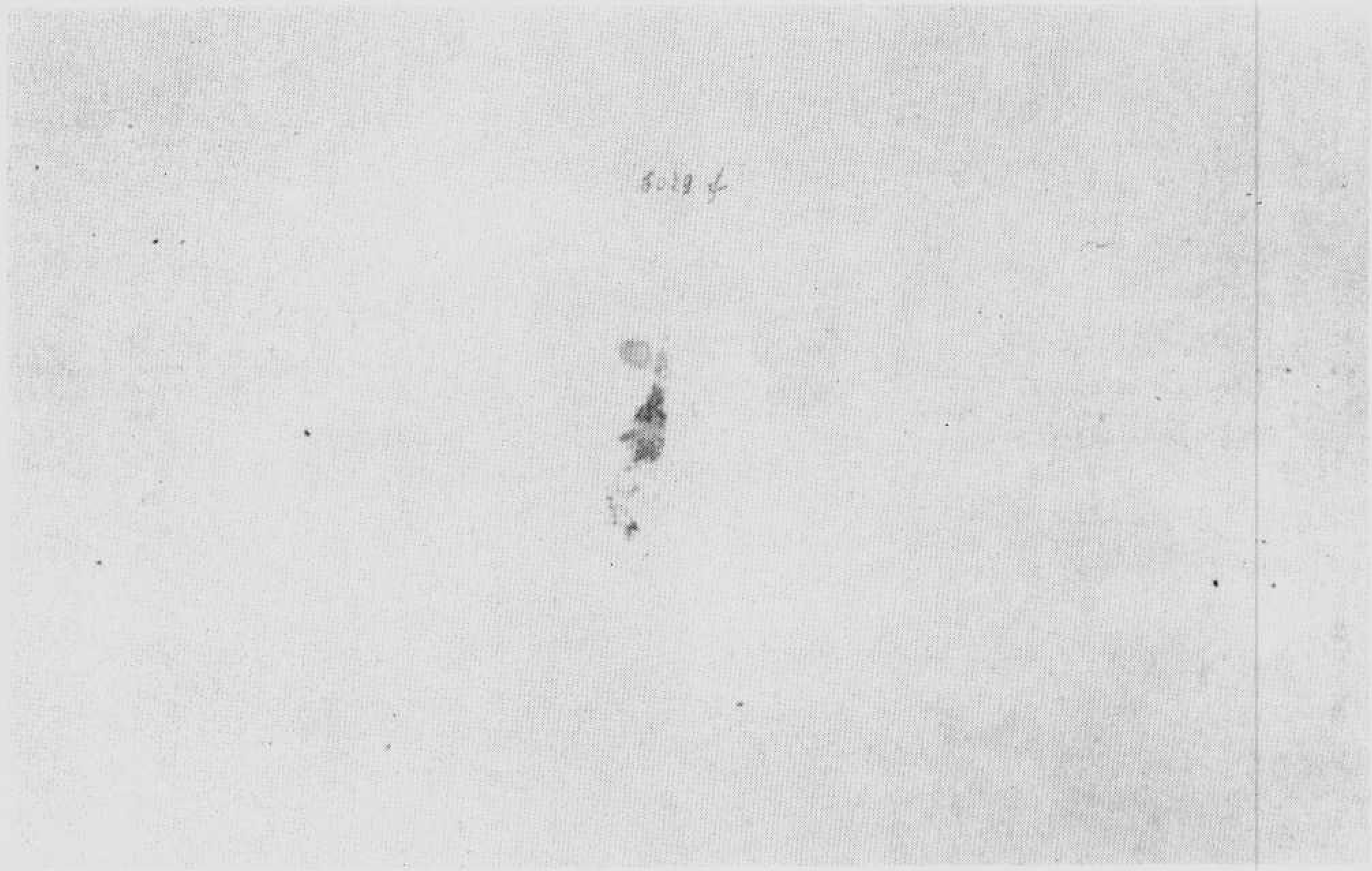


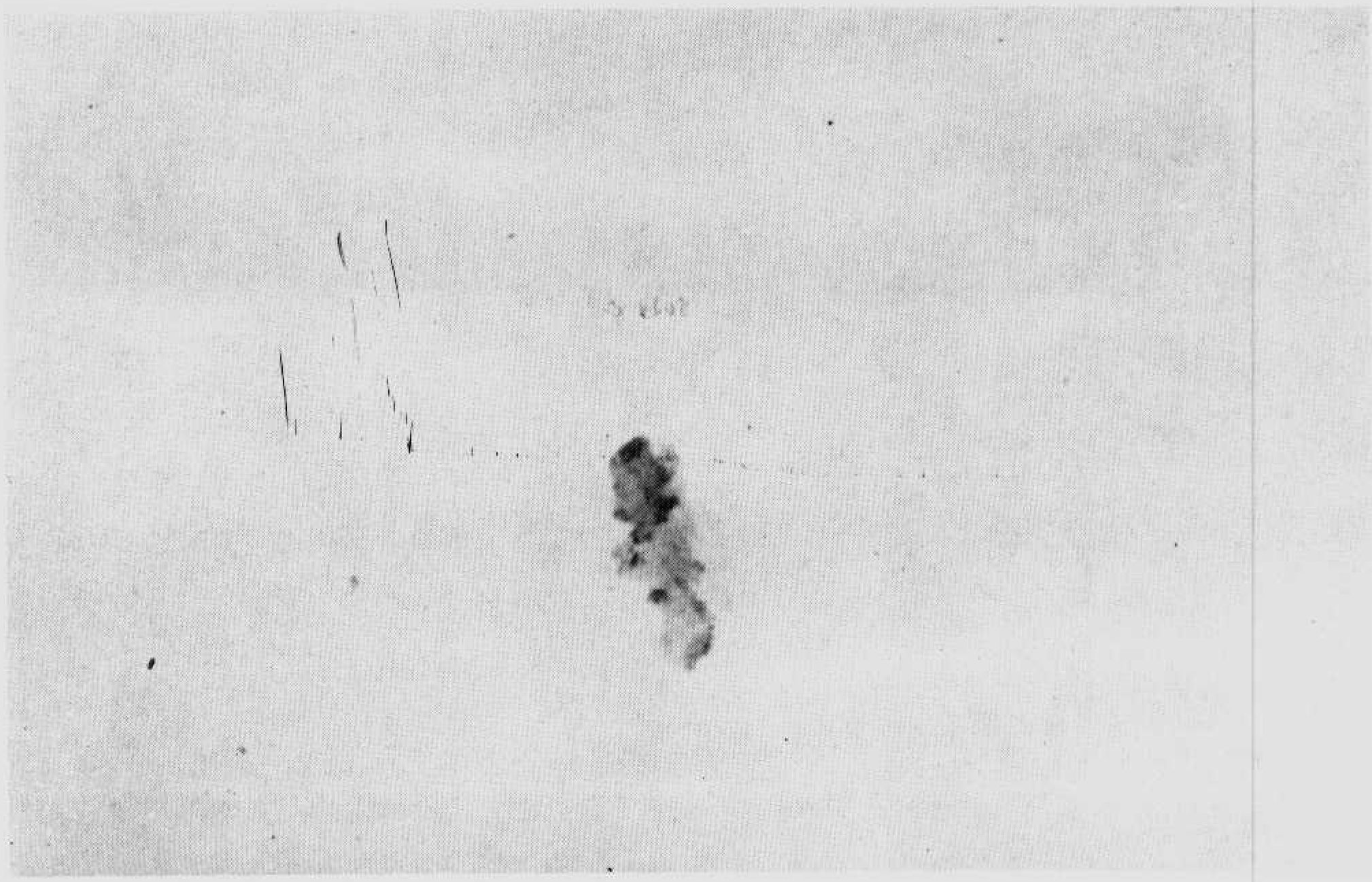
▼伯五二〇九號　金剛般若羅蜜經（自二九五頁至三一五頁）

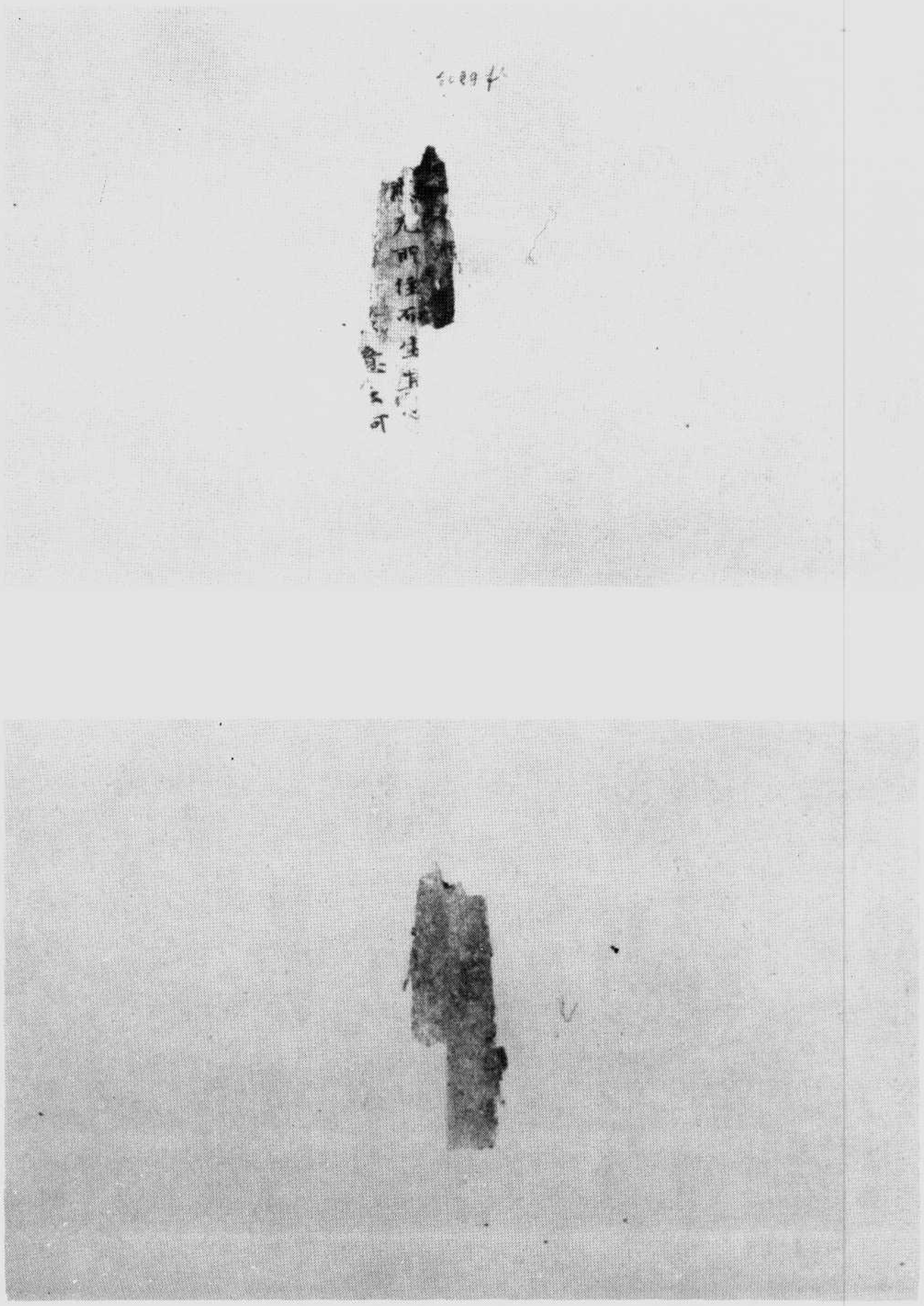


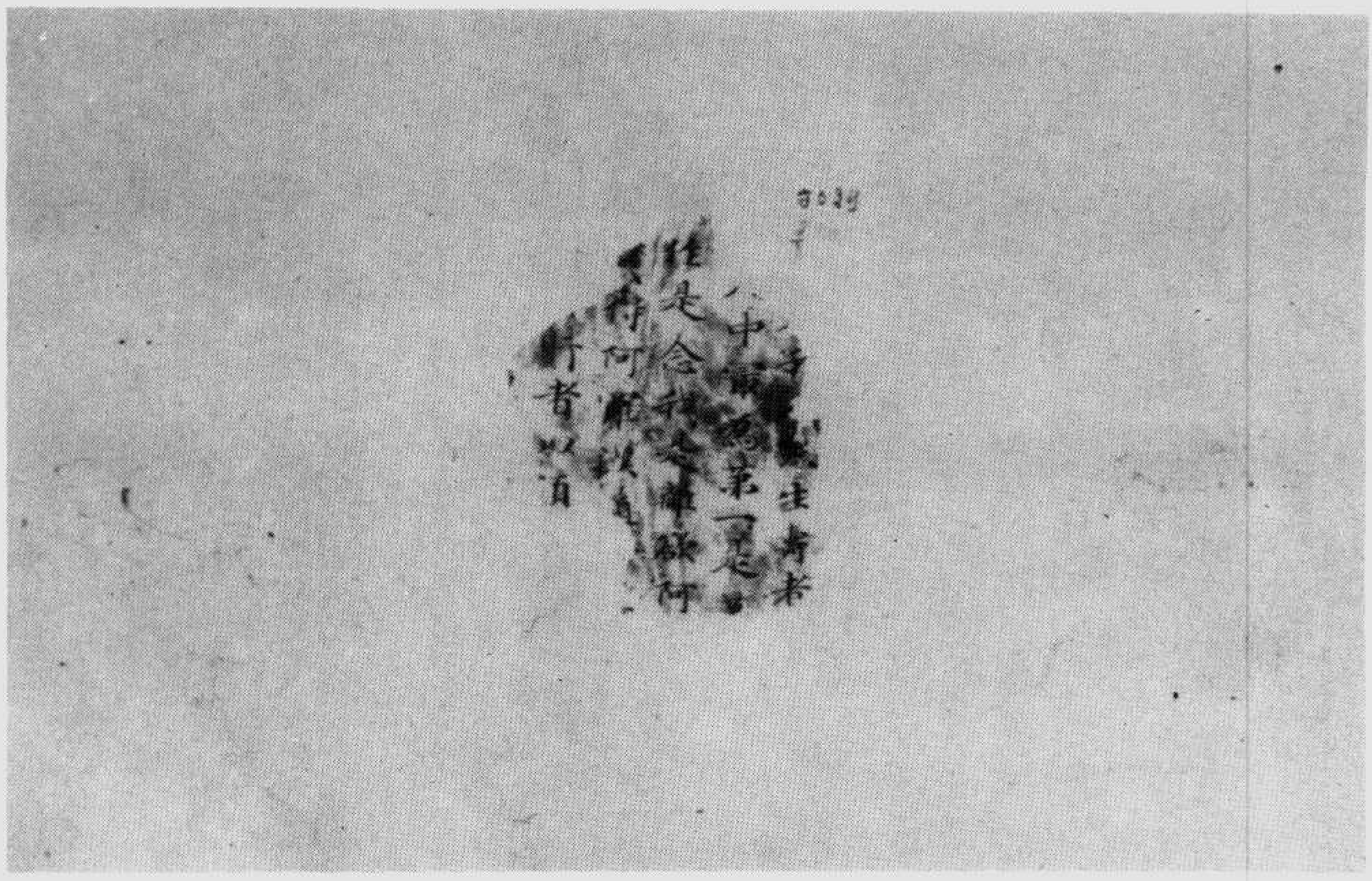


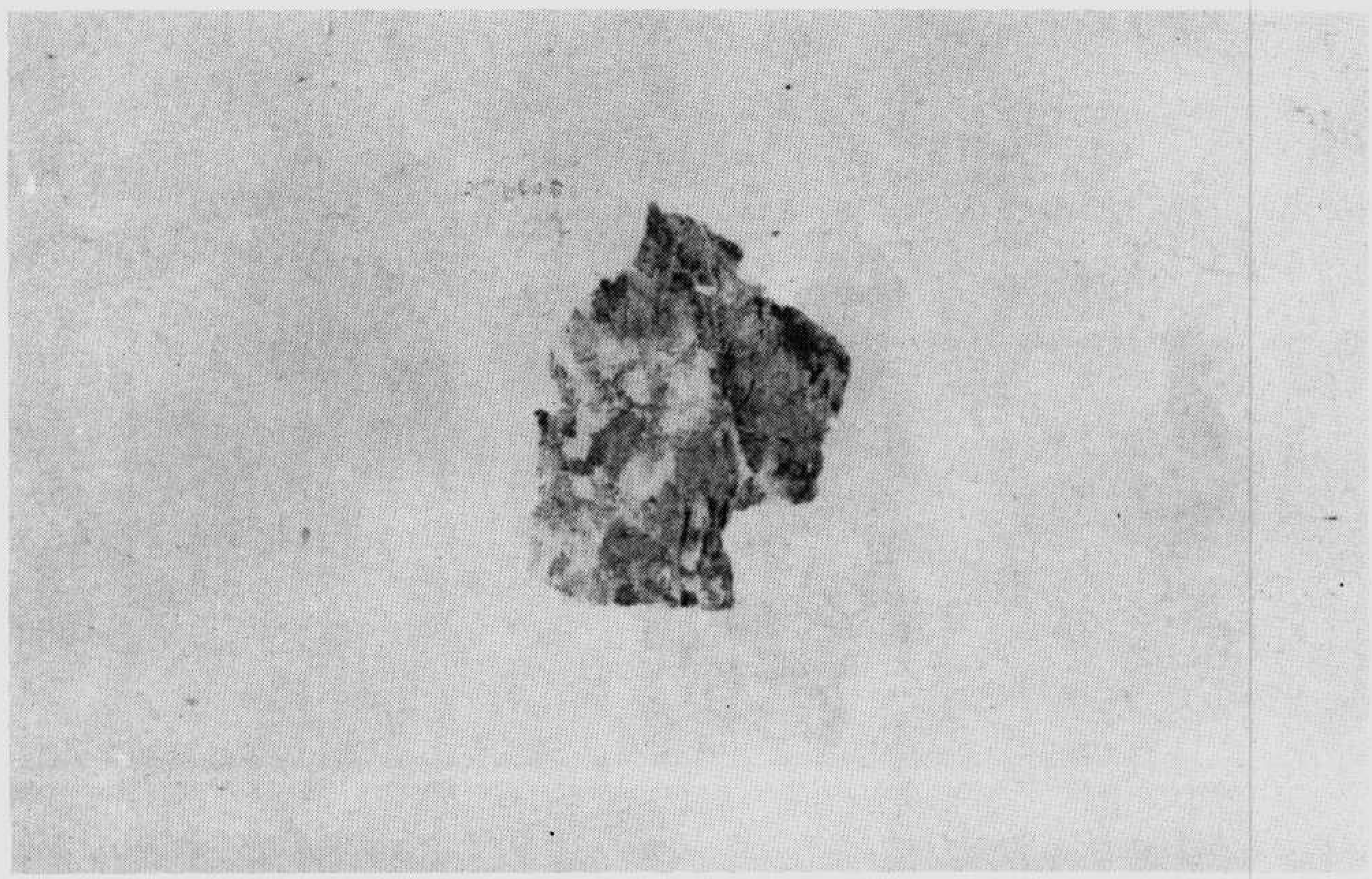


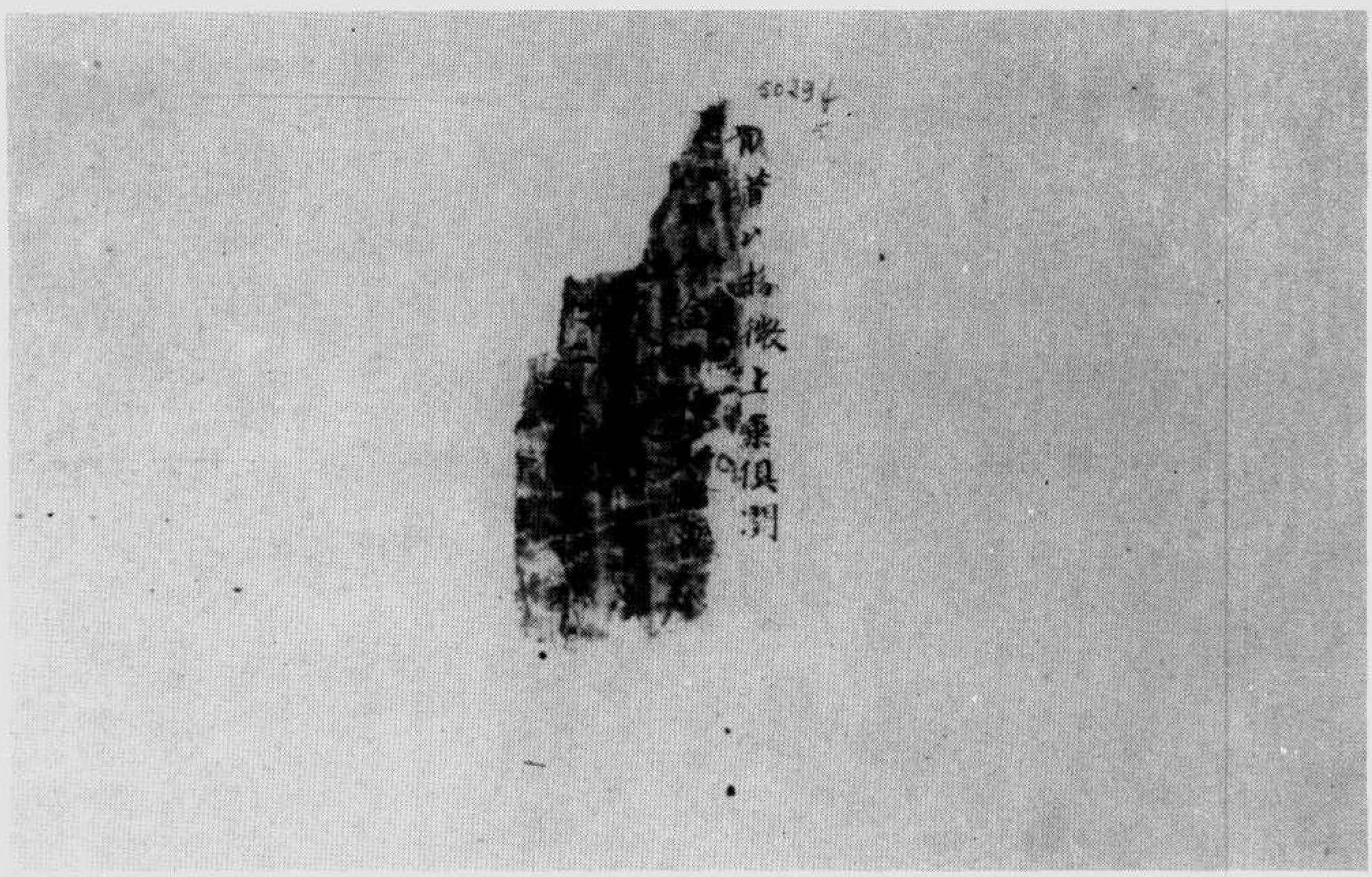


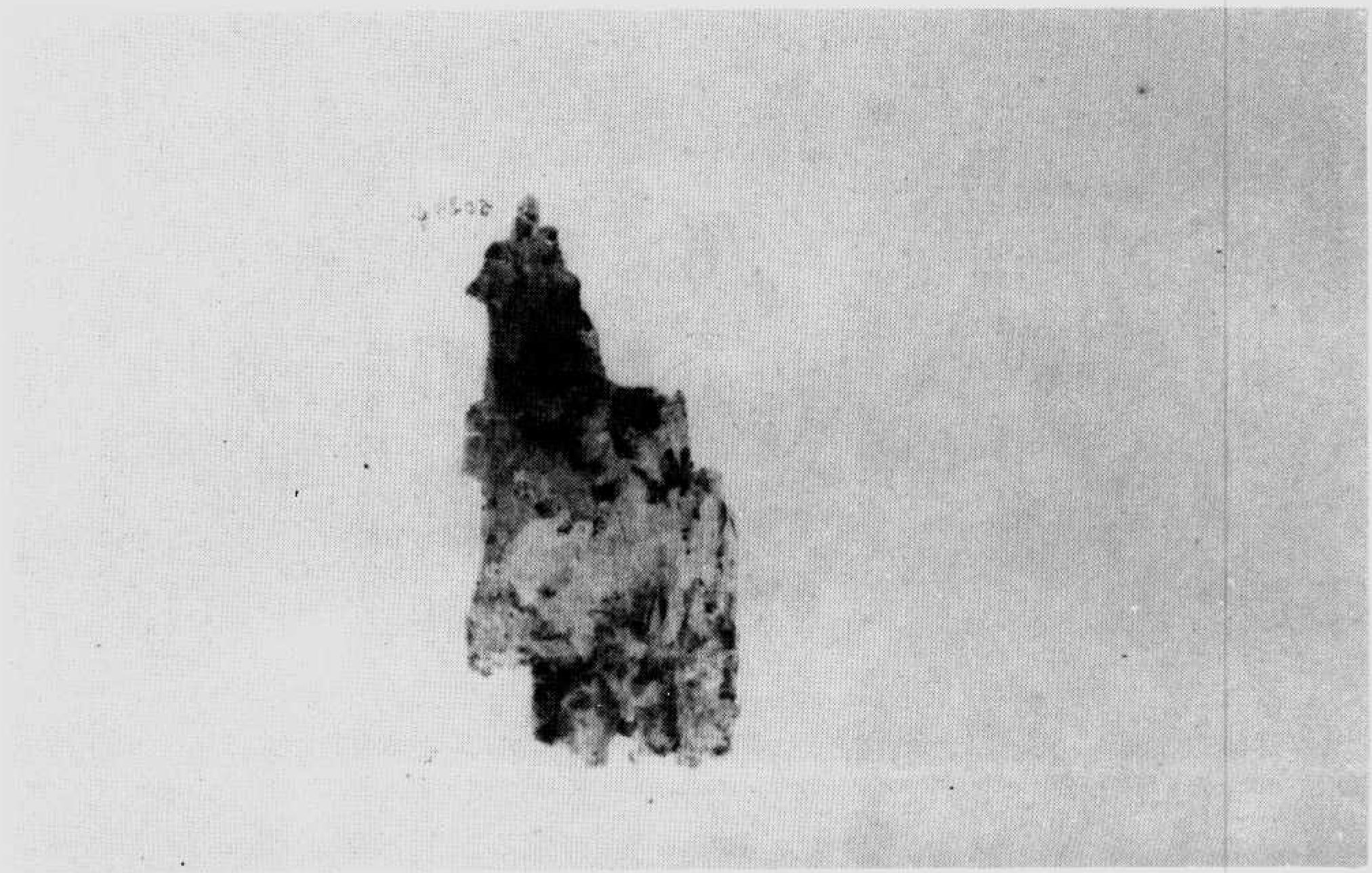


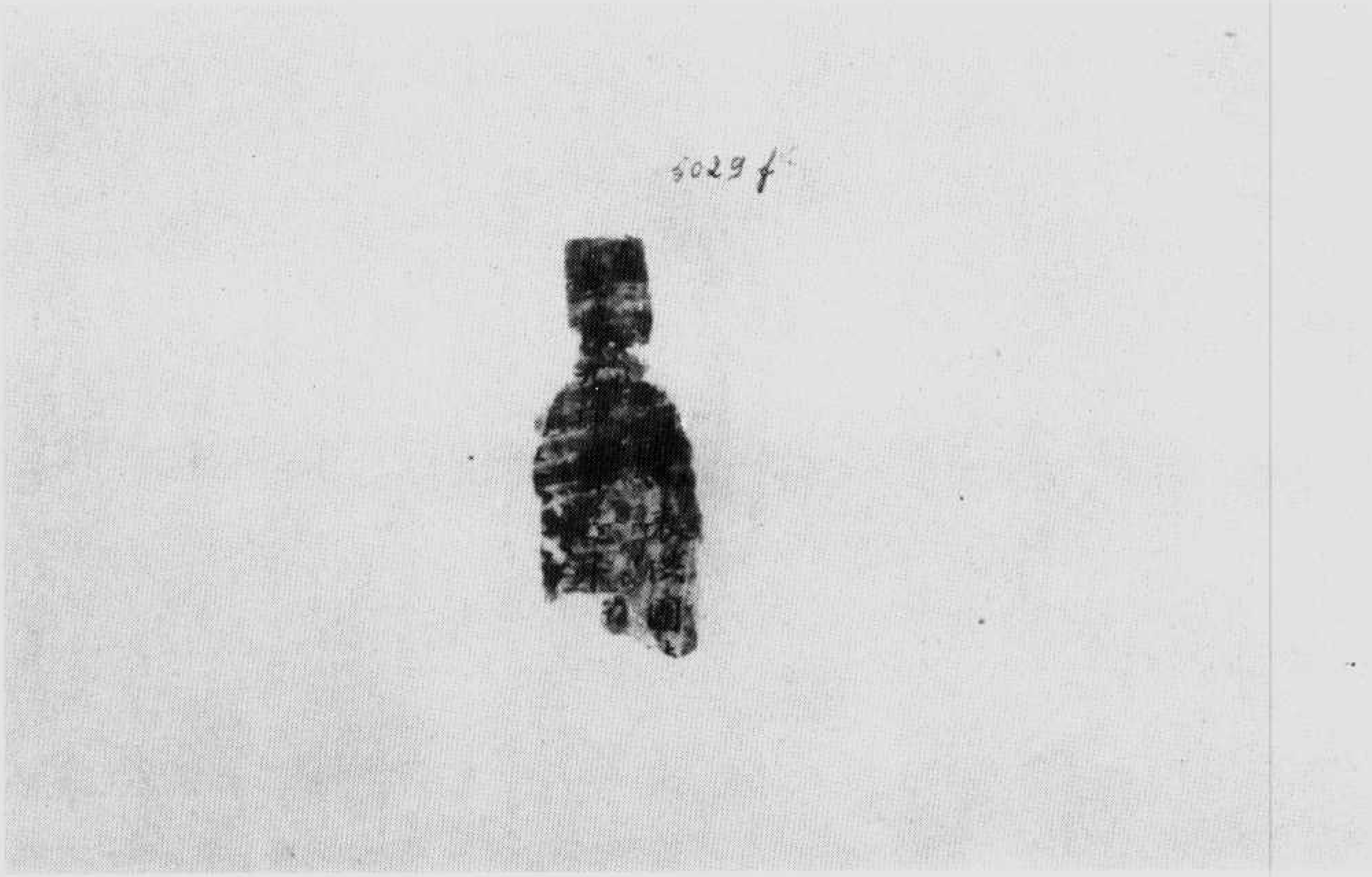


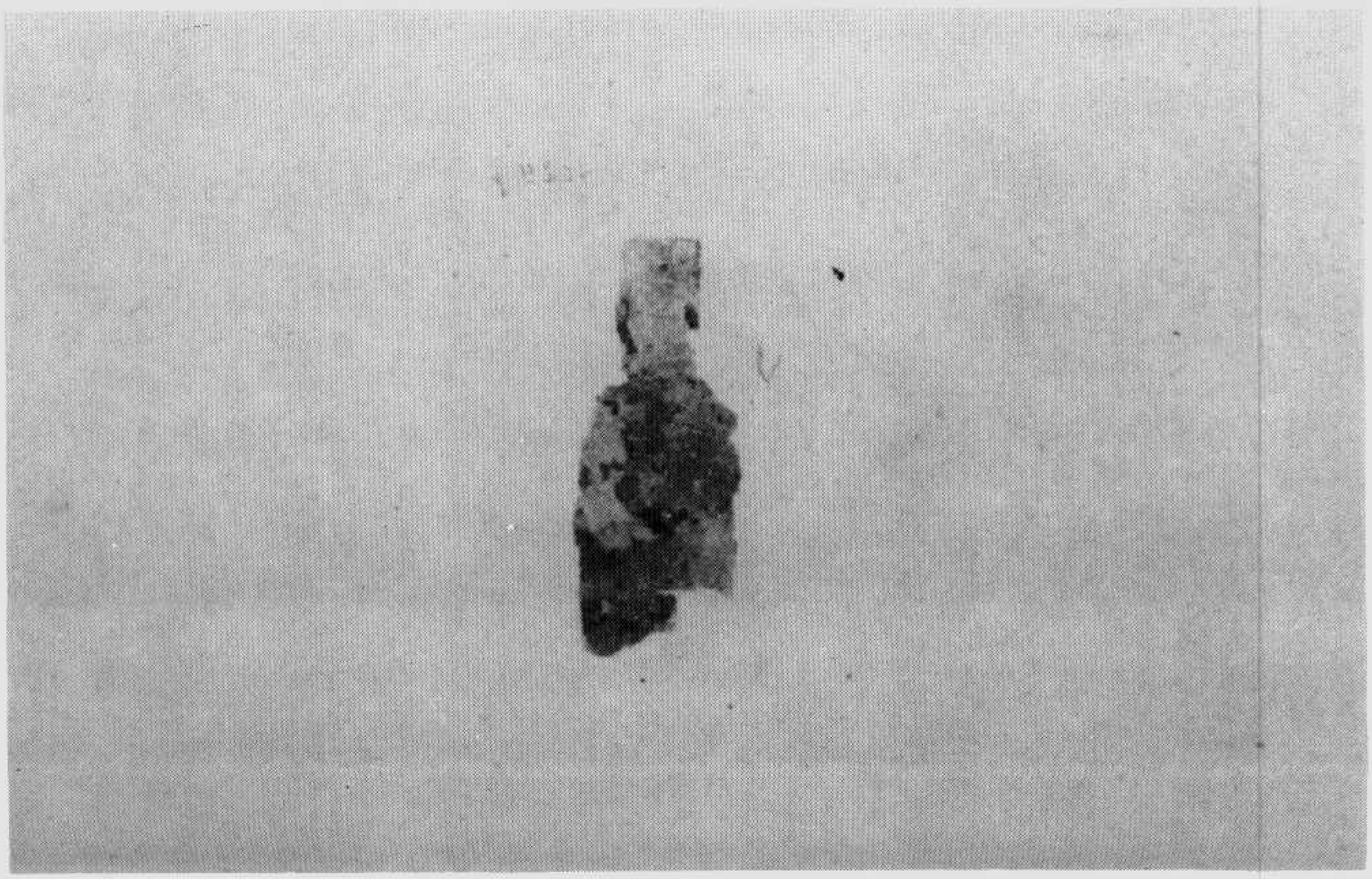


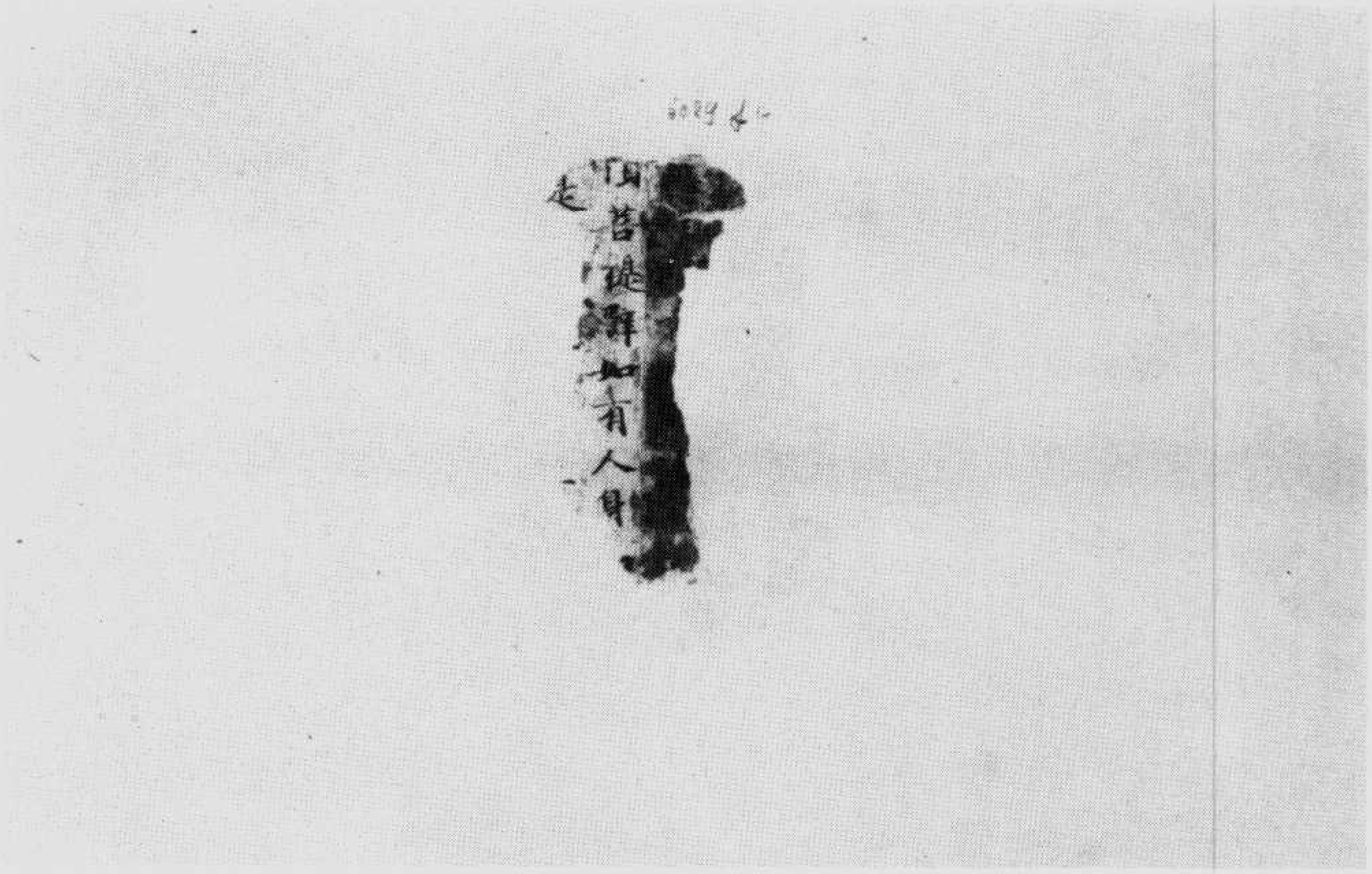


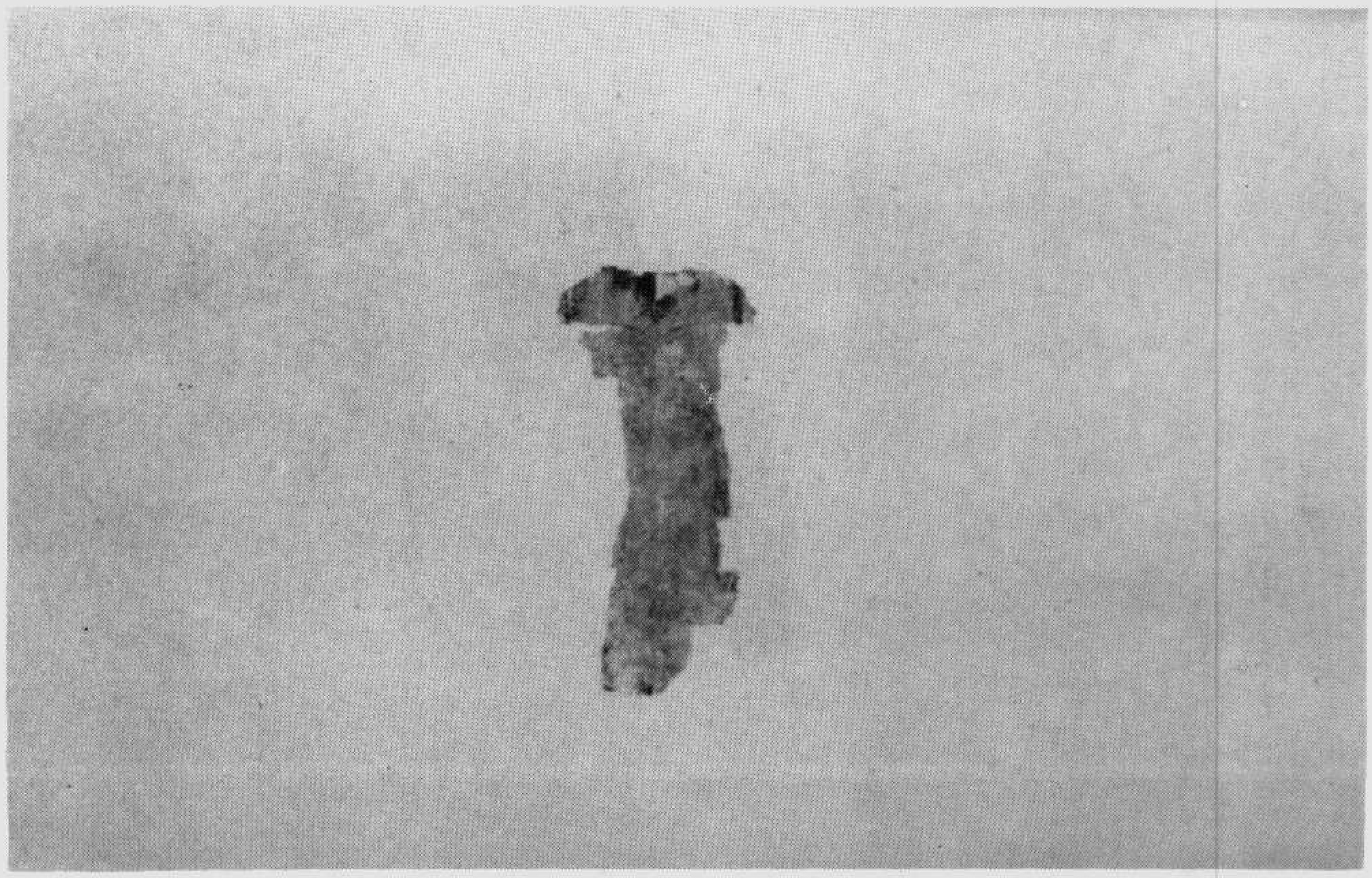


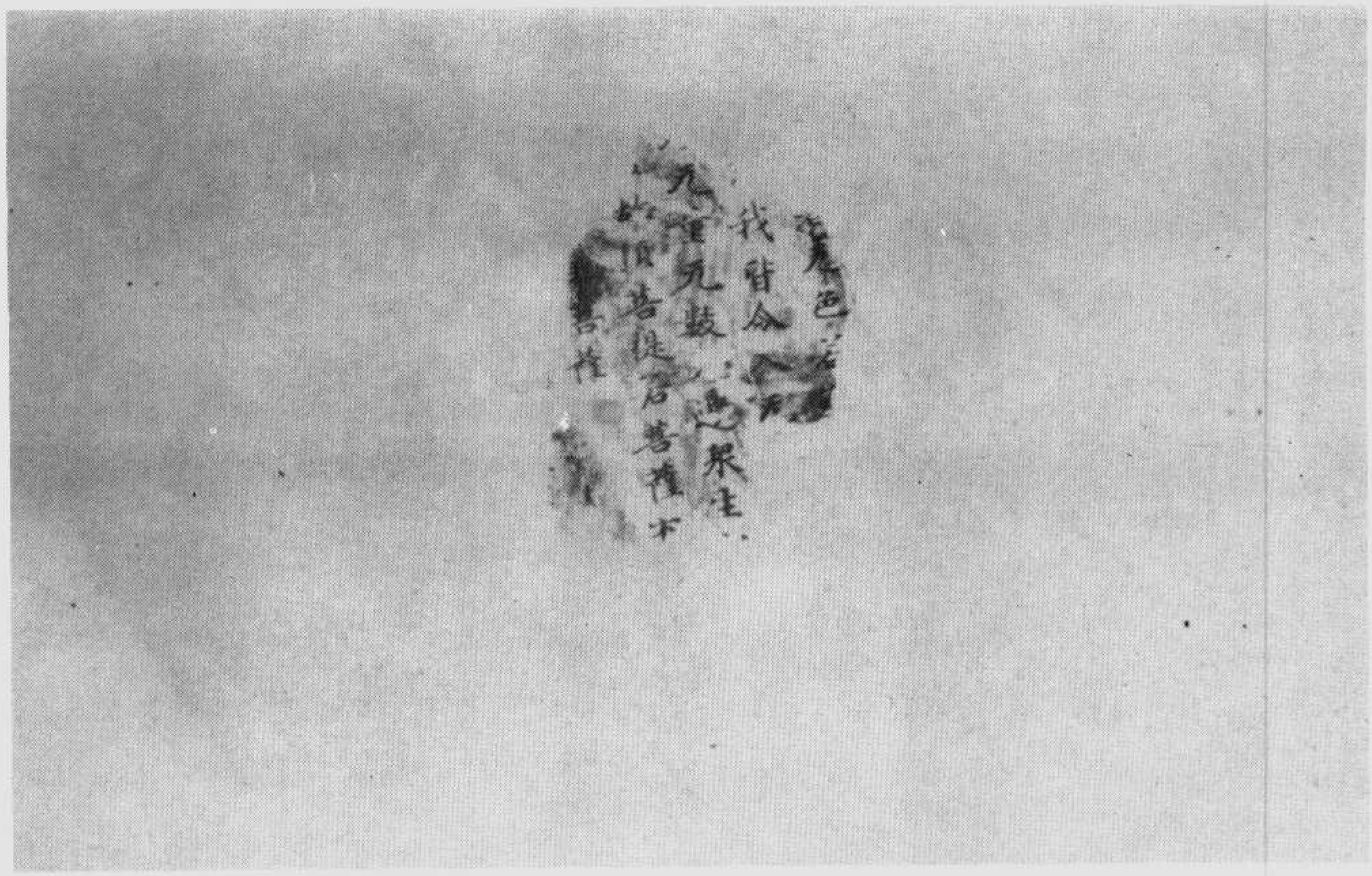


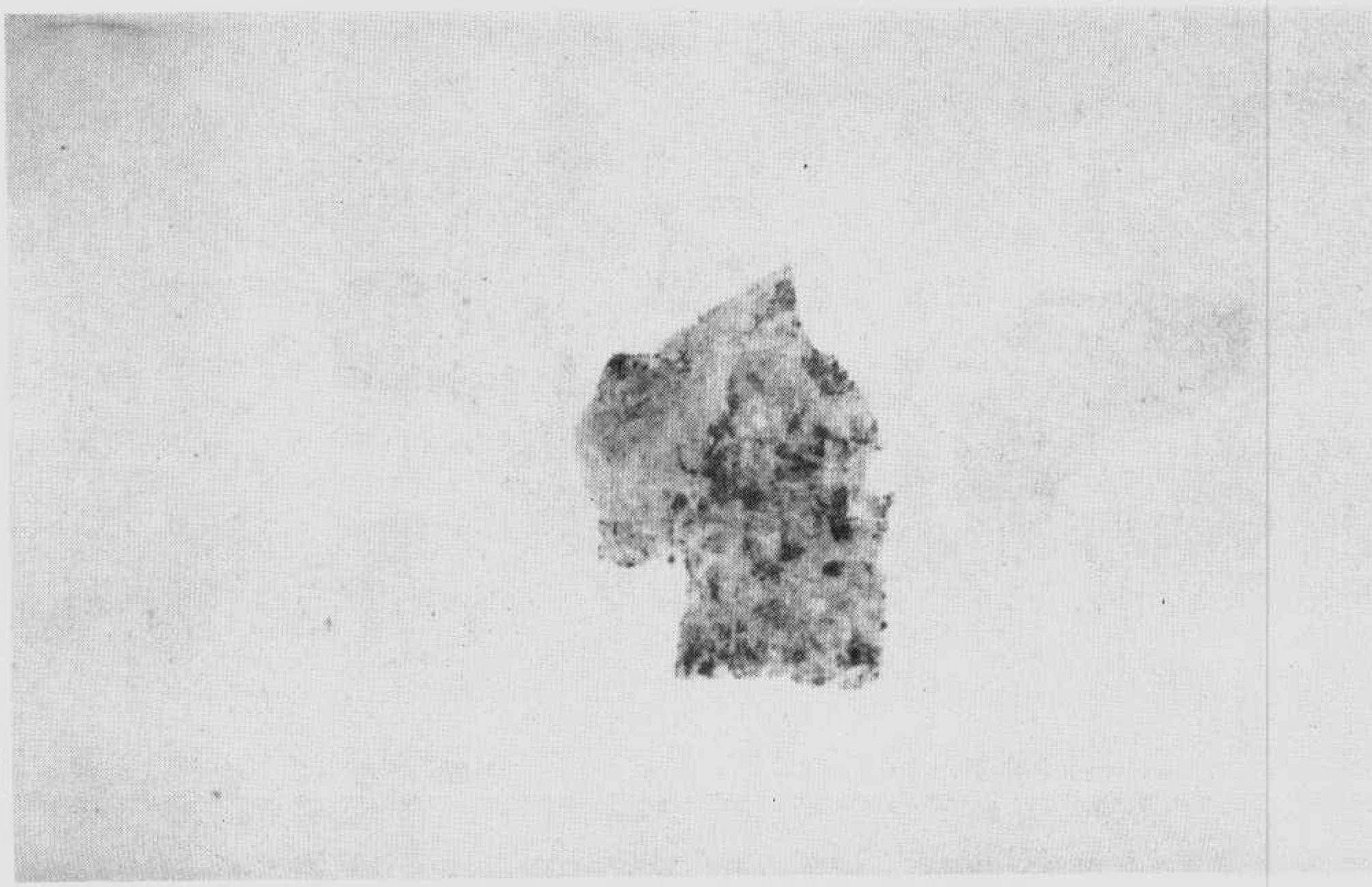

5029 f

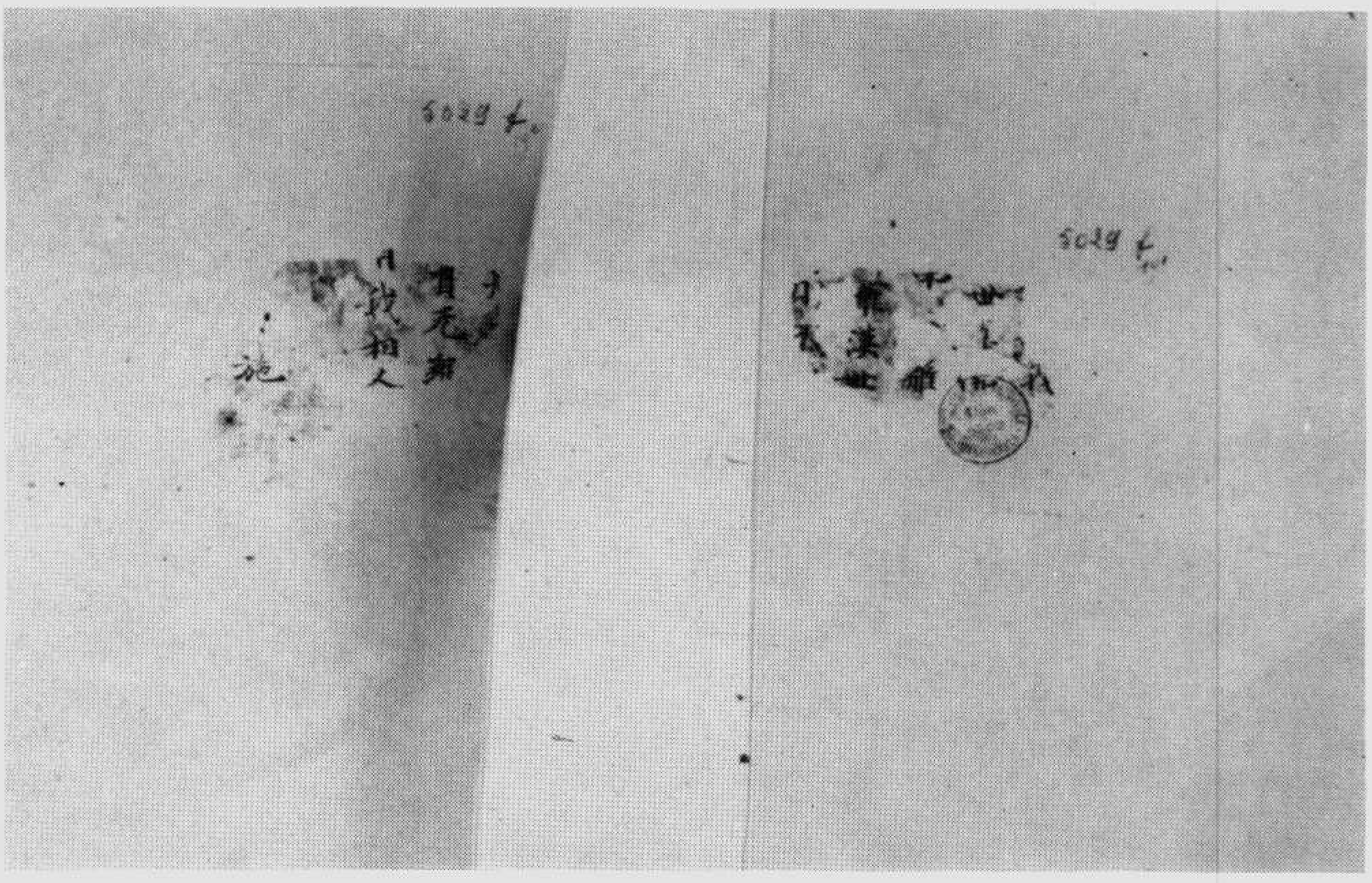


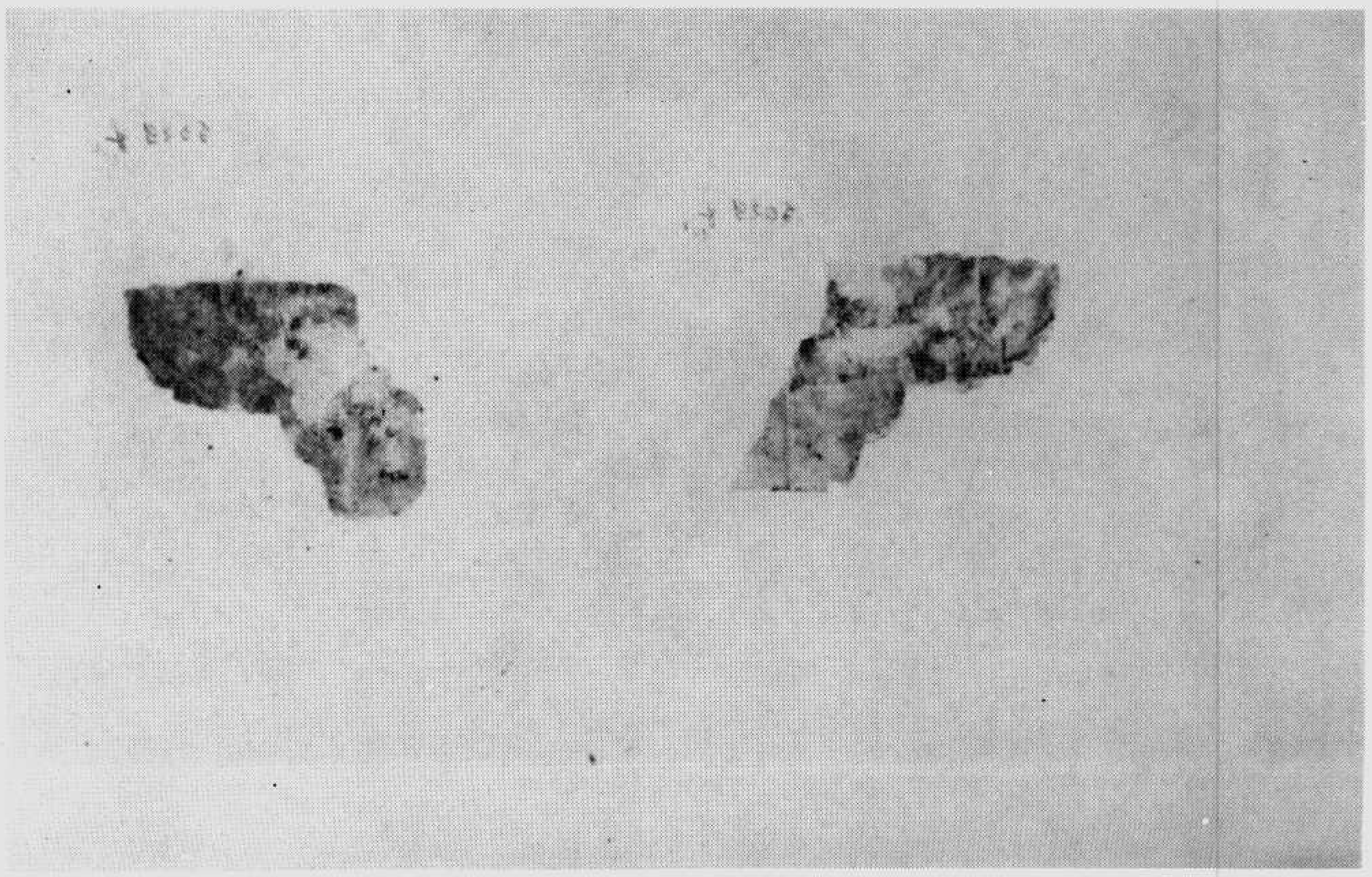

走
告
徒
譯
如
有
人
時

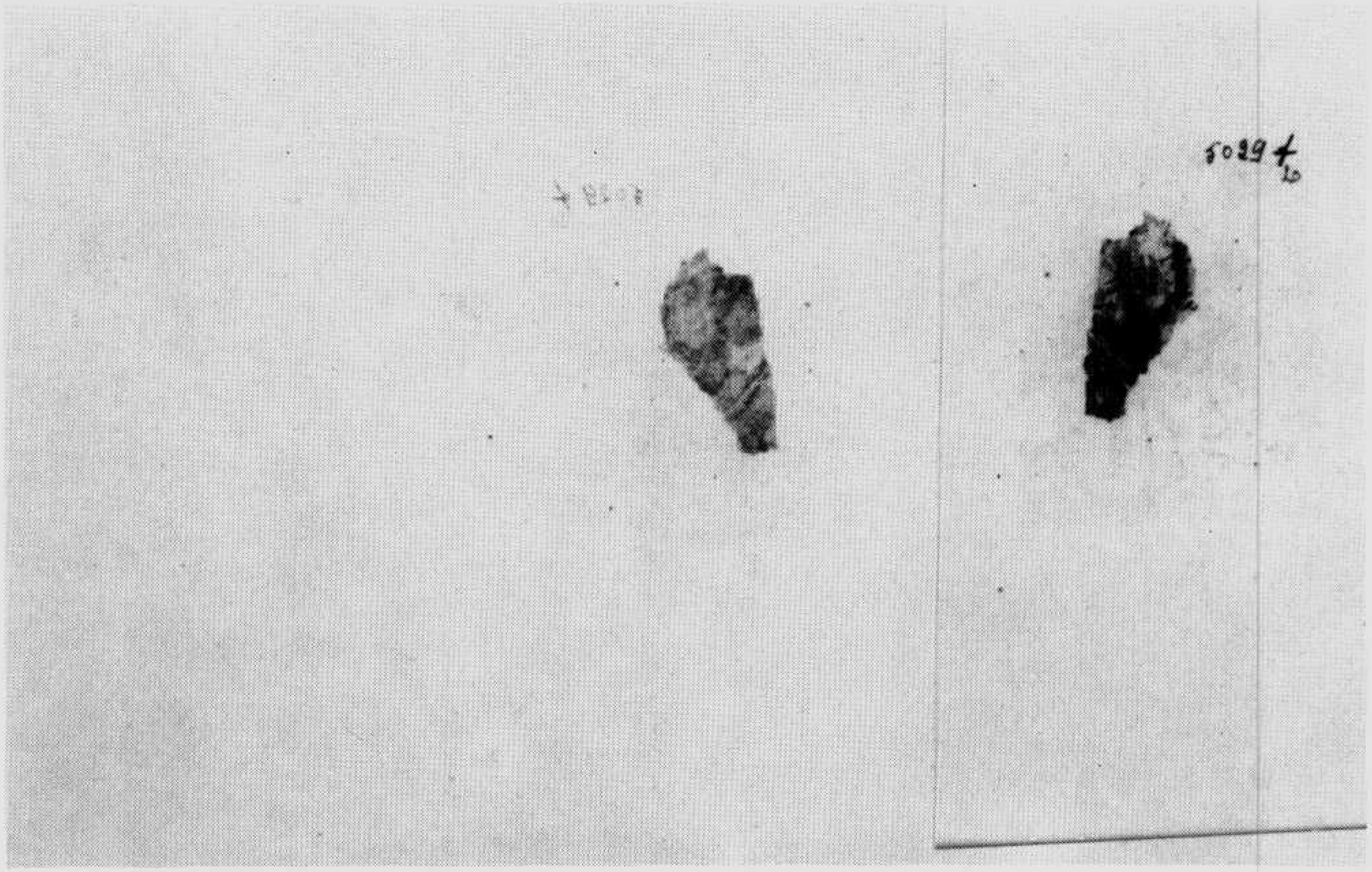


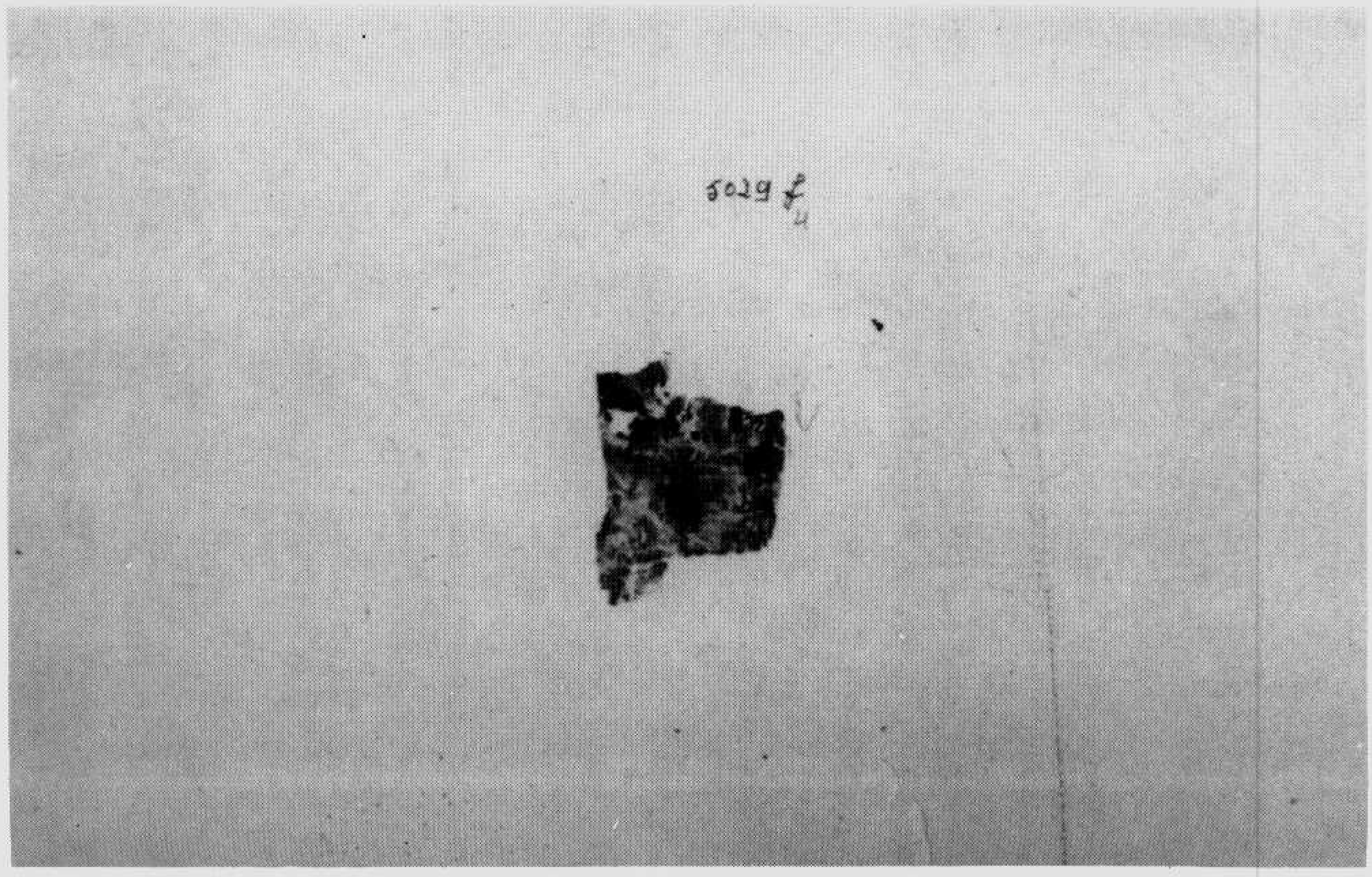


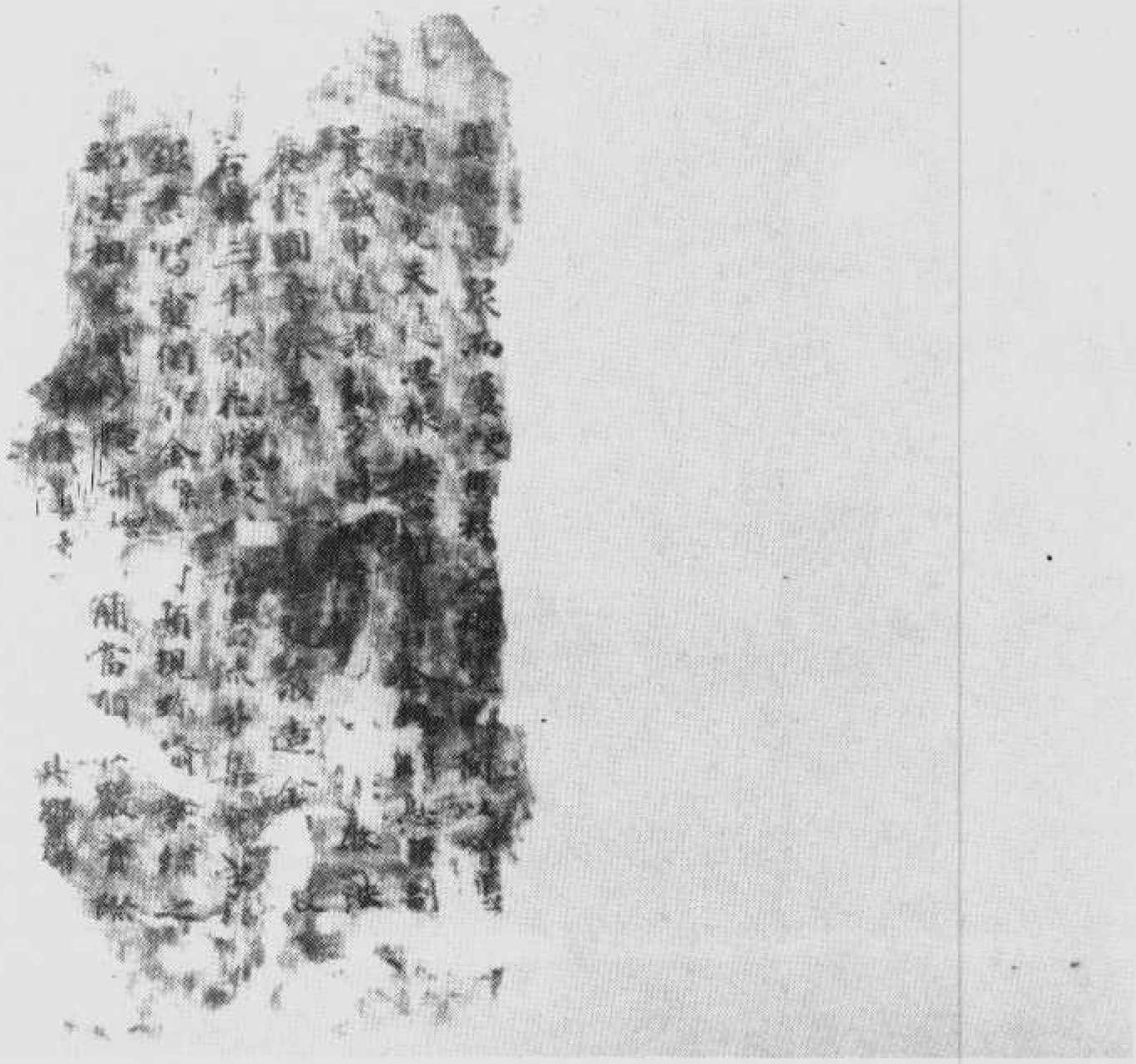


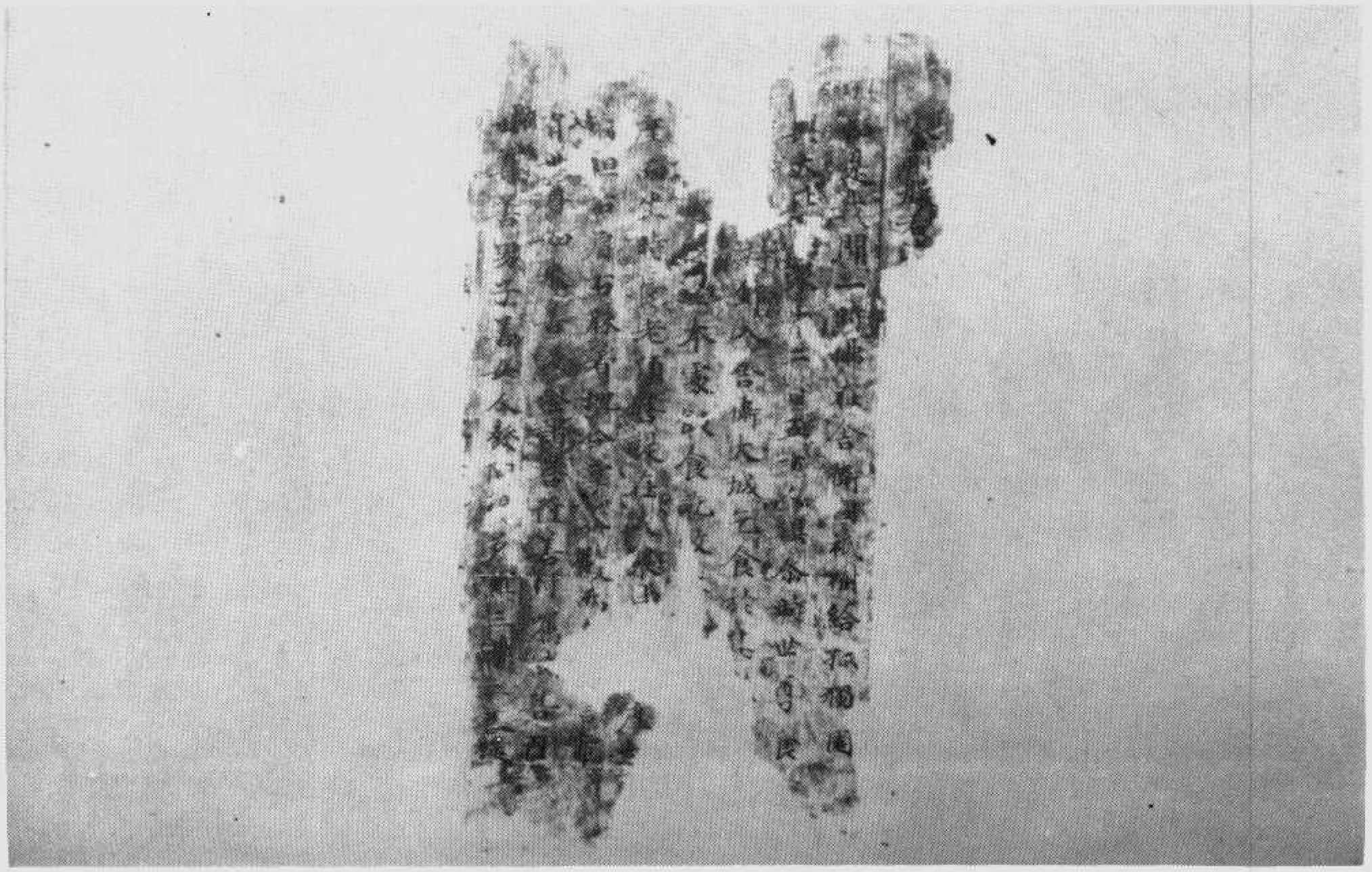


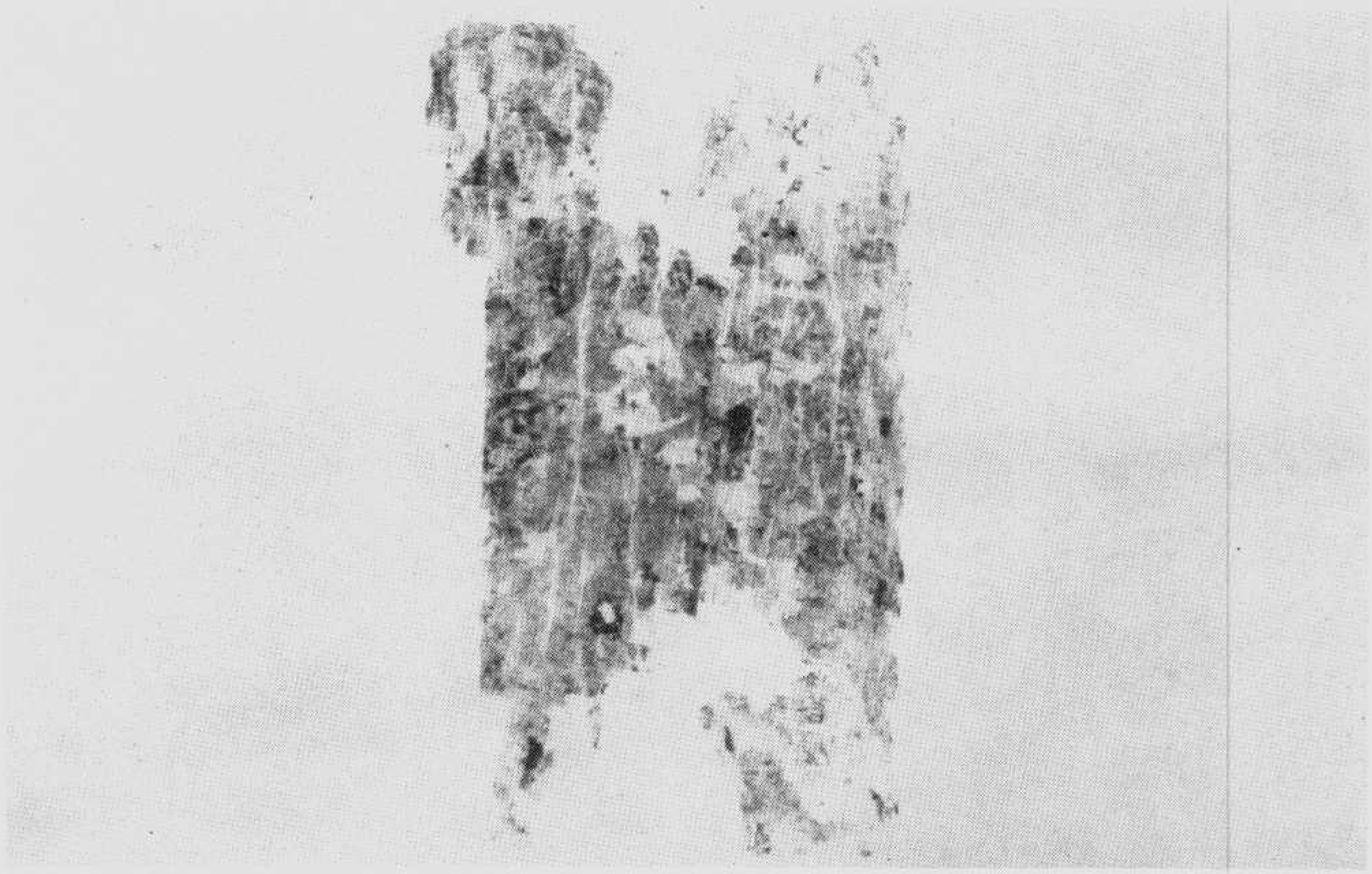


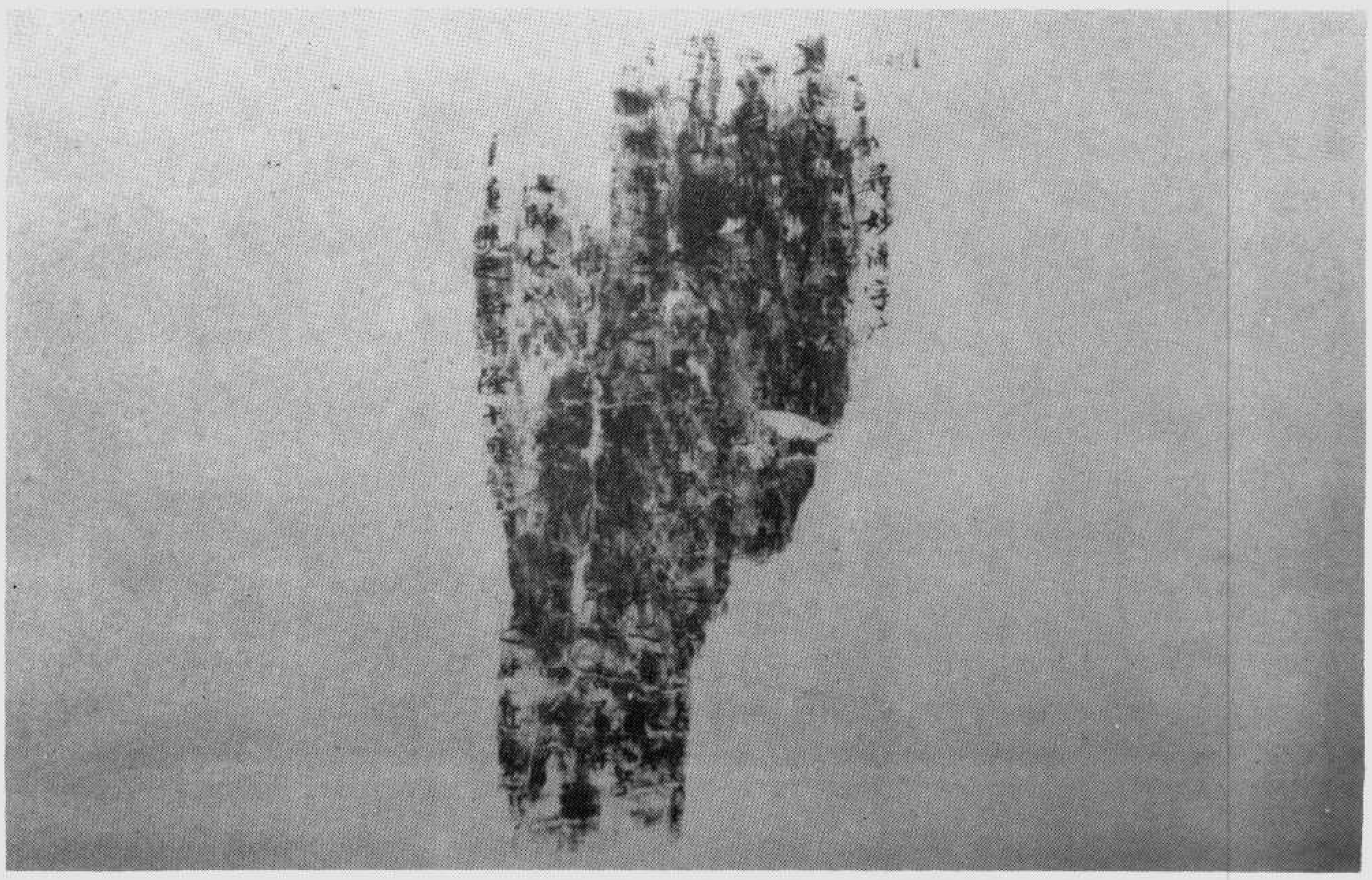




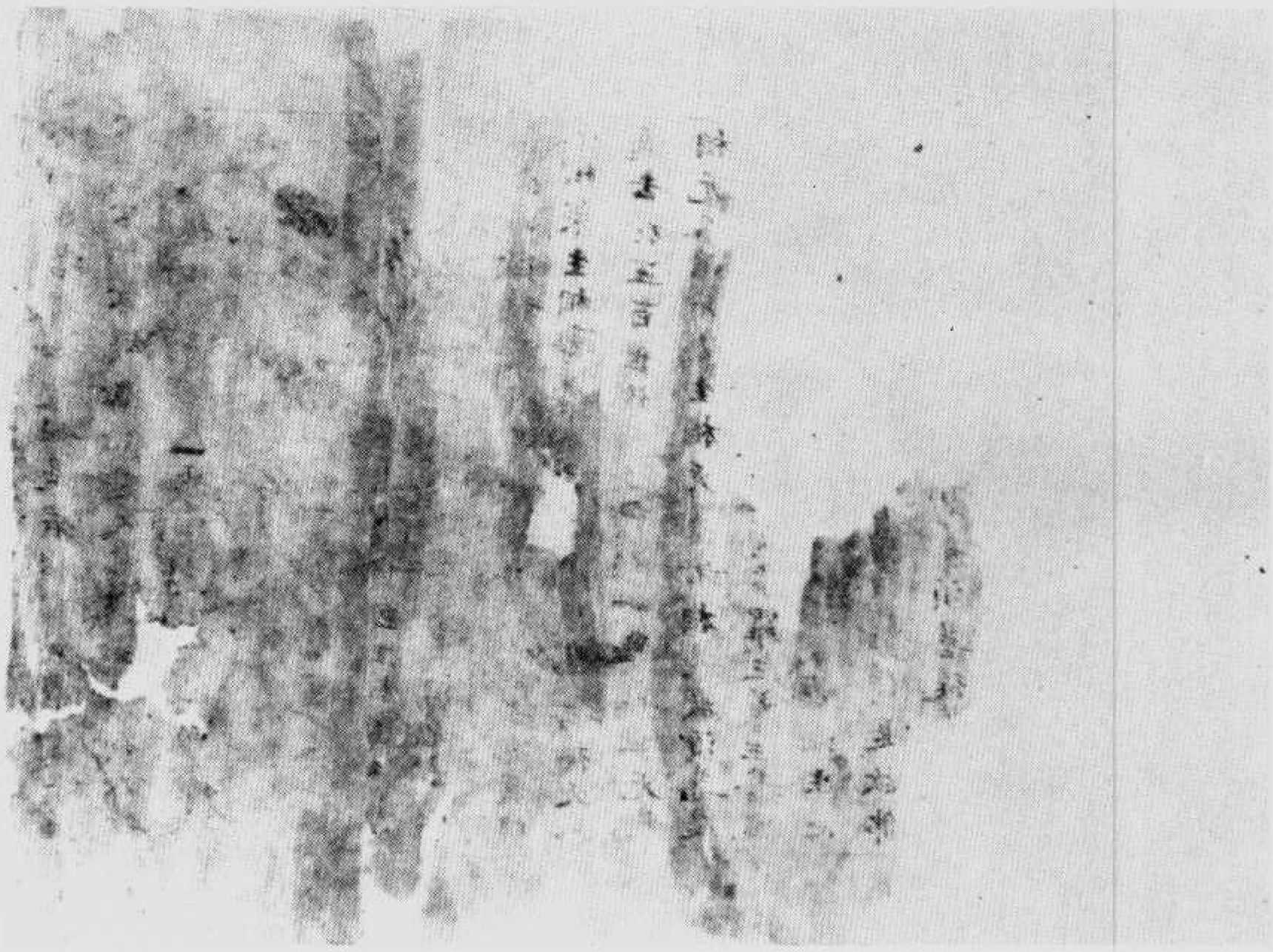






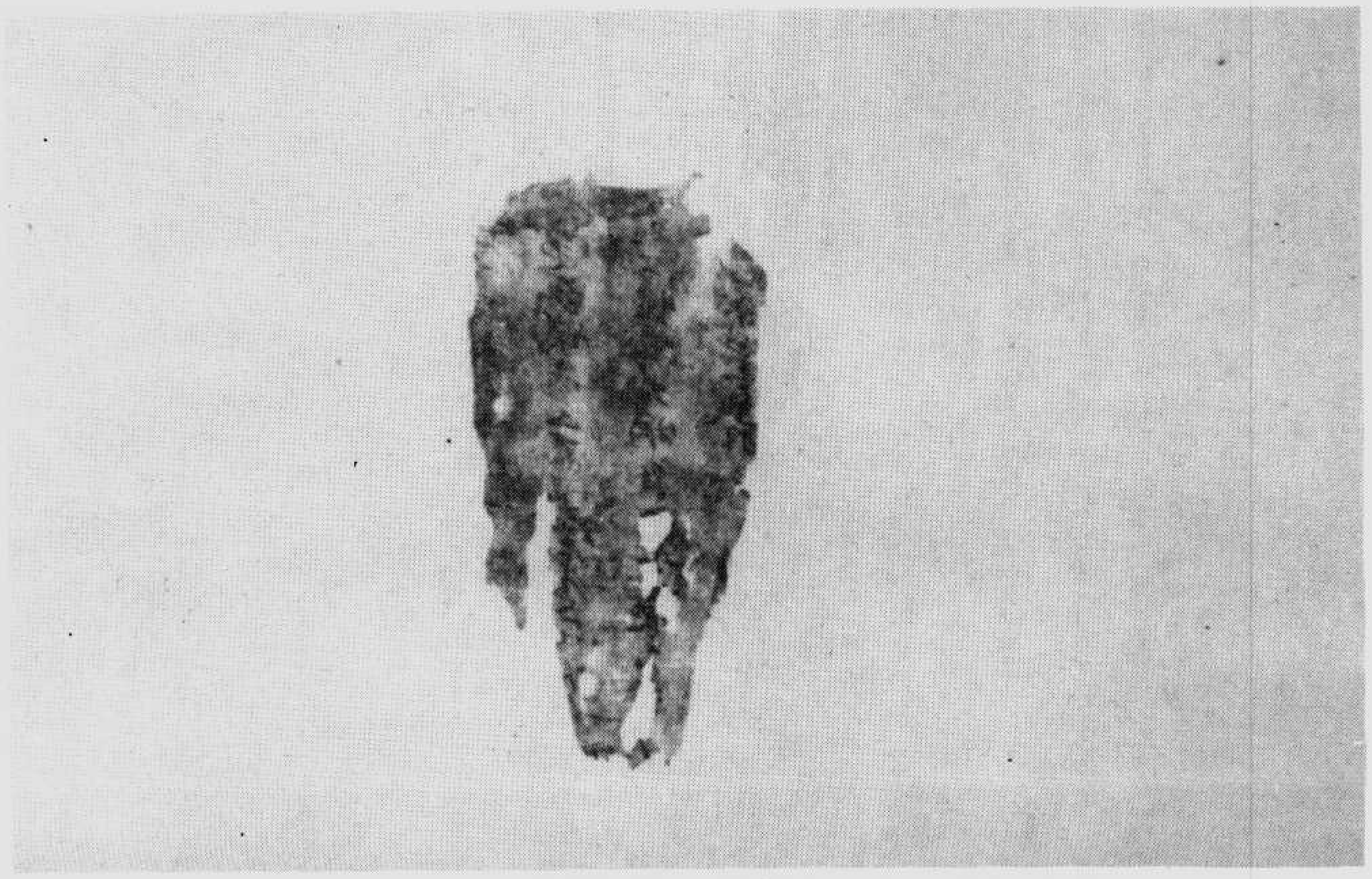


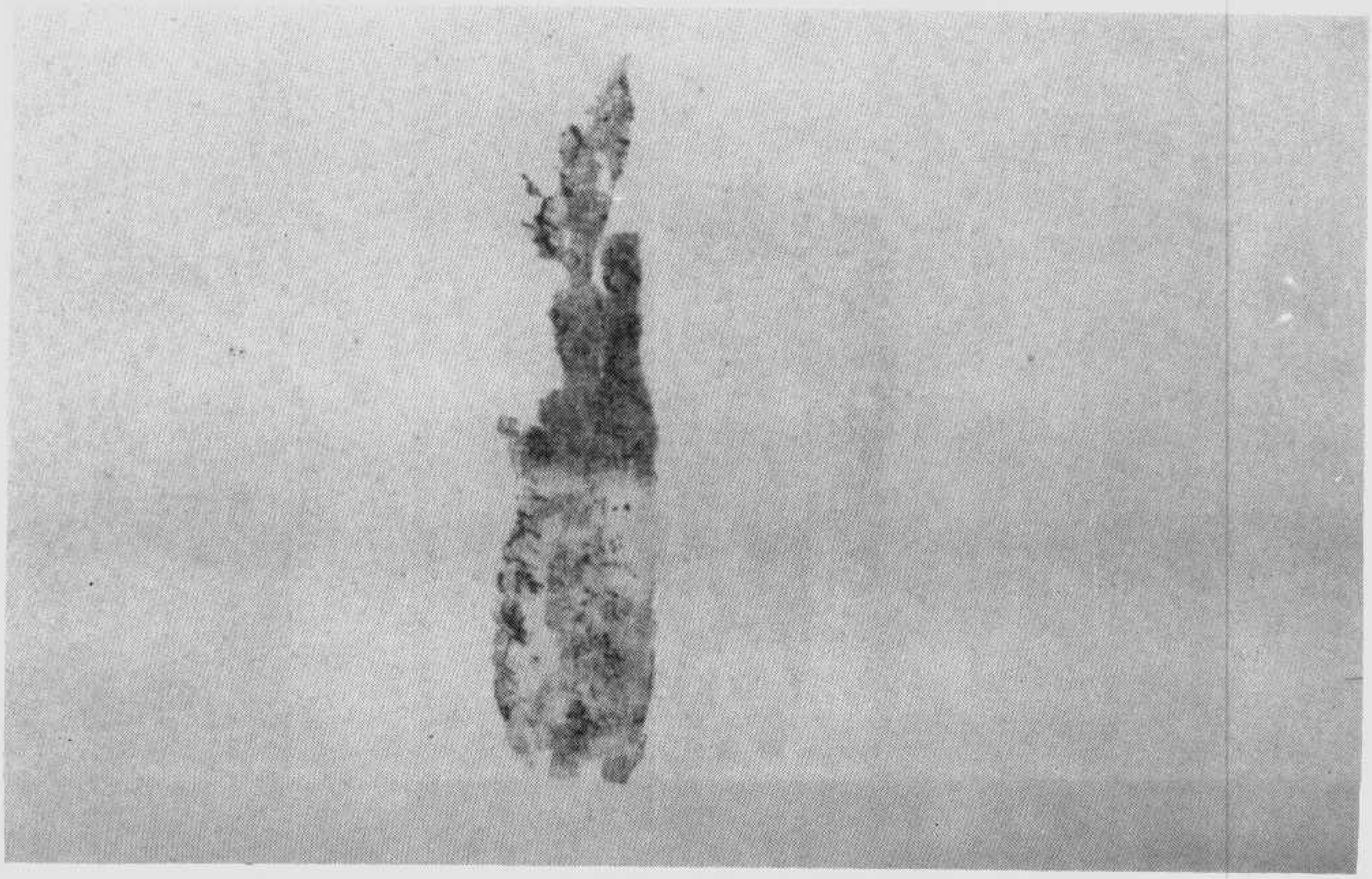
佛告須菩提如是如是若復有人得聞是經
不驚不怖不畏當知是人甚為希有何以故
須菩提如來說第一波羅蜜非第一波羅蜜
是名第一波羅蜜
須菩提忍辱波羅蜜如來說非忍辱波羅蜜
何以故須菩提如我昔為歌利王割截身體
我於尒時无我相无人相无衆生相无壽者
相何以故我於往昔節節支解時若有我相
人相衆生相壽者相應生瞋恨須菩提又念
過去於五百世作忍辱仙人於尒所世无我
相无人相无衆生相无壽者相是故須菩提
菩薩應離一切相發阿耨多羅三藐三菩提心
不住於色生心不住於聲香味觸法生心
應無所住是故佛
說菩提

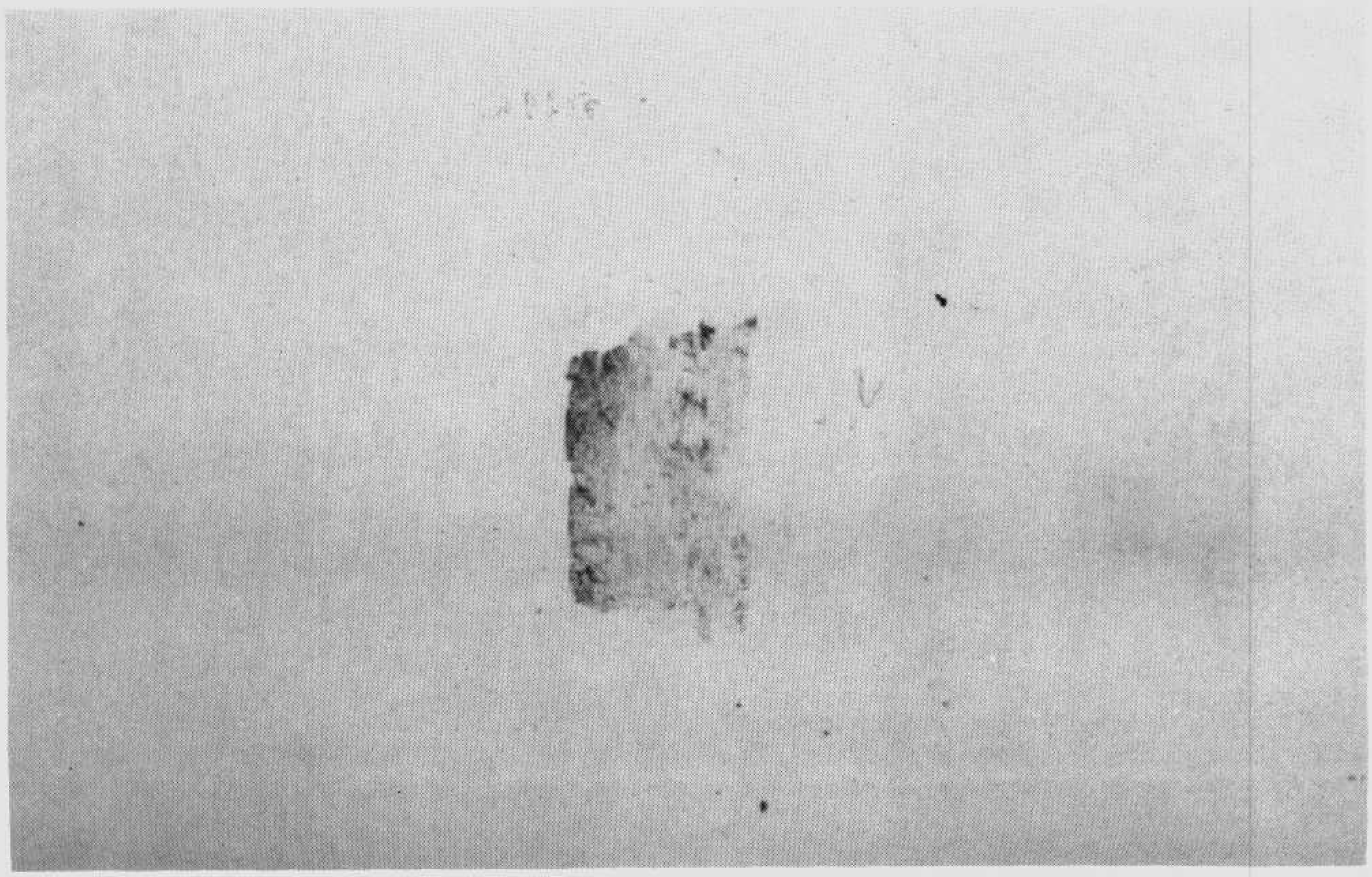


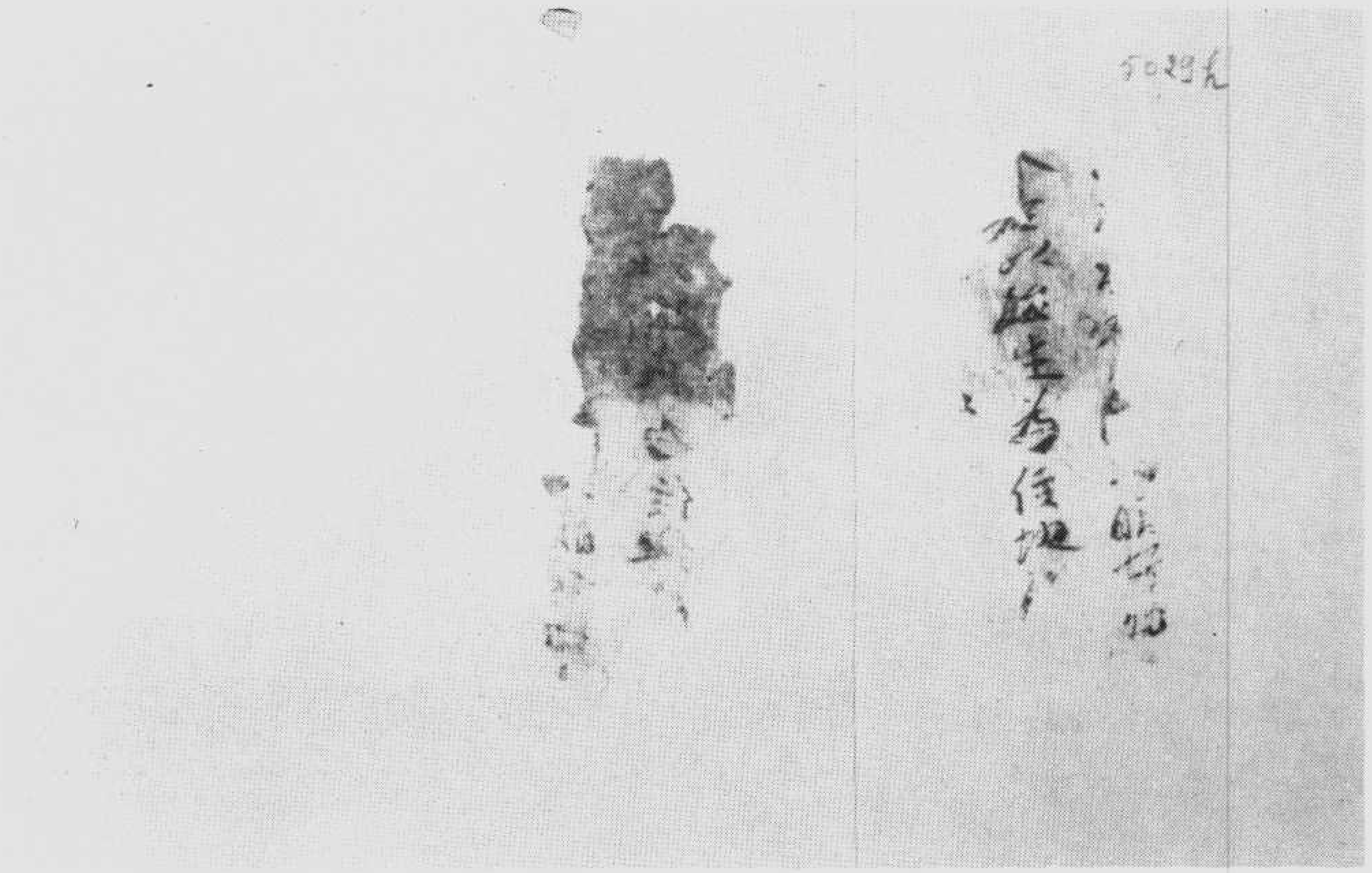
▼伯五〇二九號　佛經疏釋殘片（自三一六頁至三二二頁）

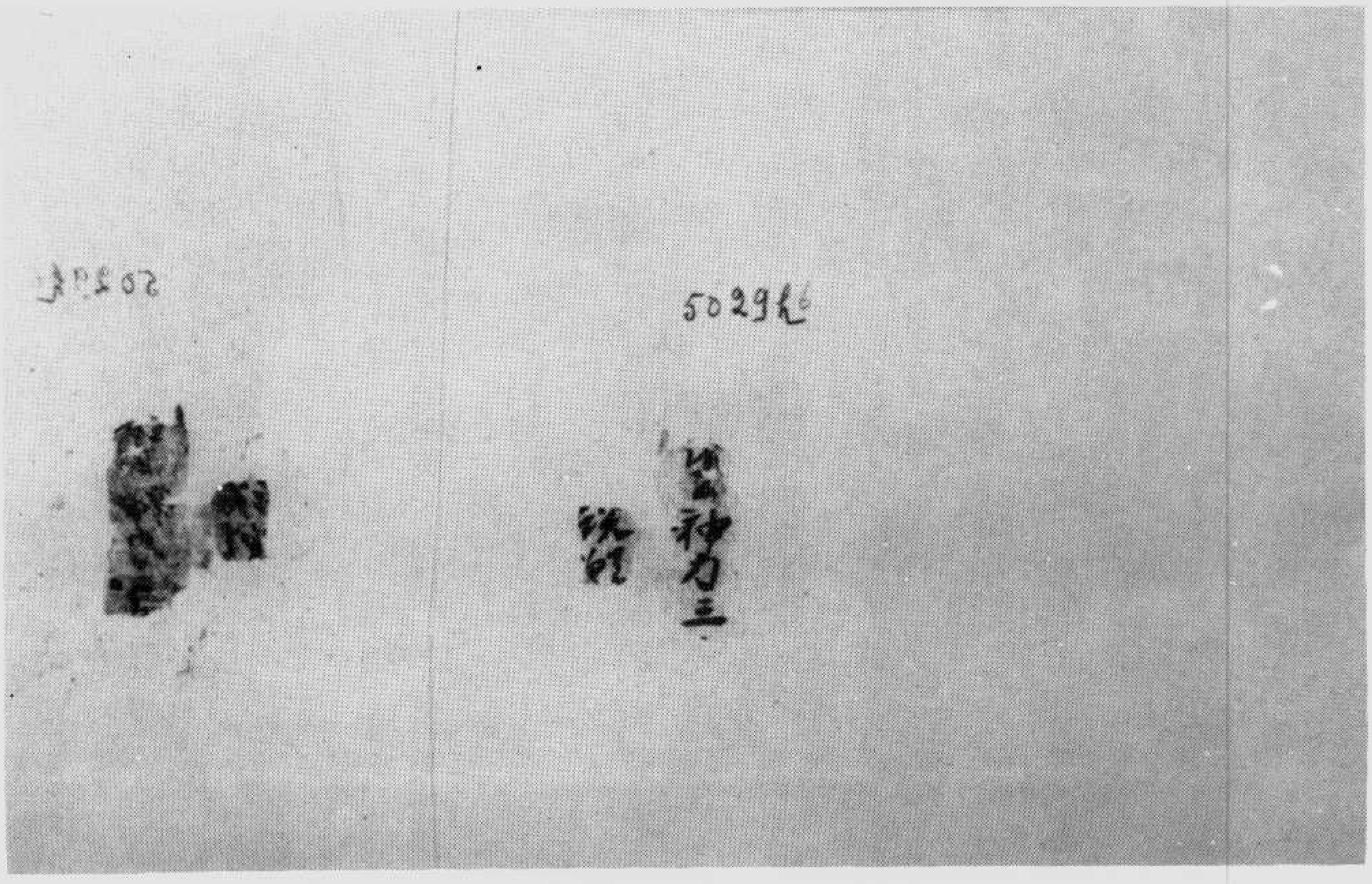
5029k

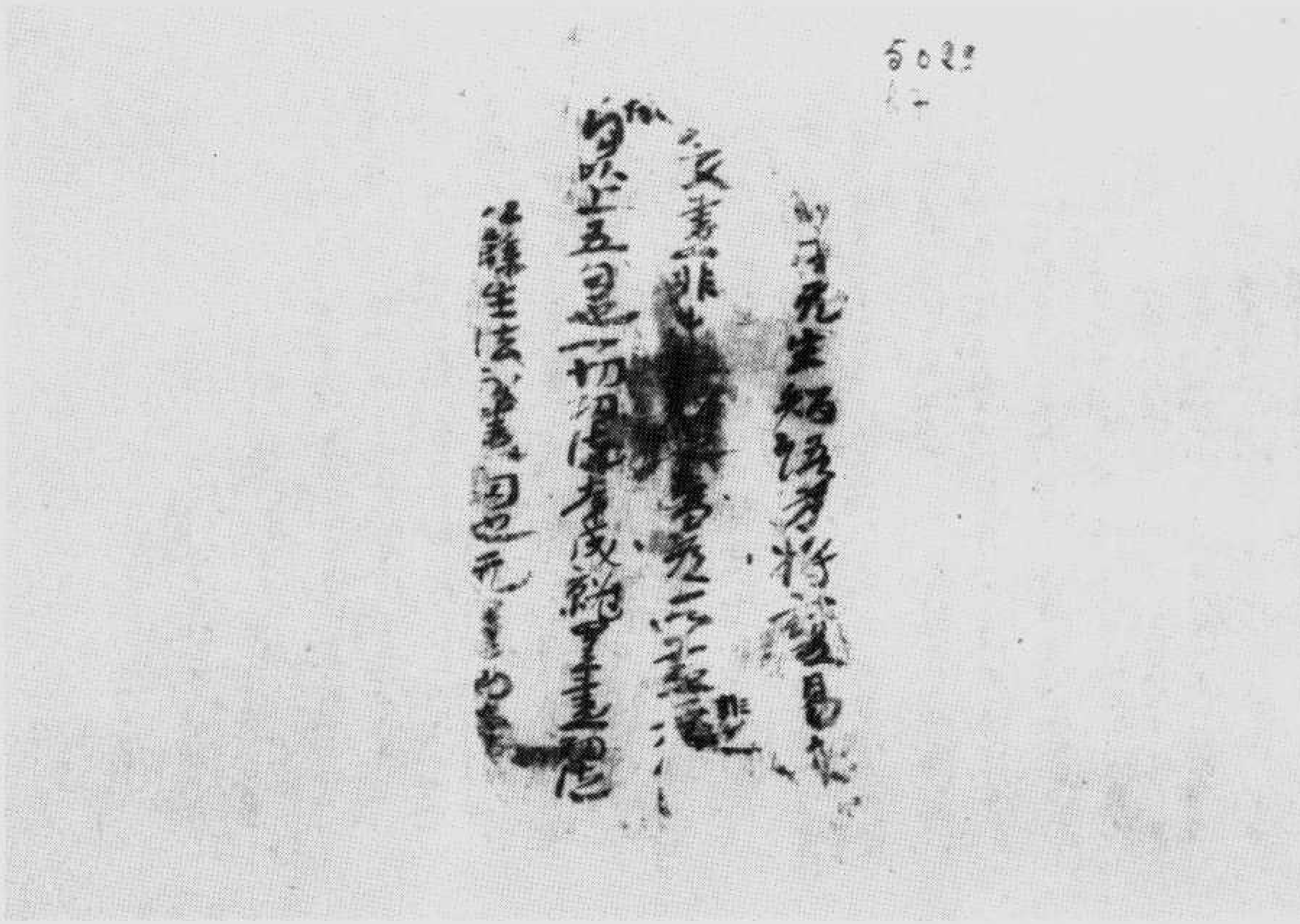


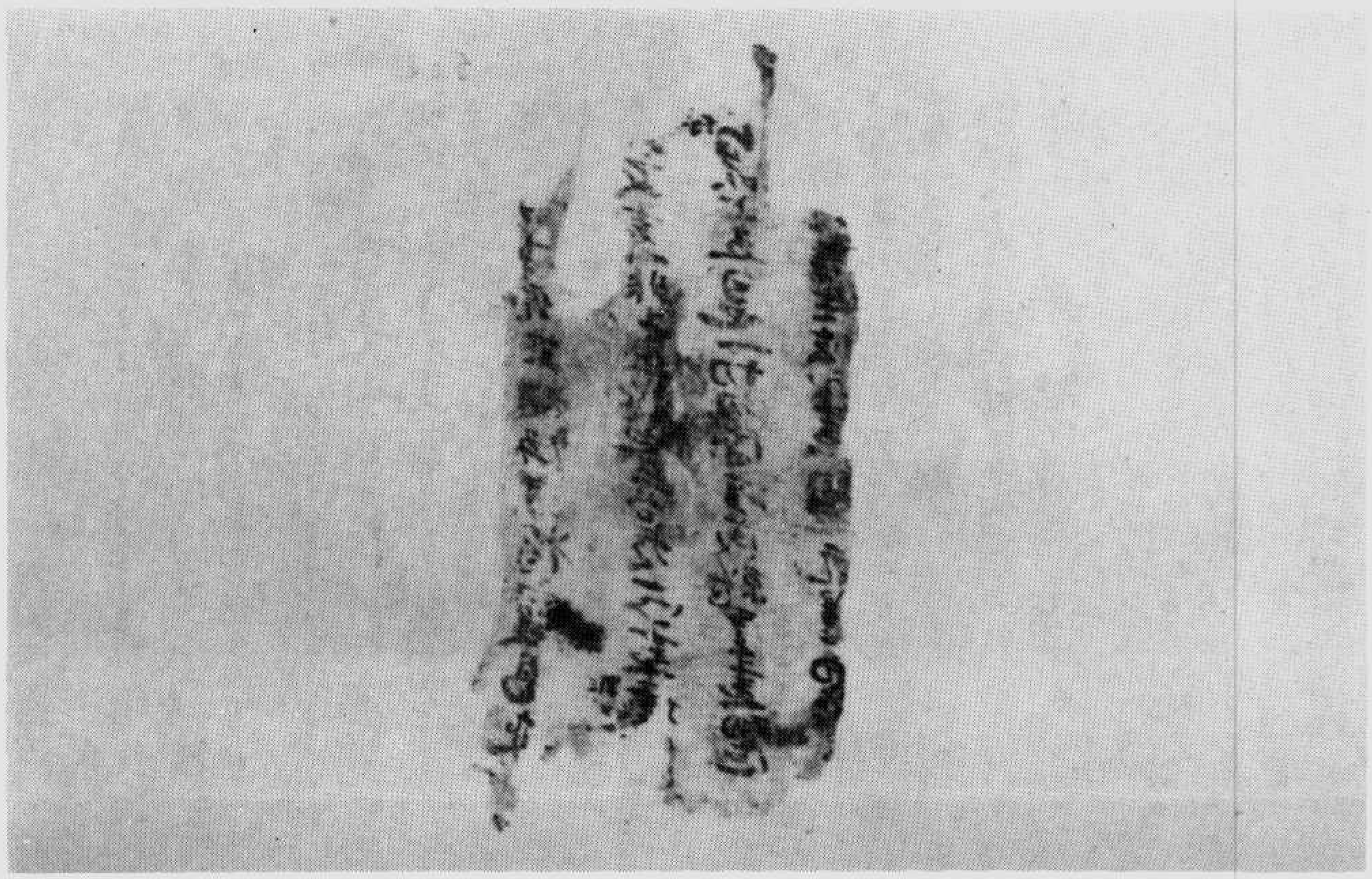


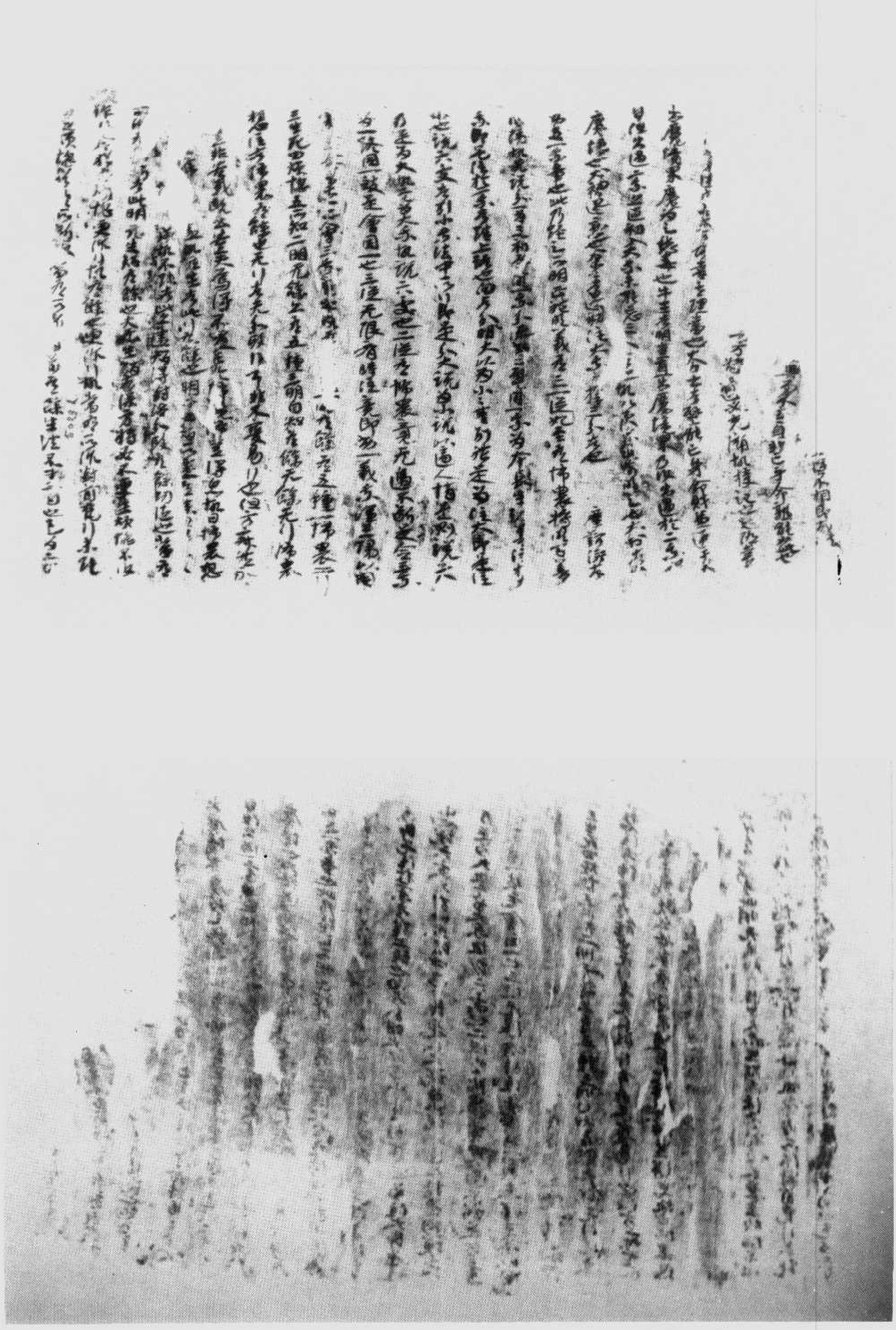












▼伯五〇二九號　天尊說濟苦經

天尊說濟苦經

第一德少、第二

四德明道、第五德真道

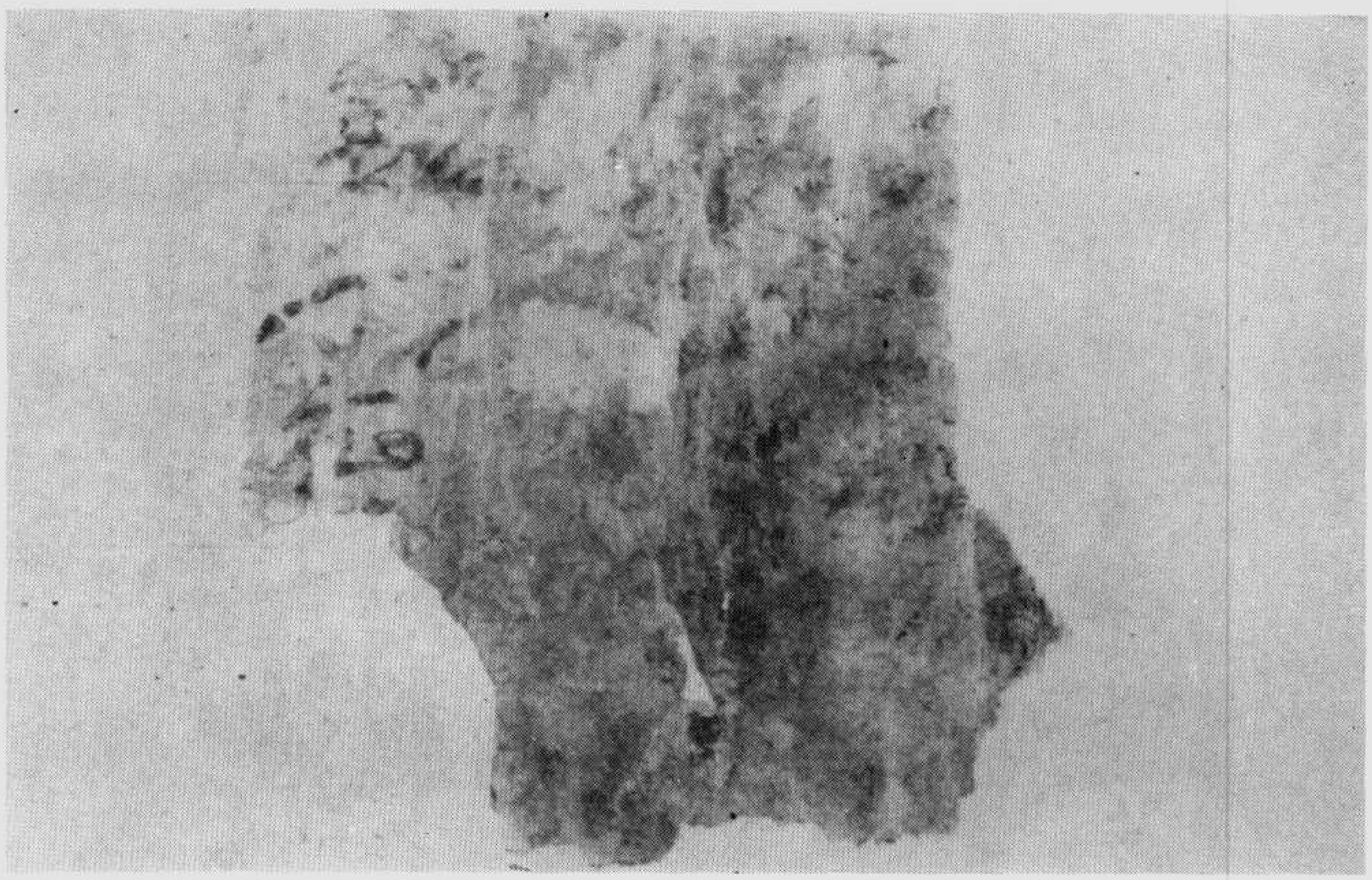
長、第六者德道、第七者德

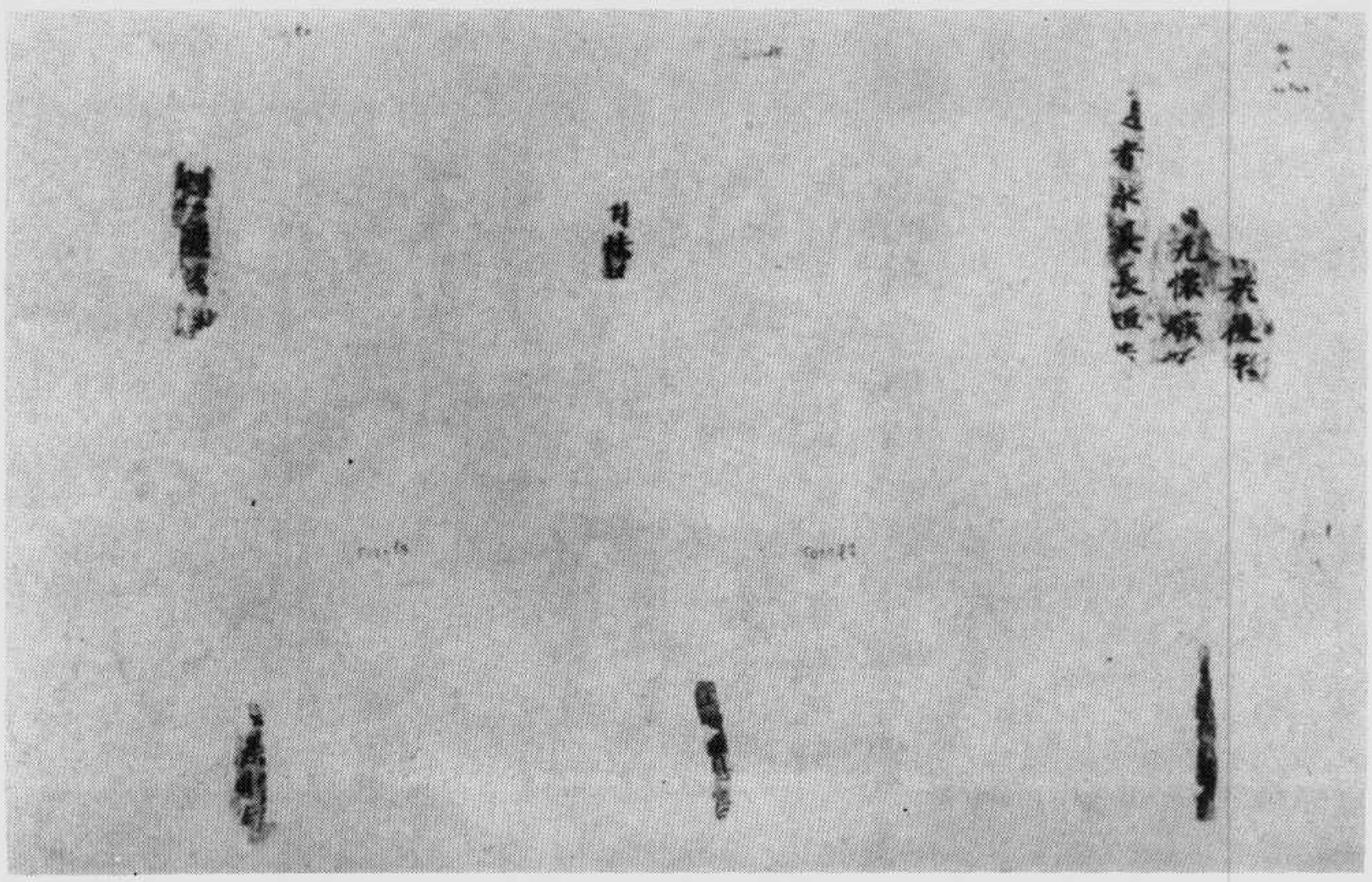
大尊、高自救、窮守元宮、樂

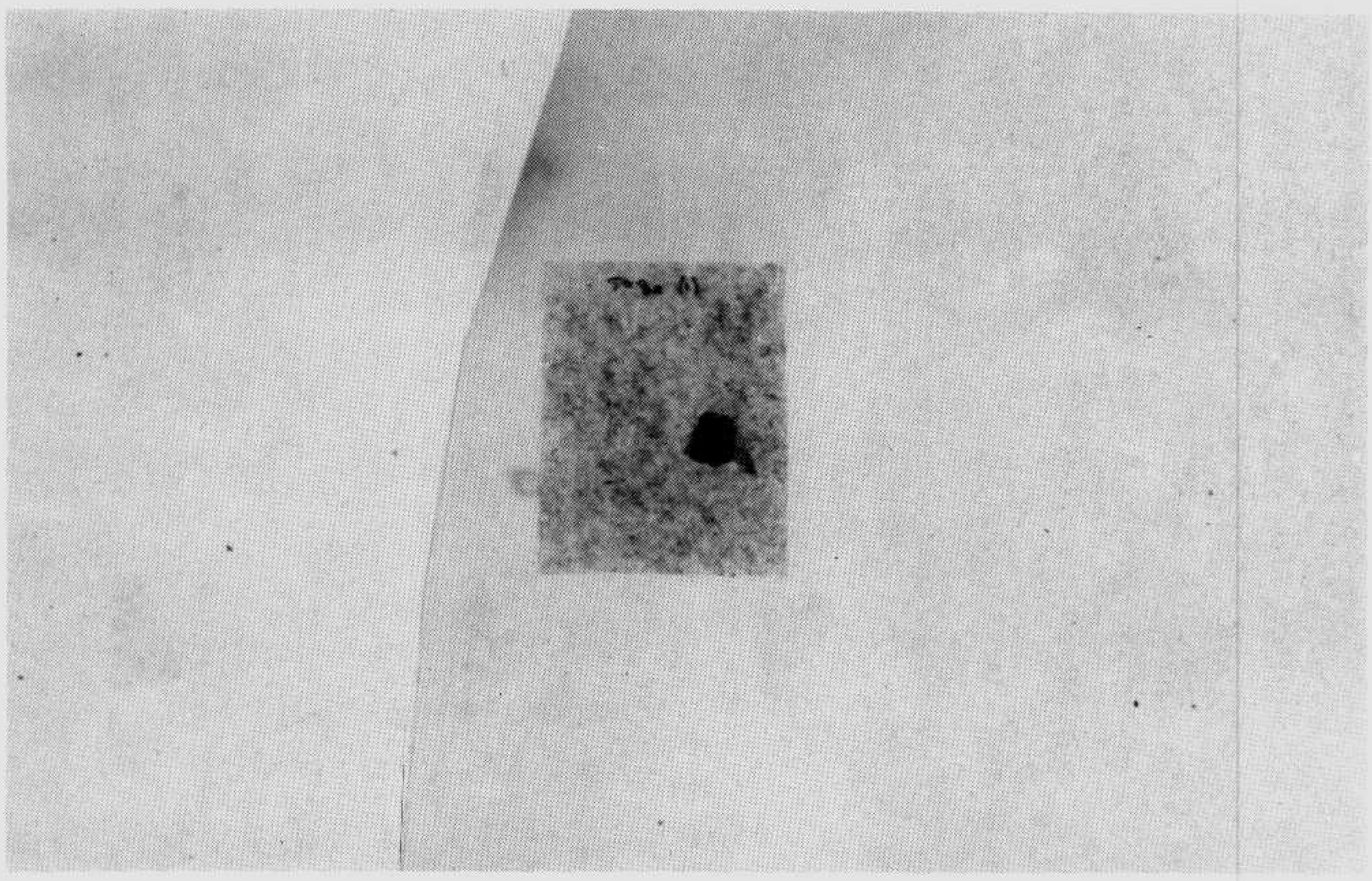
光、元道應化出、觀察衆生、

如來能崇我法、精進信敬、行坐

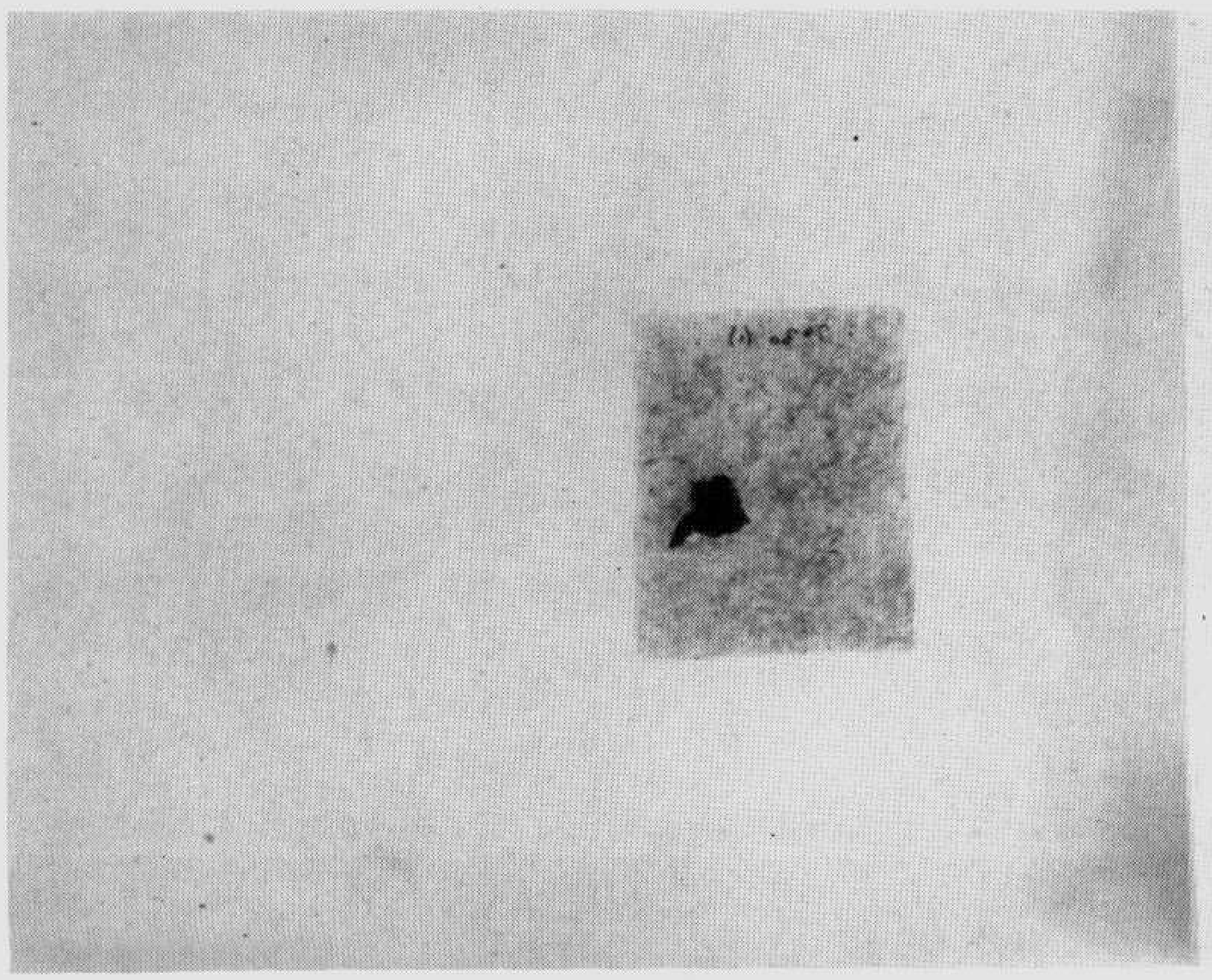
中之所畫、

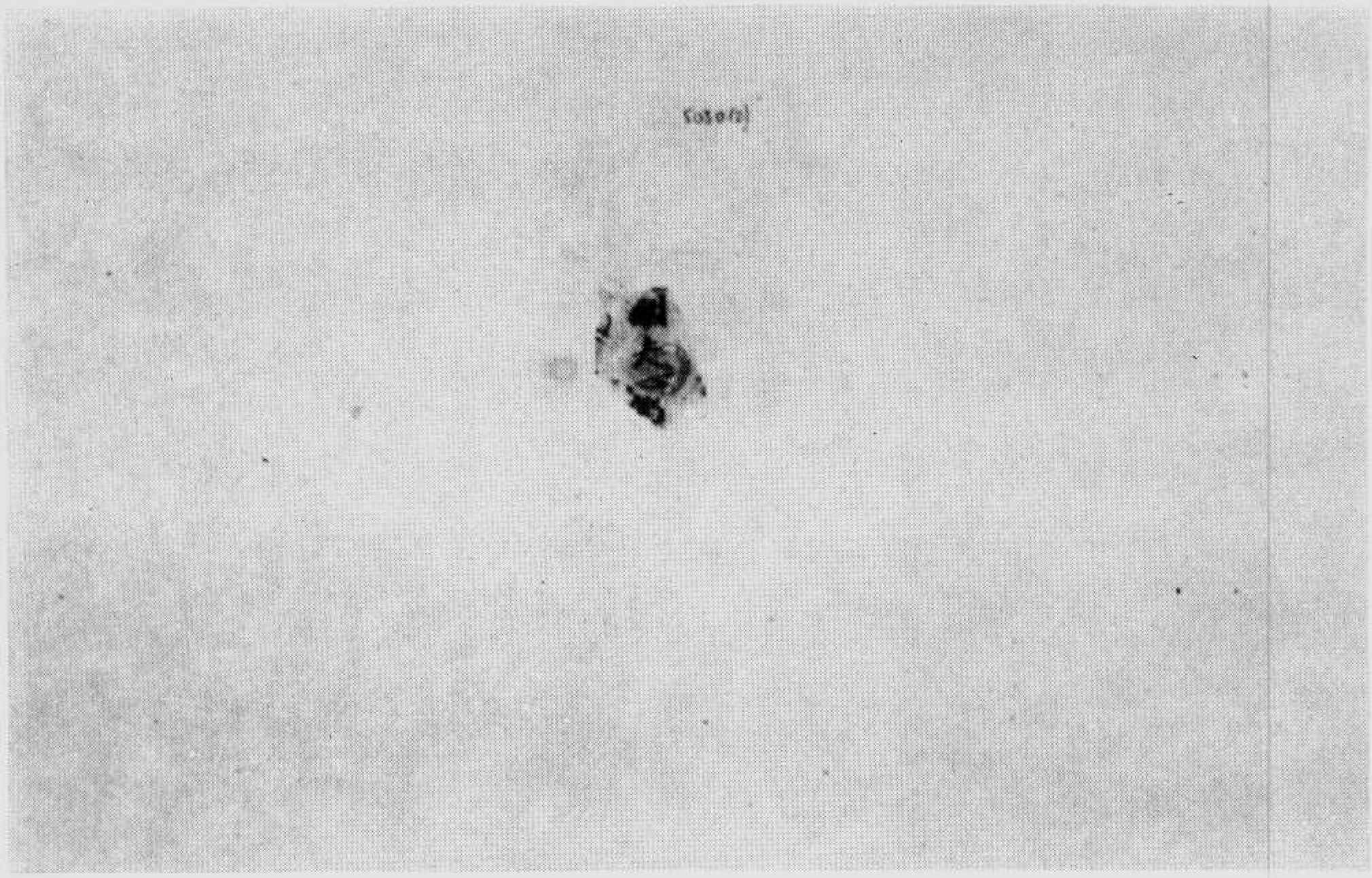


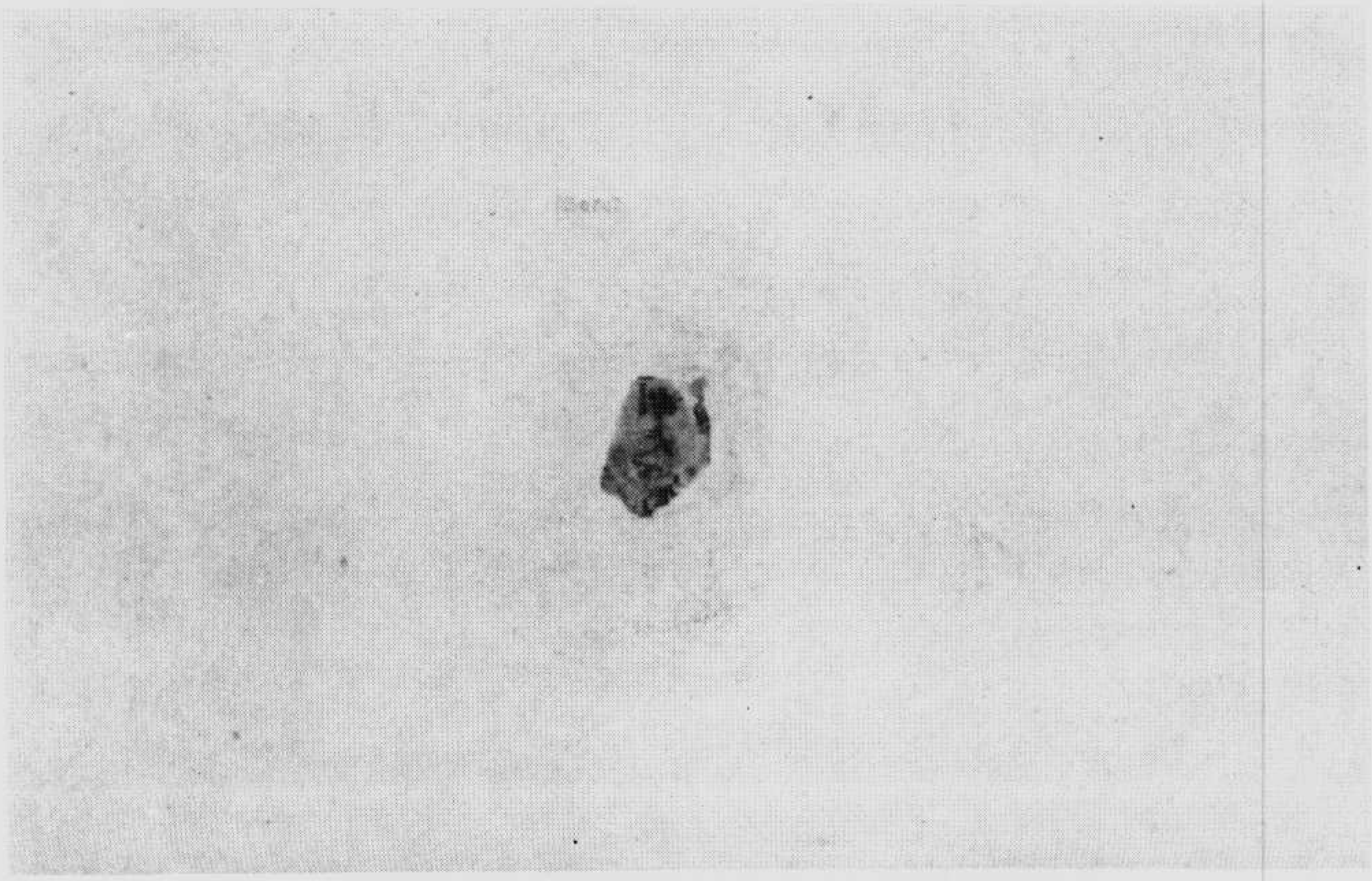


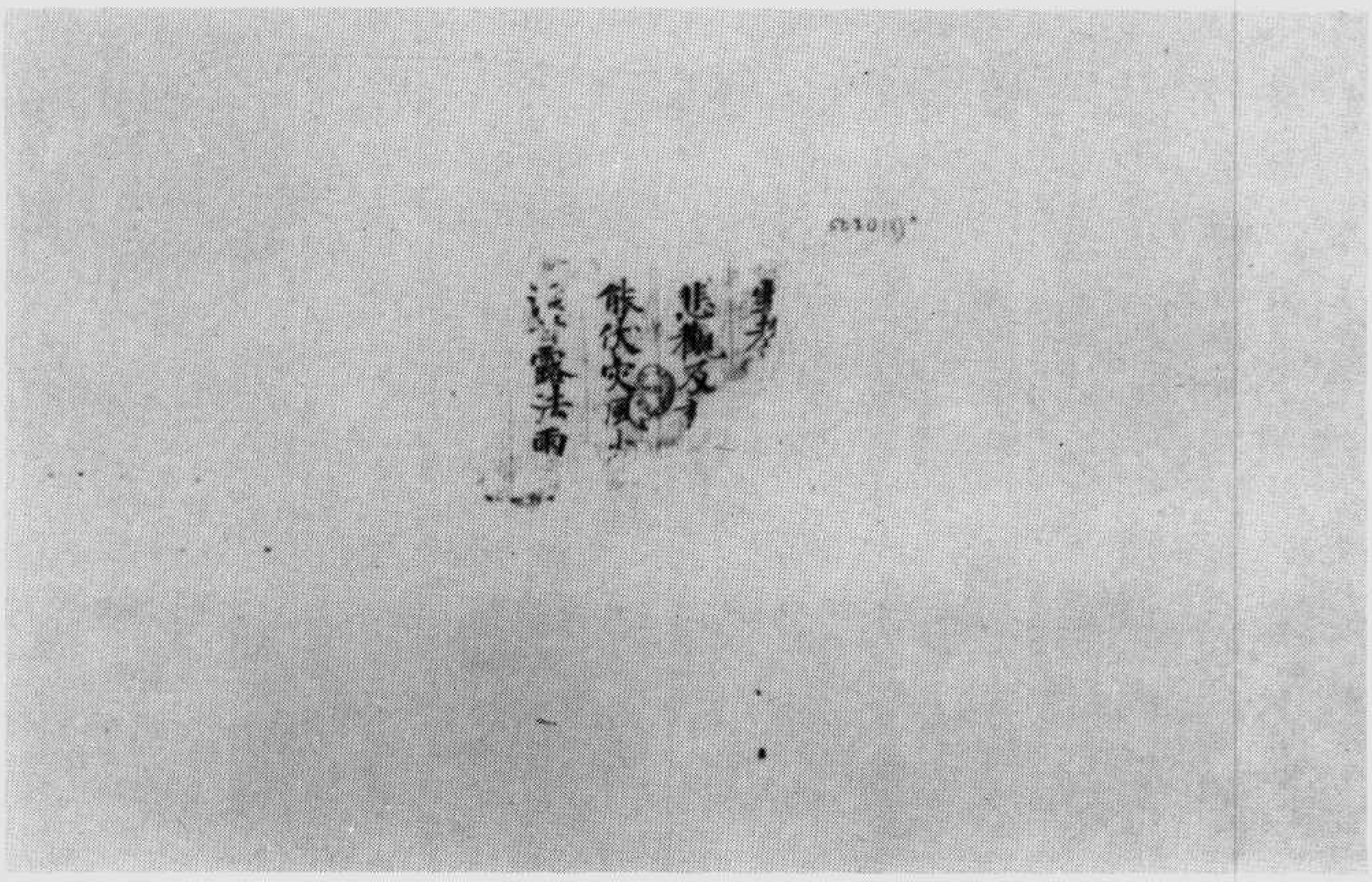


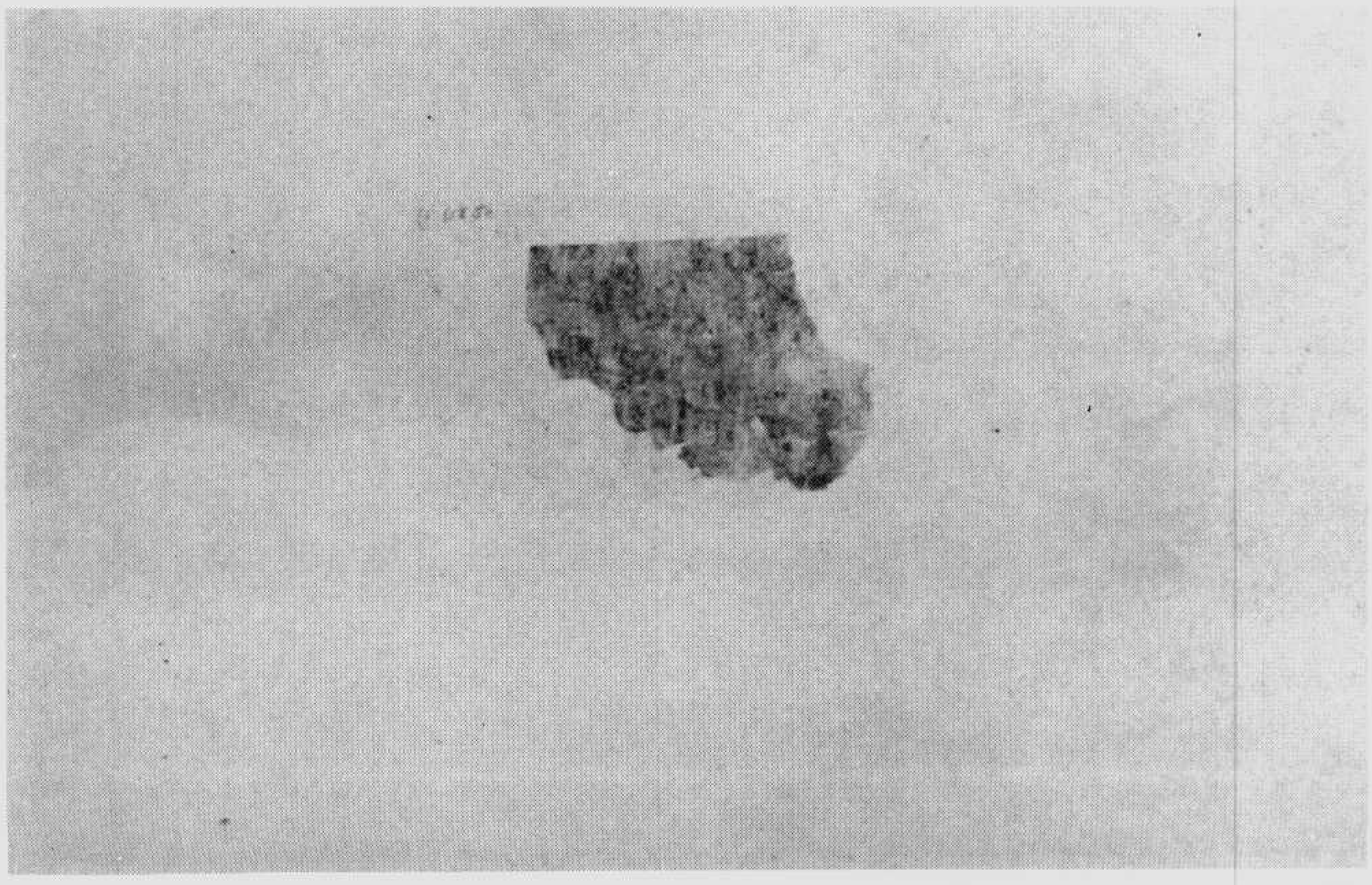
伯五〇三〇五號　佛經殘片（自三二八至三三七頁）







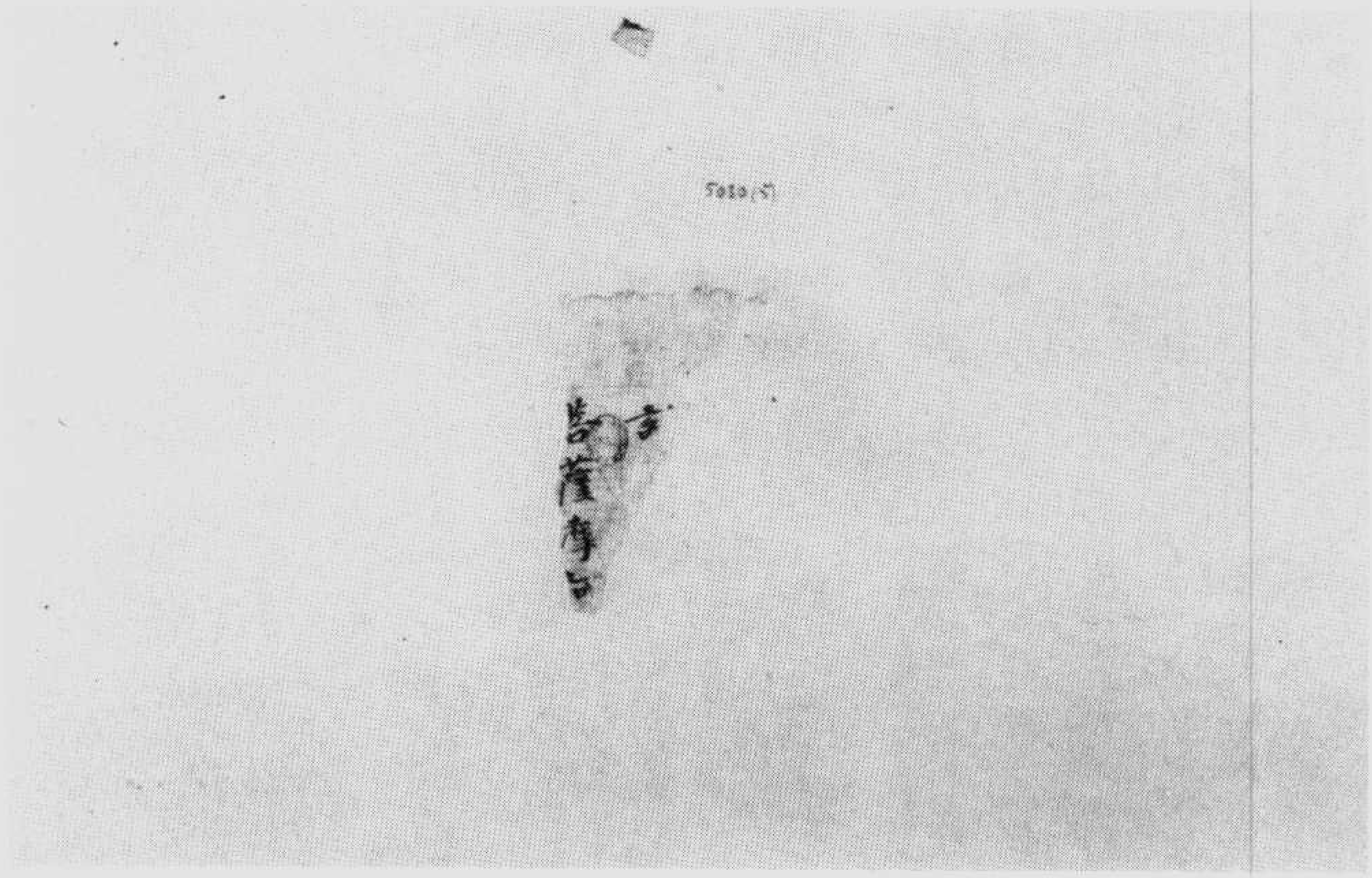


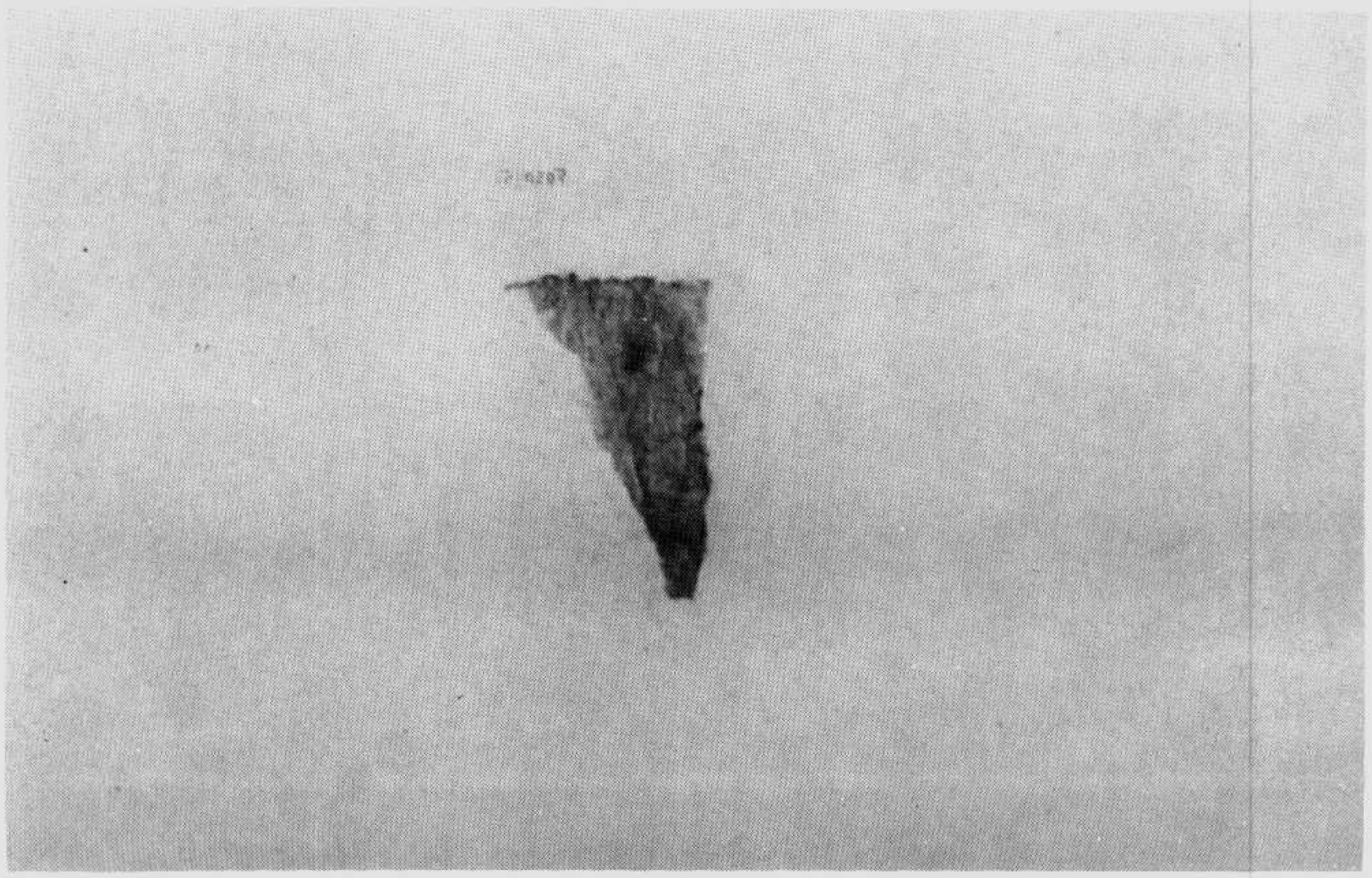


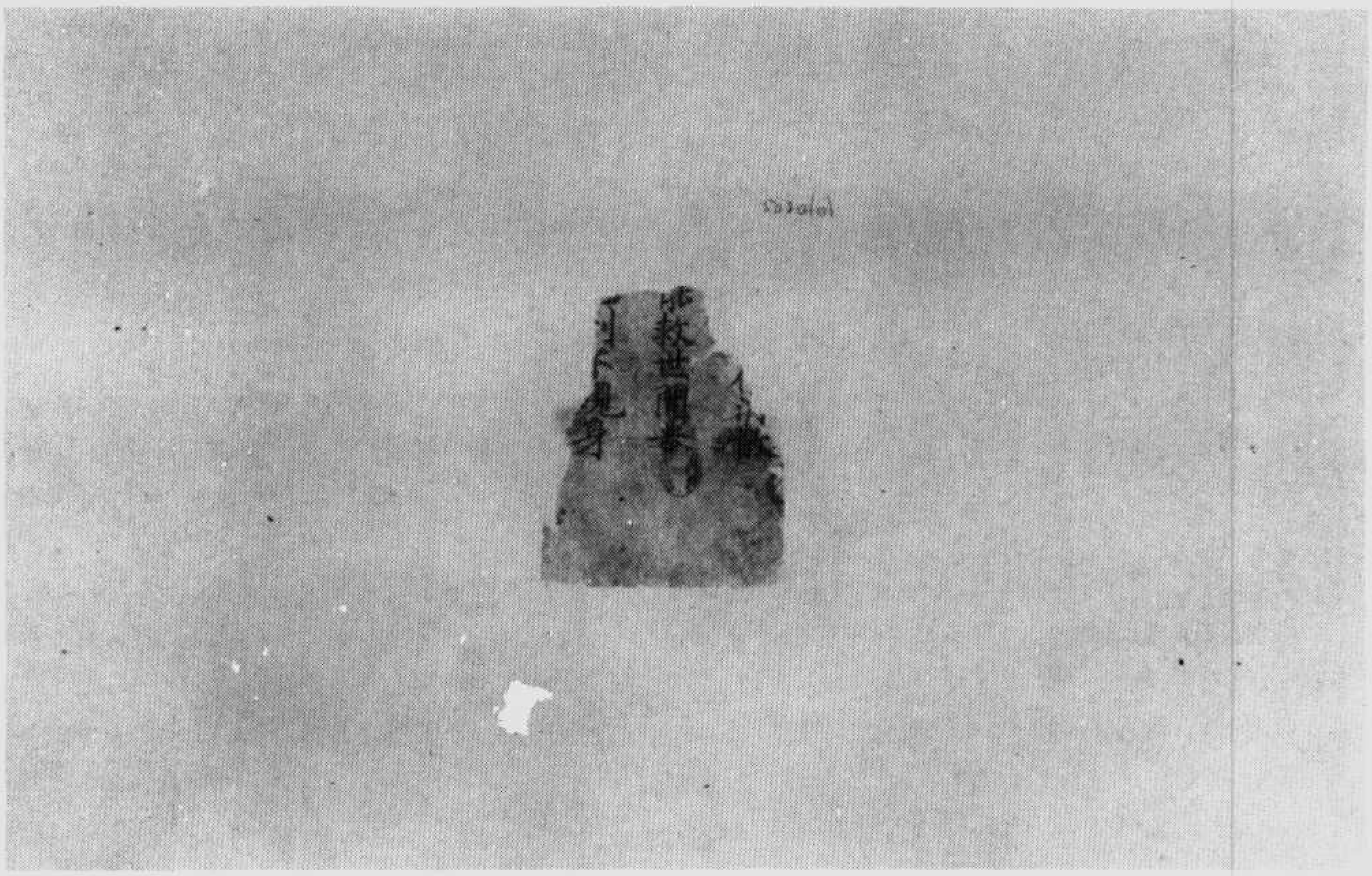
C030 (4)

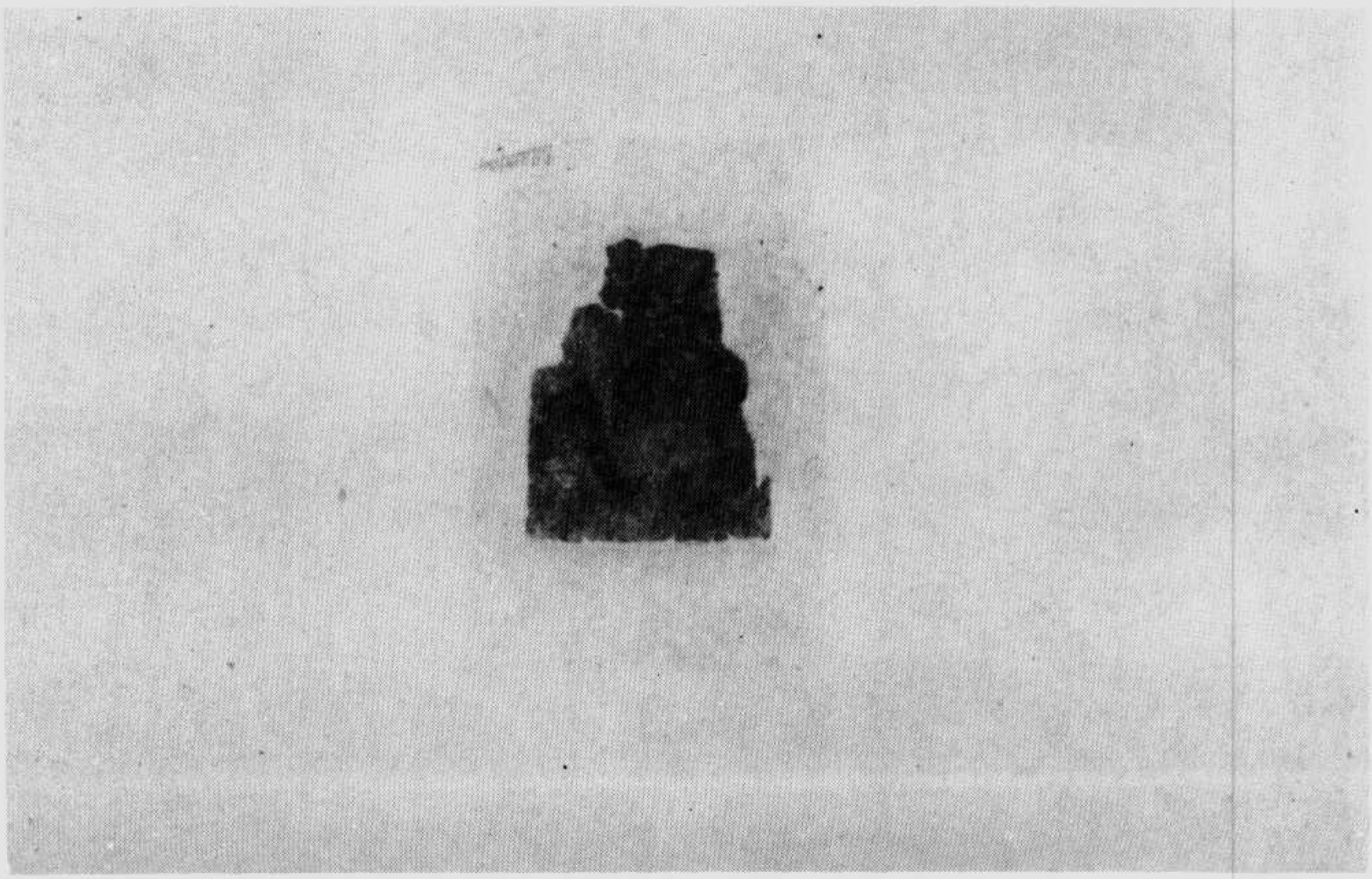
讀書言

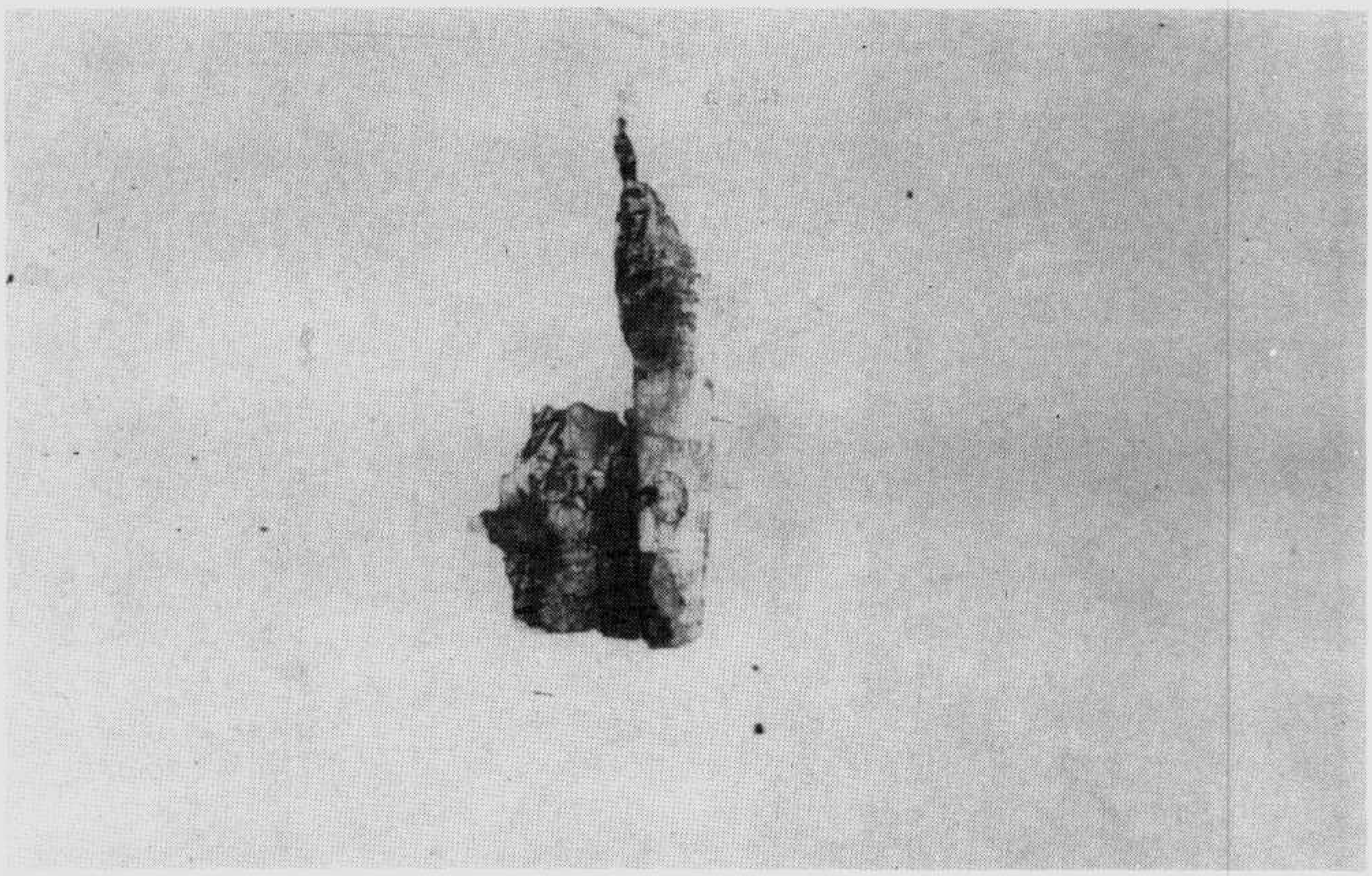
論何於

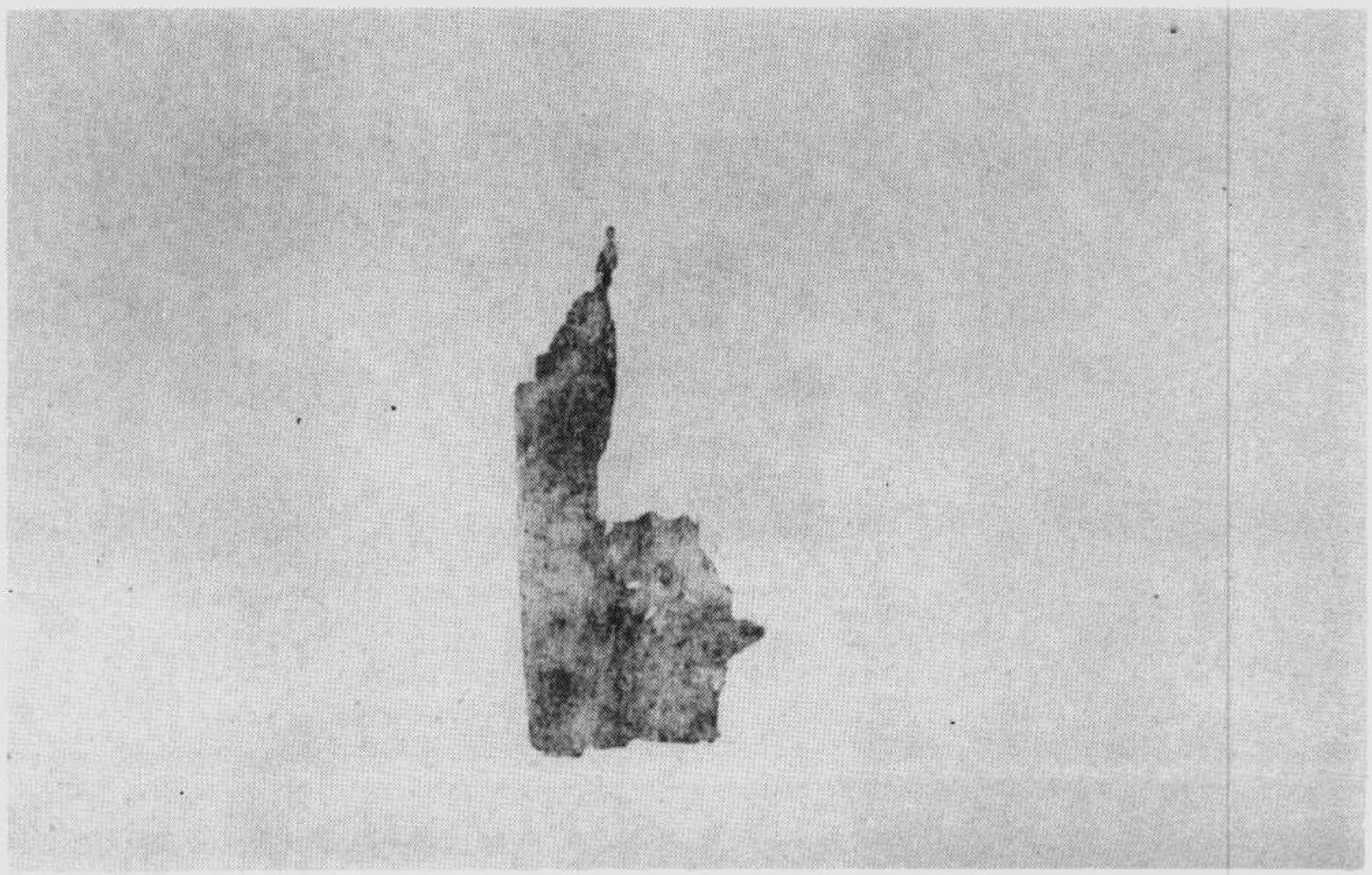


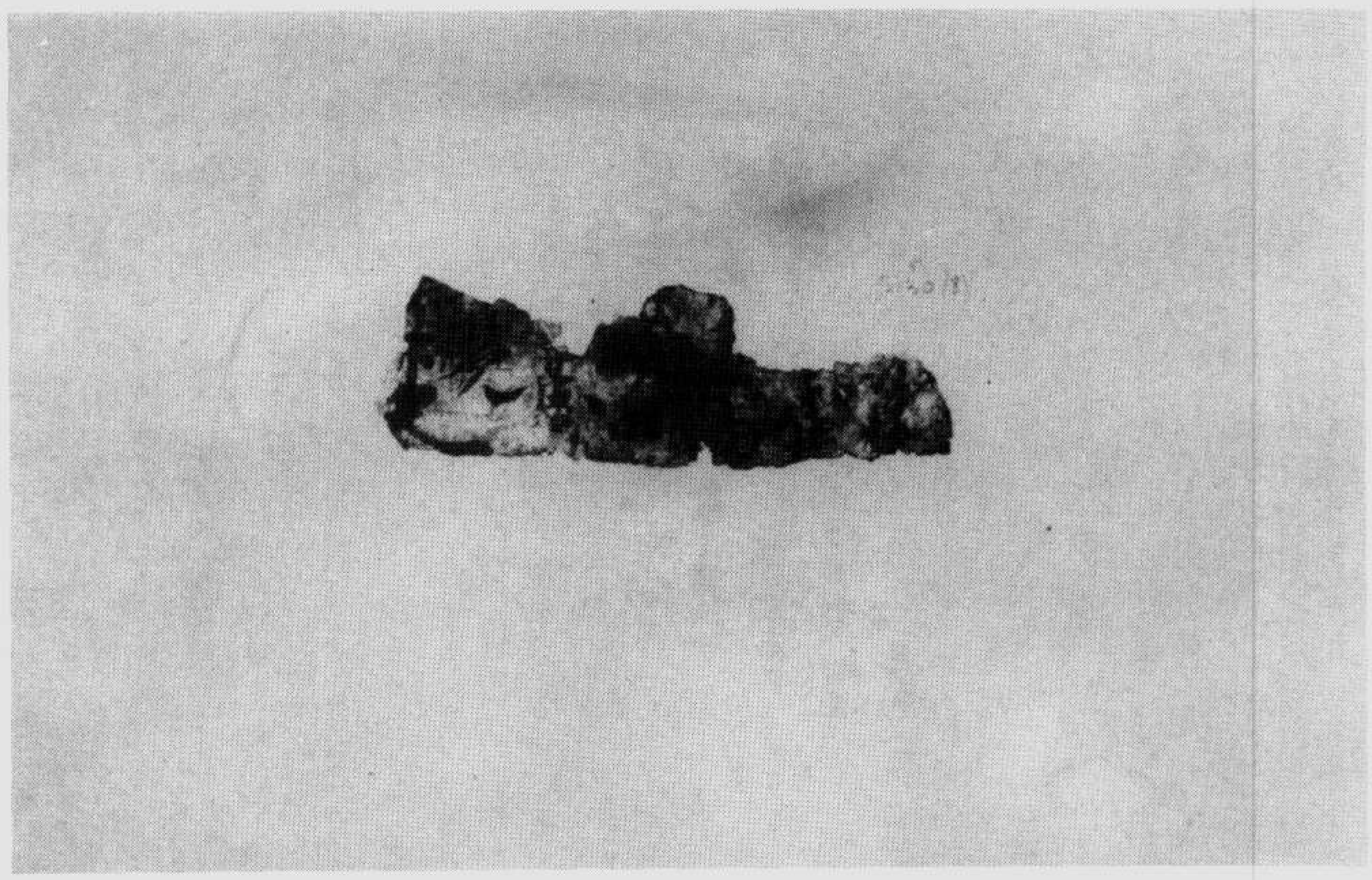


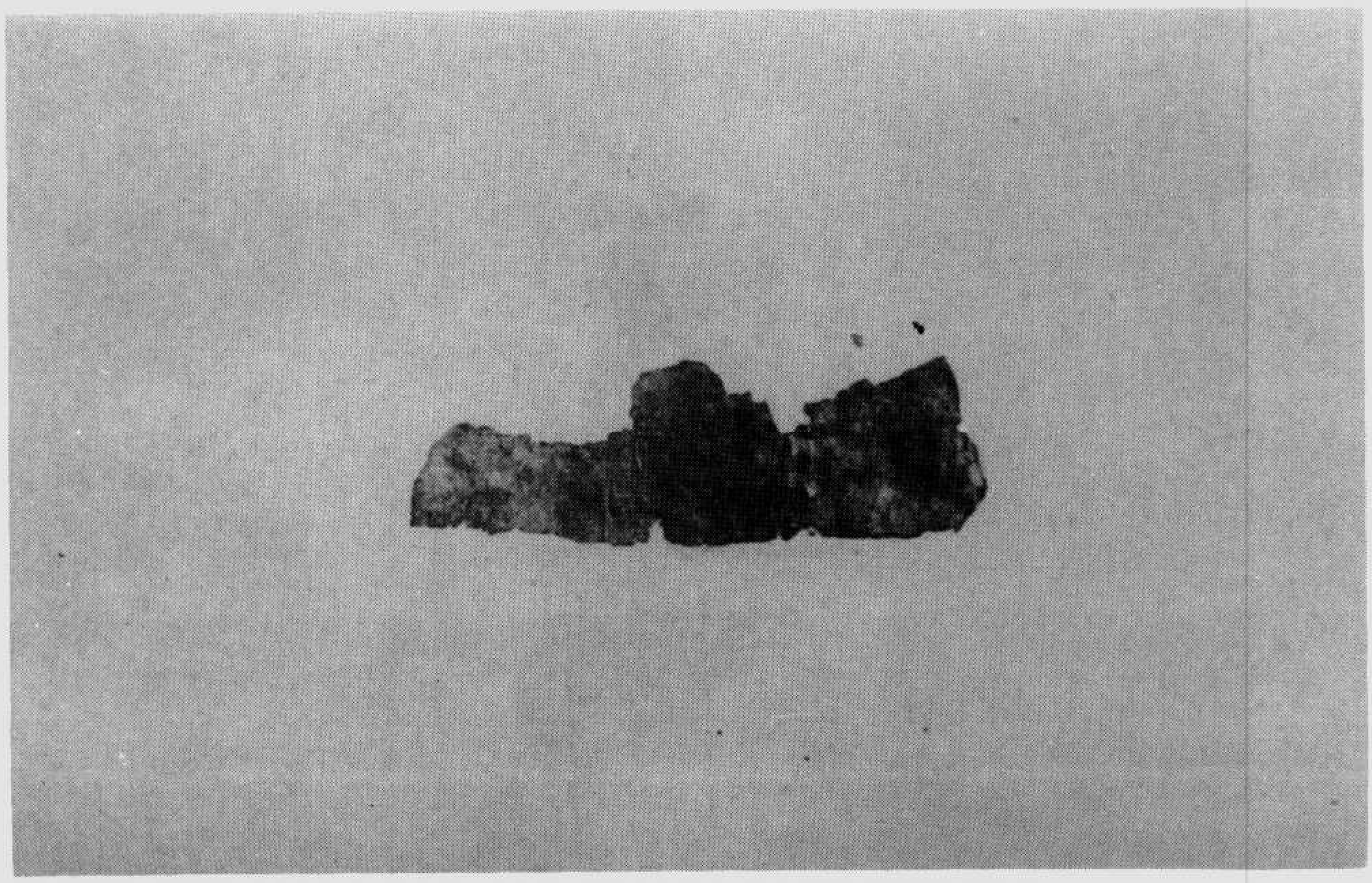


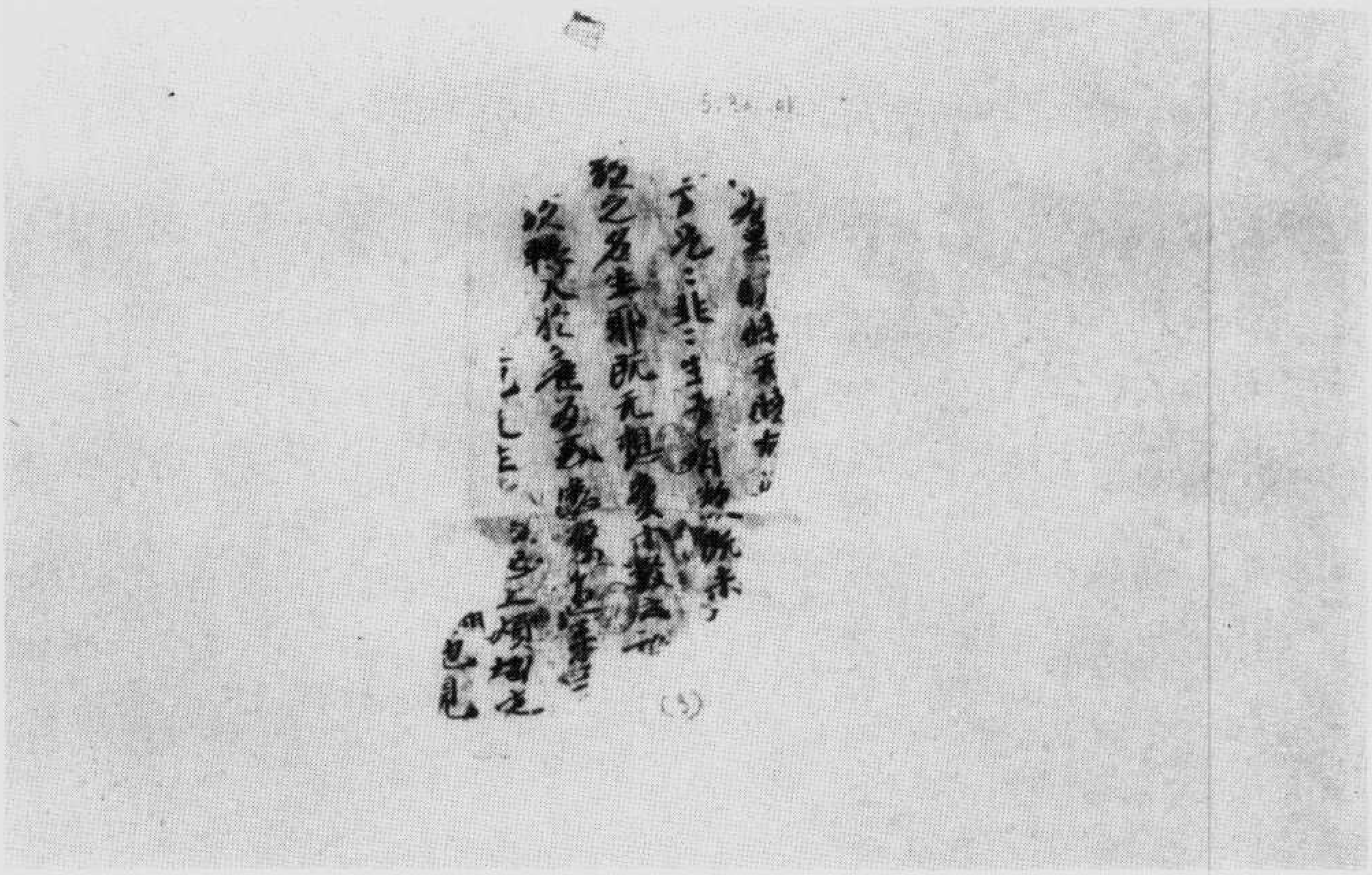


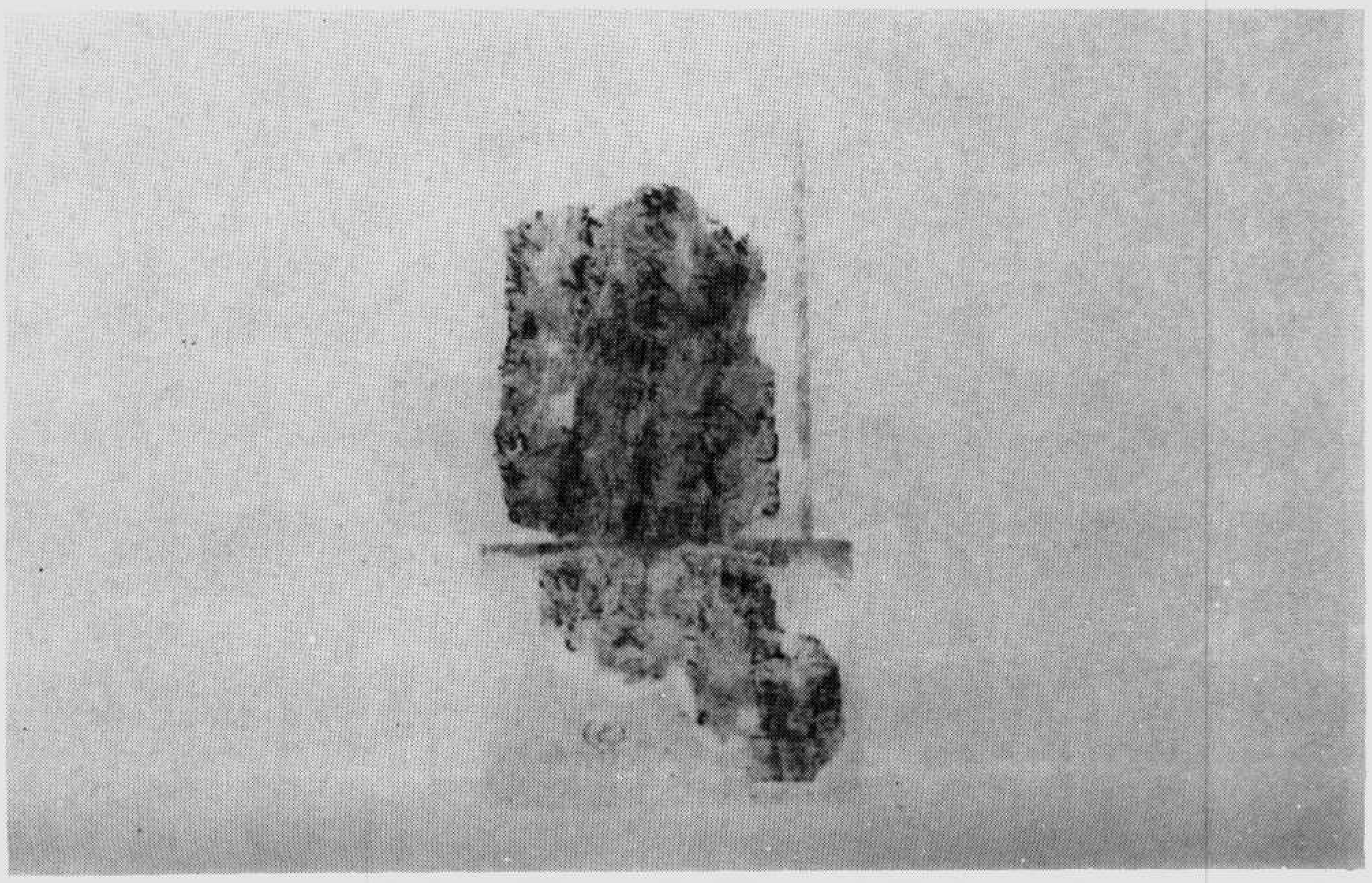




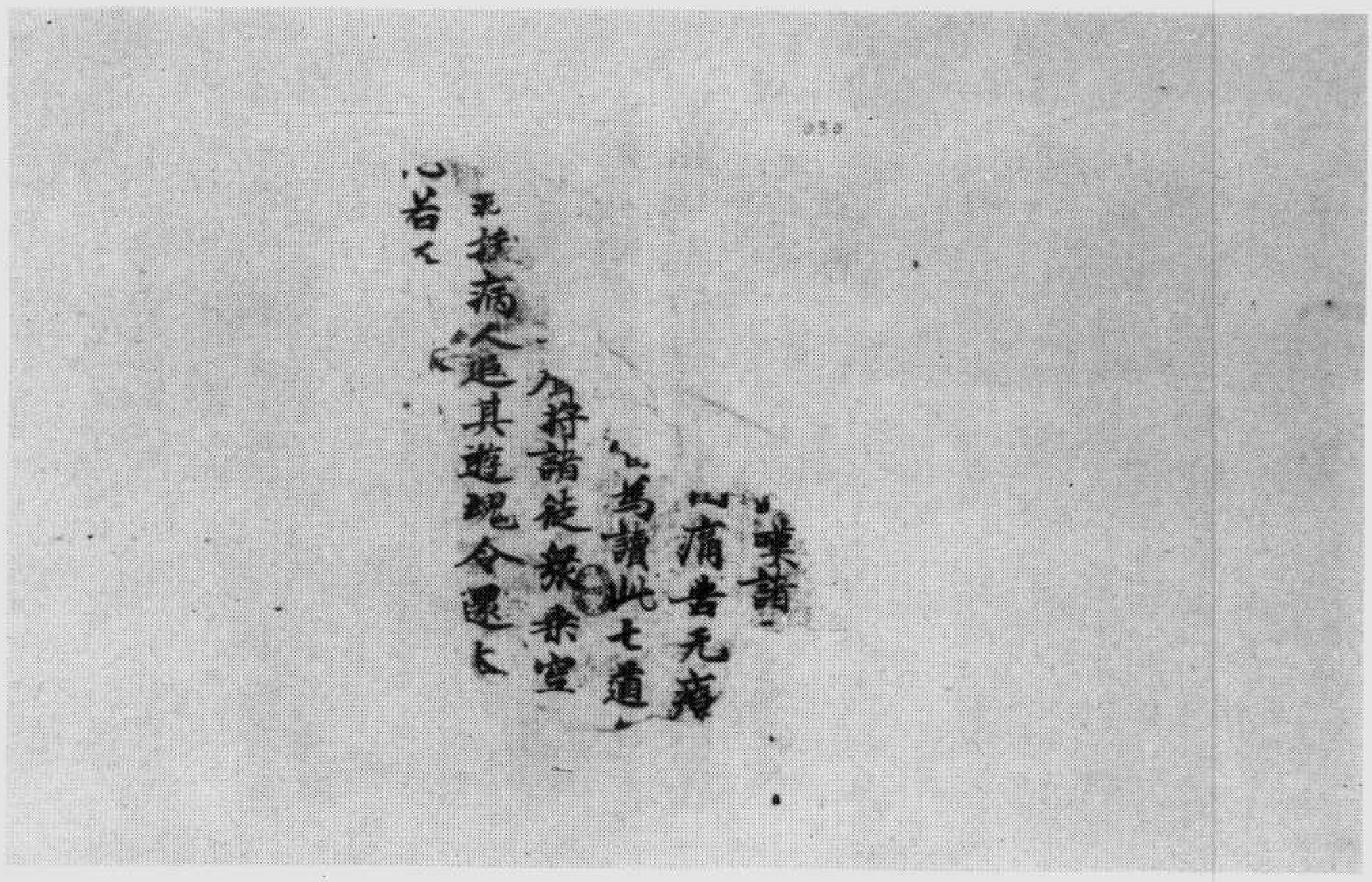




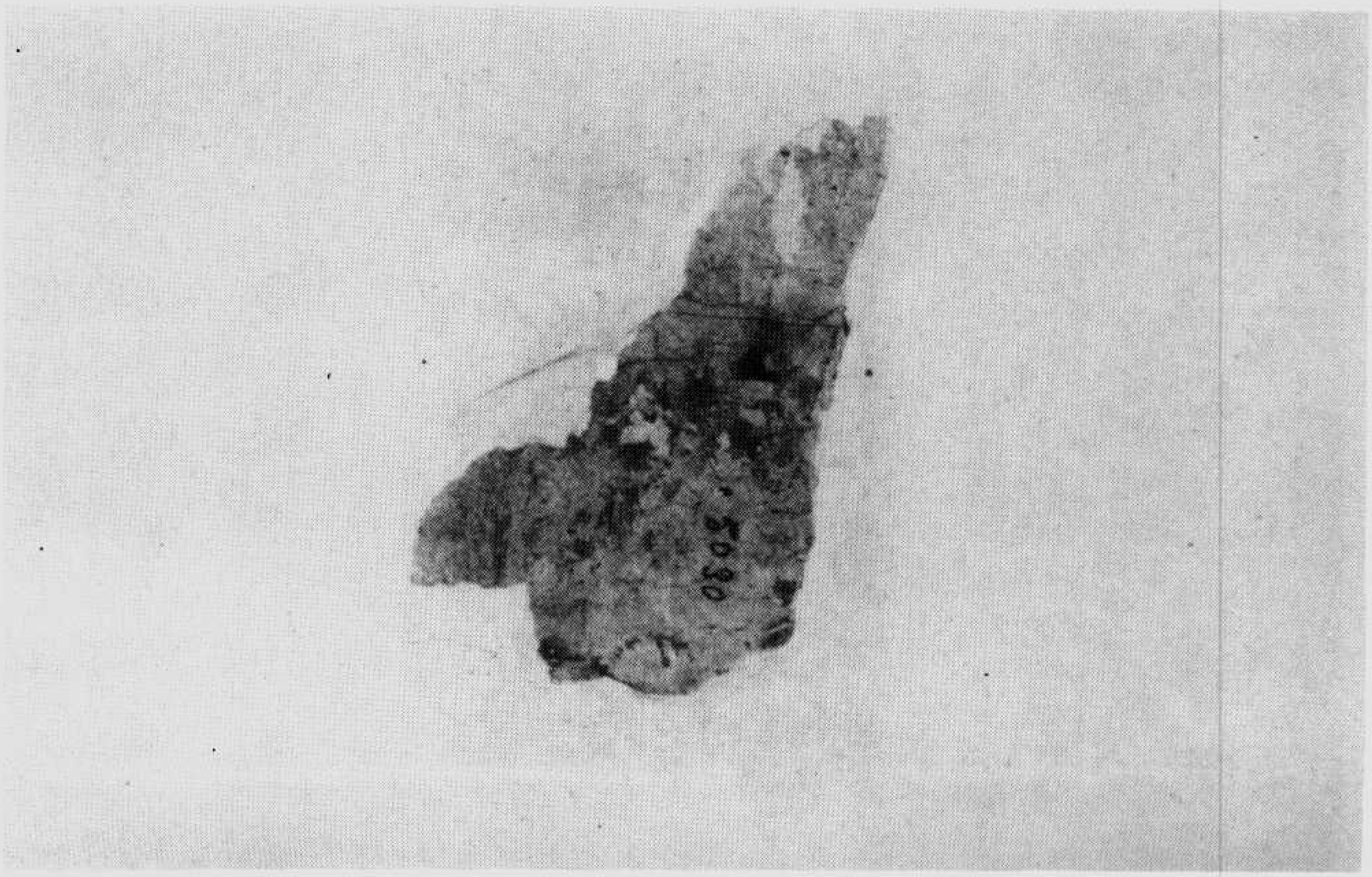


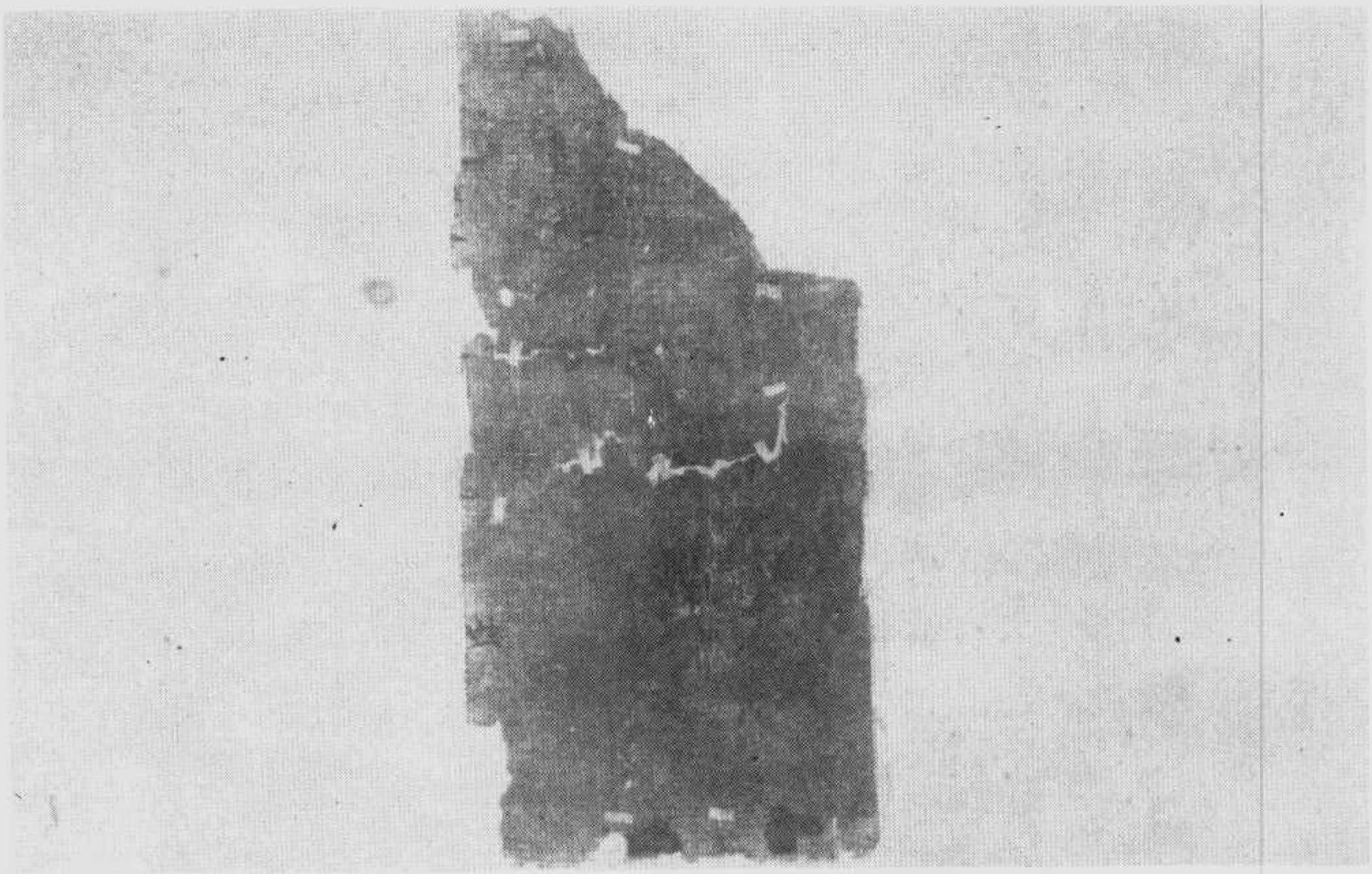


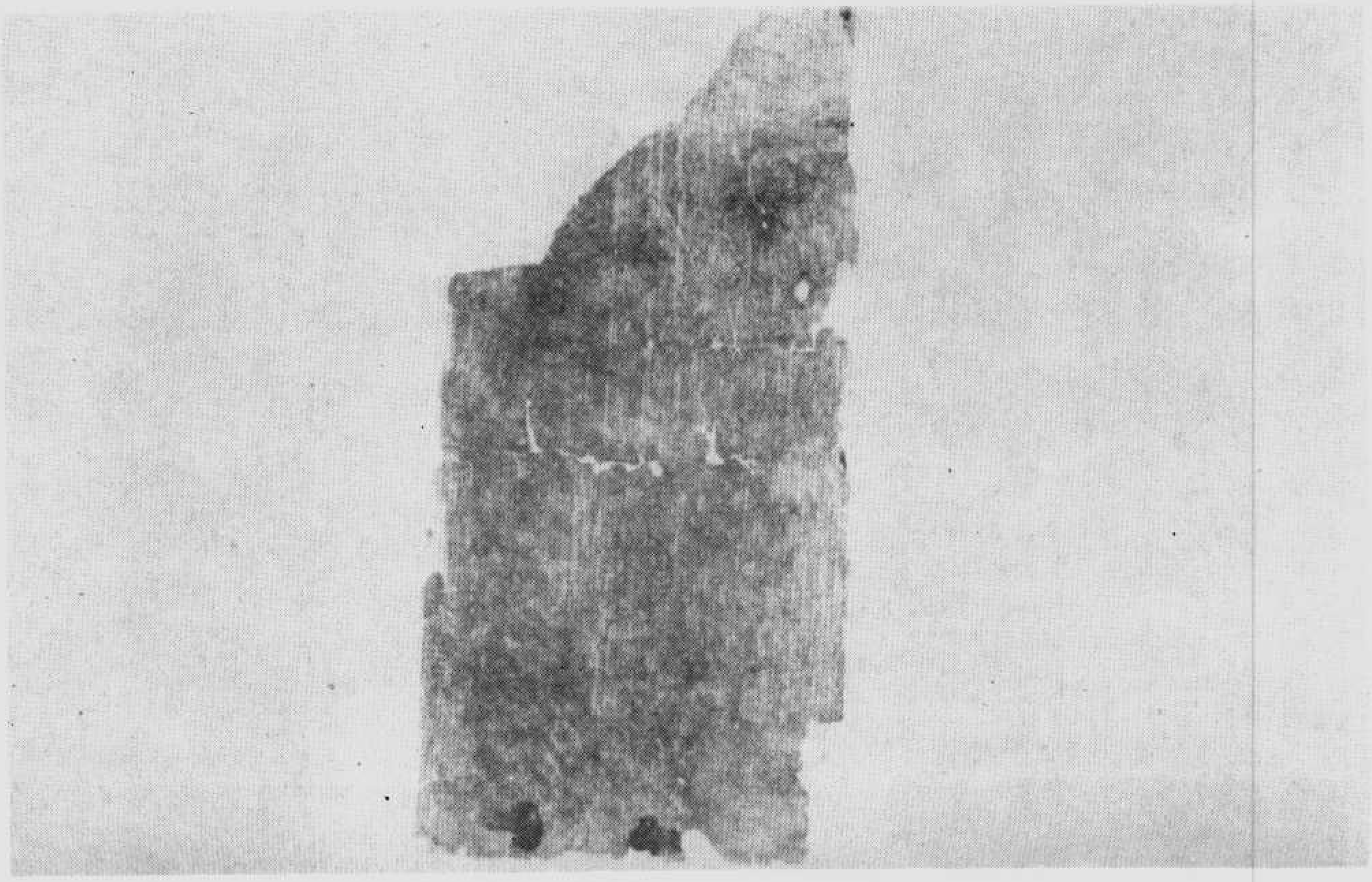
仏類蹴廣況可知二人男相三降品相
不論或戒義相解時相備一切不犯
給孤獨園沙穆廉樂長者 角蘭羅漢
三德

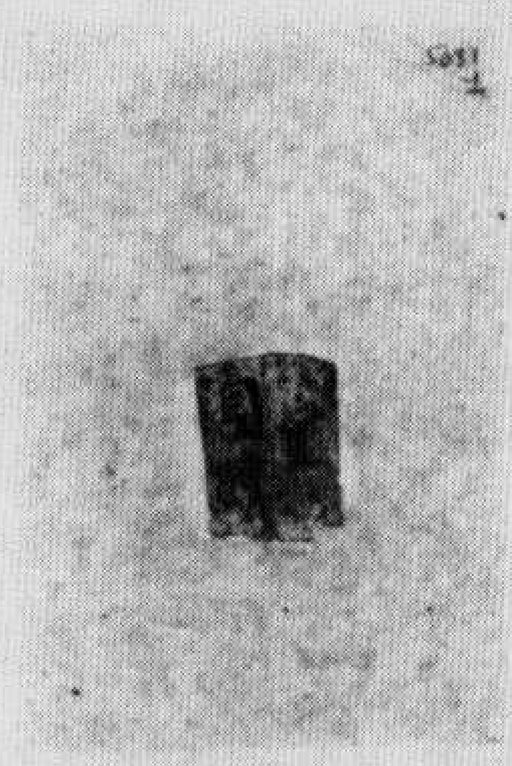


伯五〇三〇五號　靈真戒拔除生死濟苦經

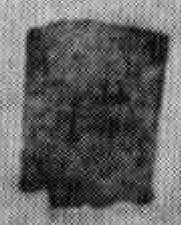


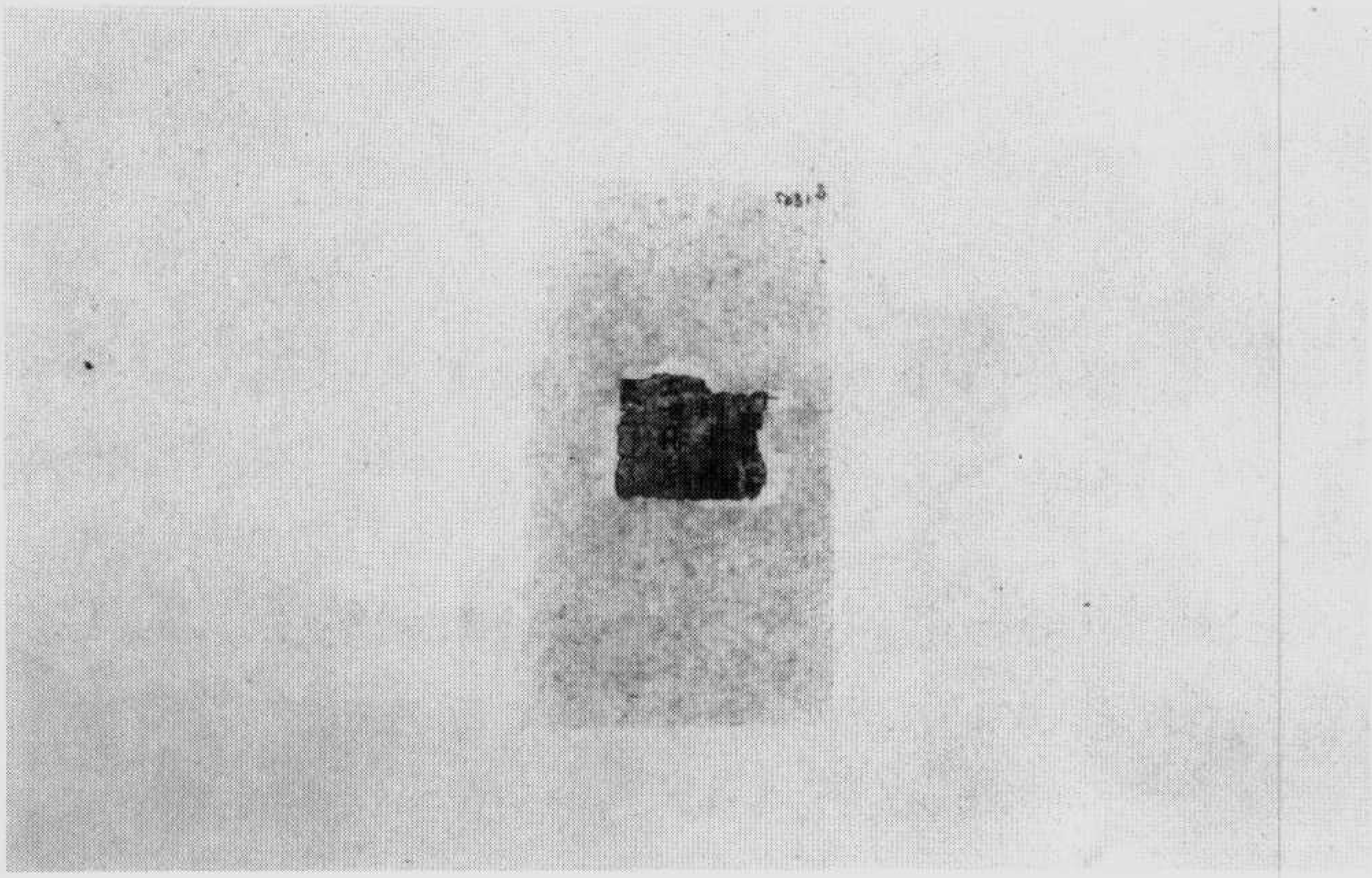


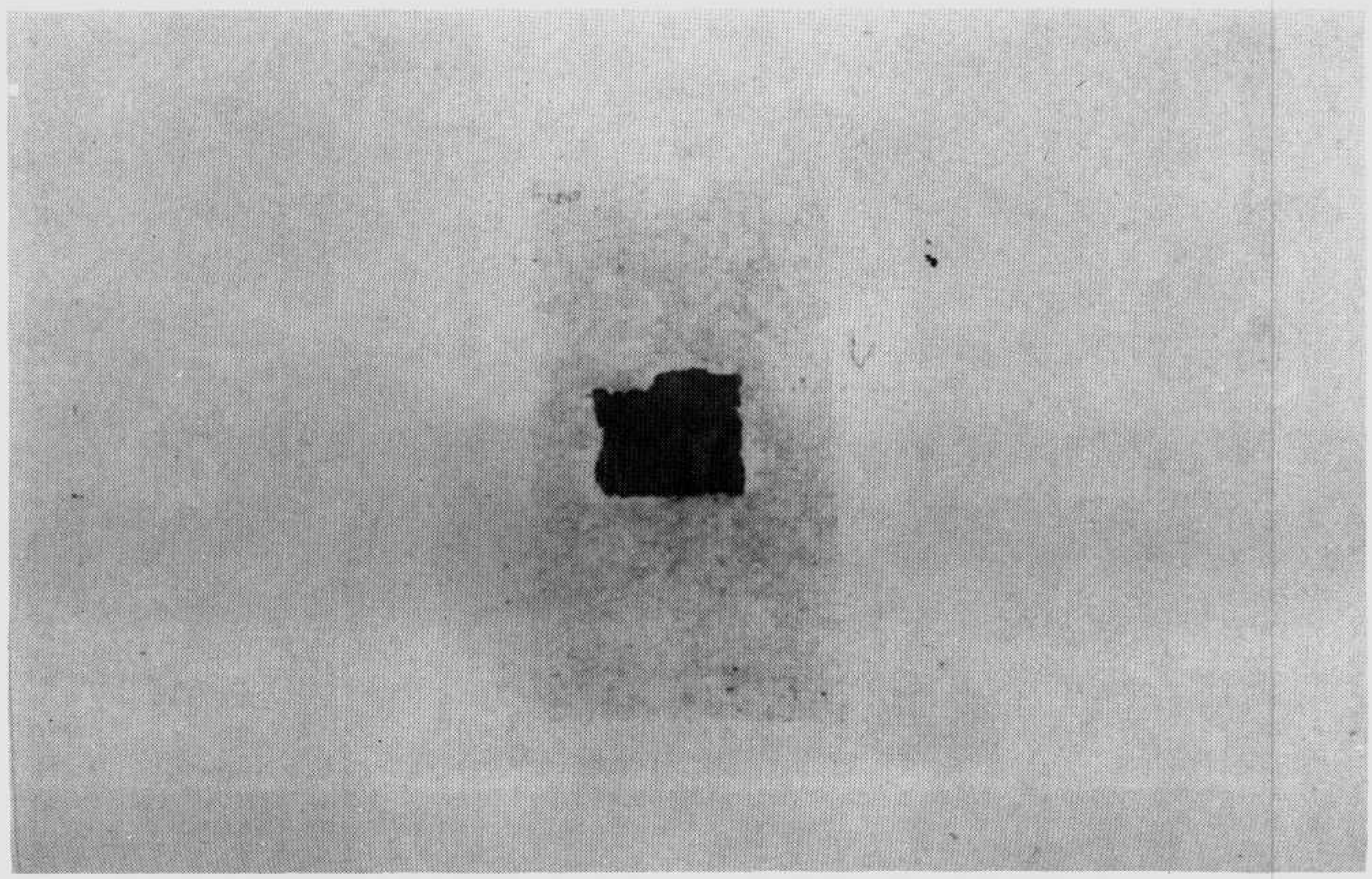


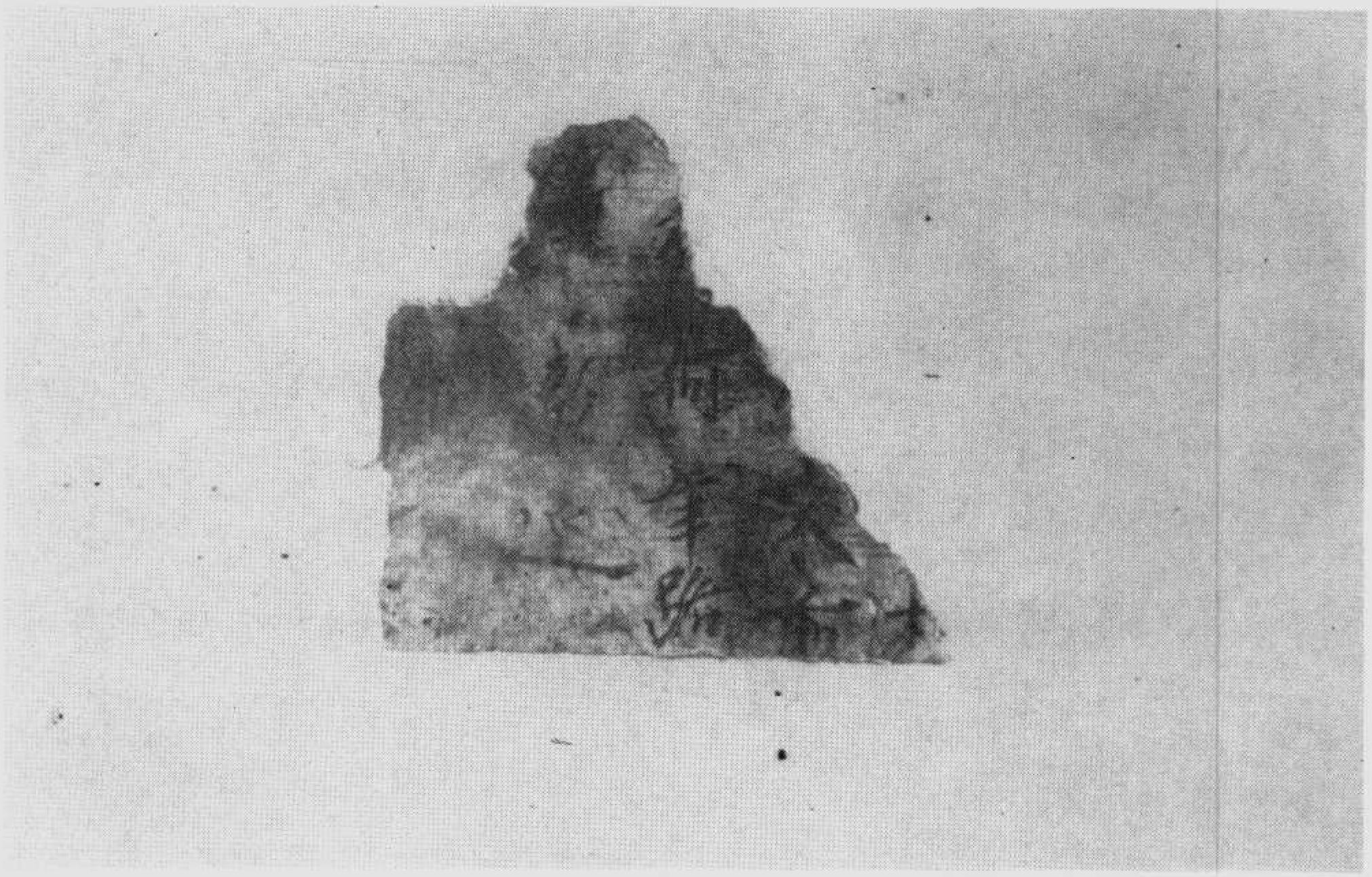


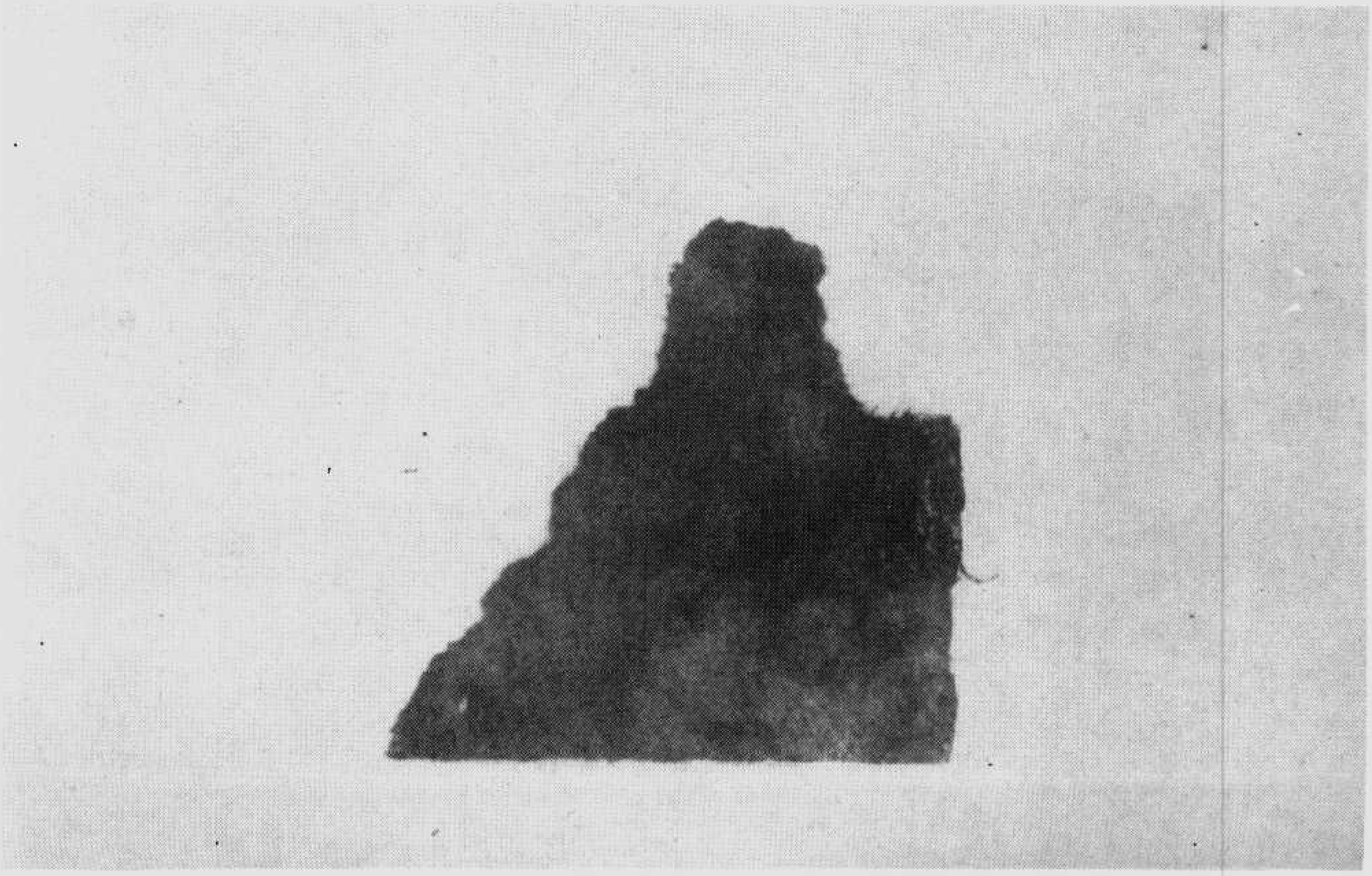
（頁五八三至頁〇四三自）等賬物付殘、函書殘、書卜占殘　號一三〇王伯

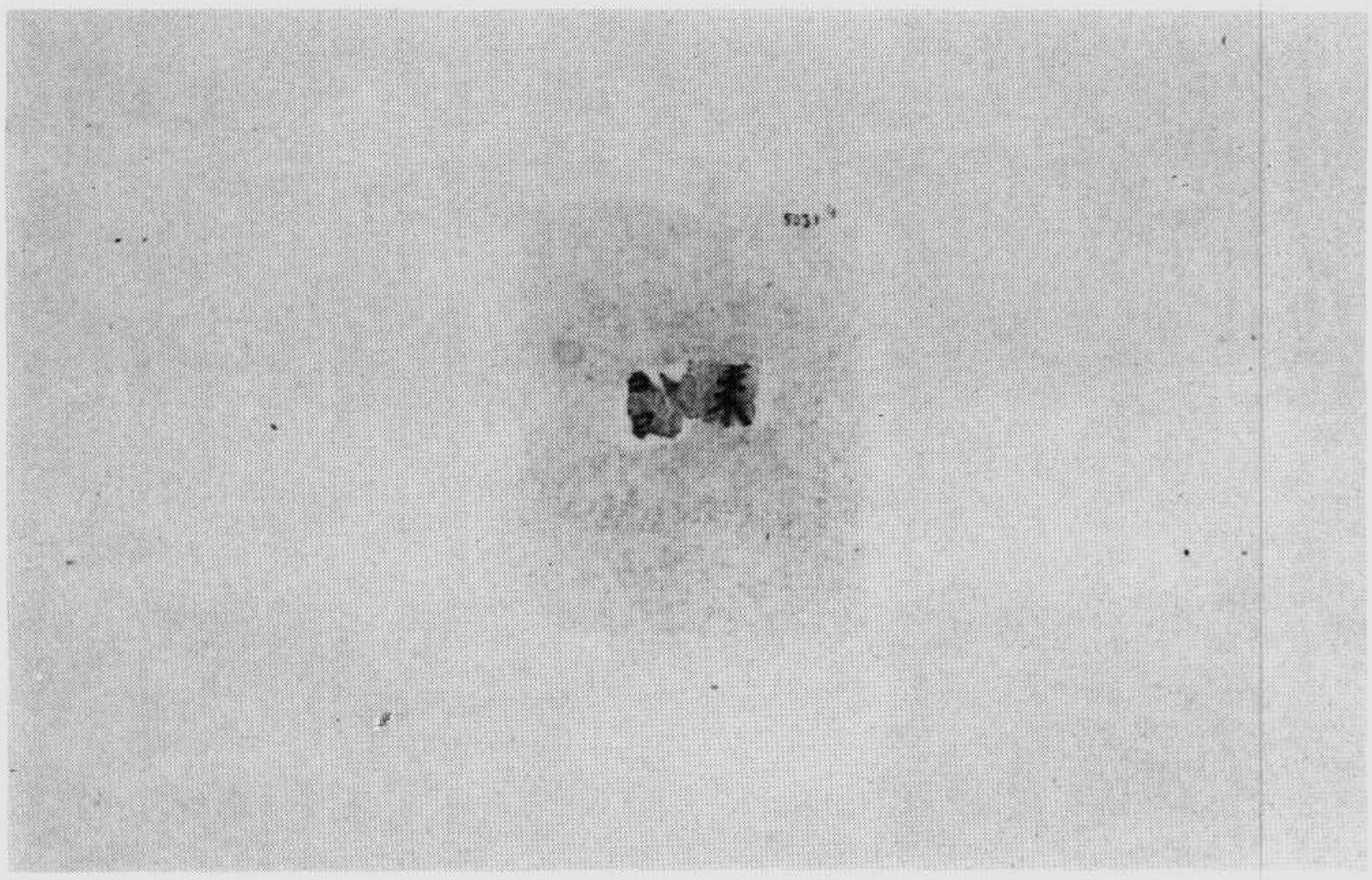


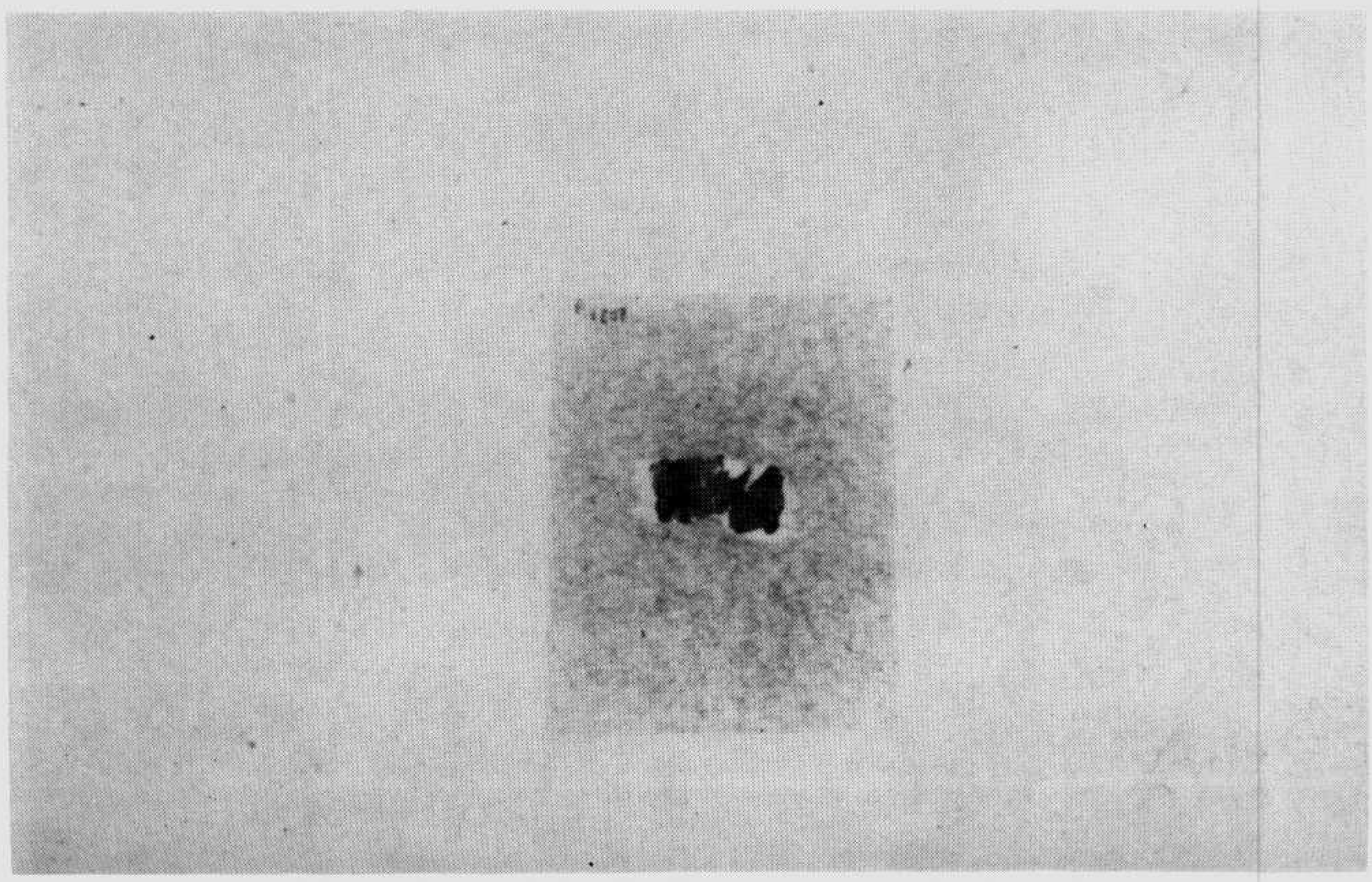


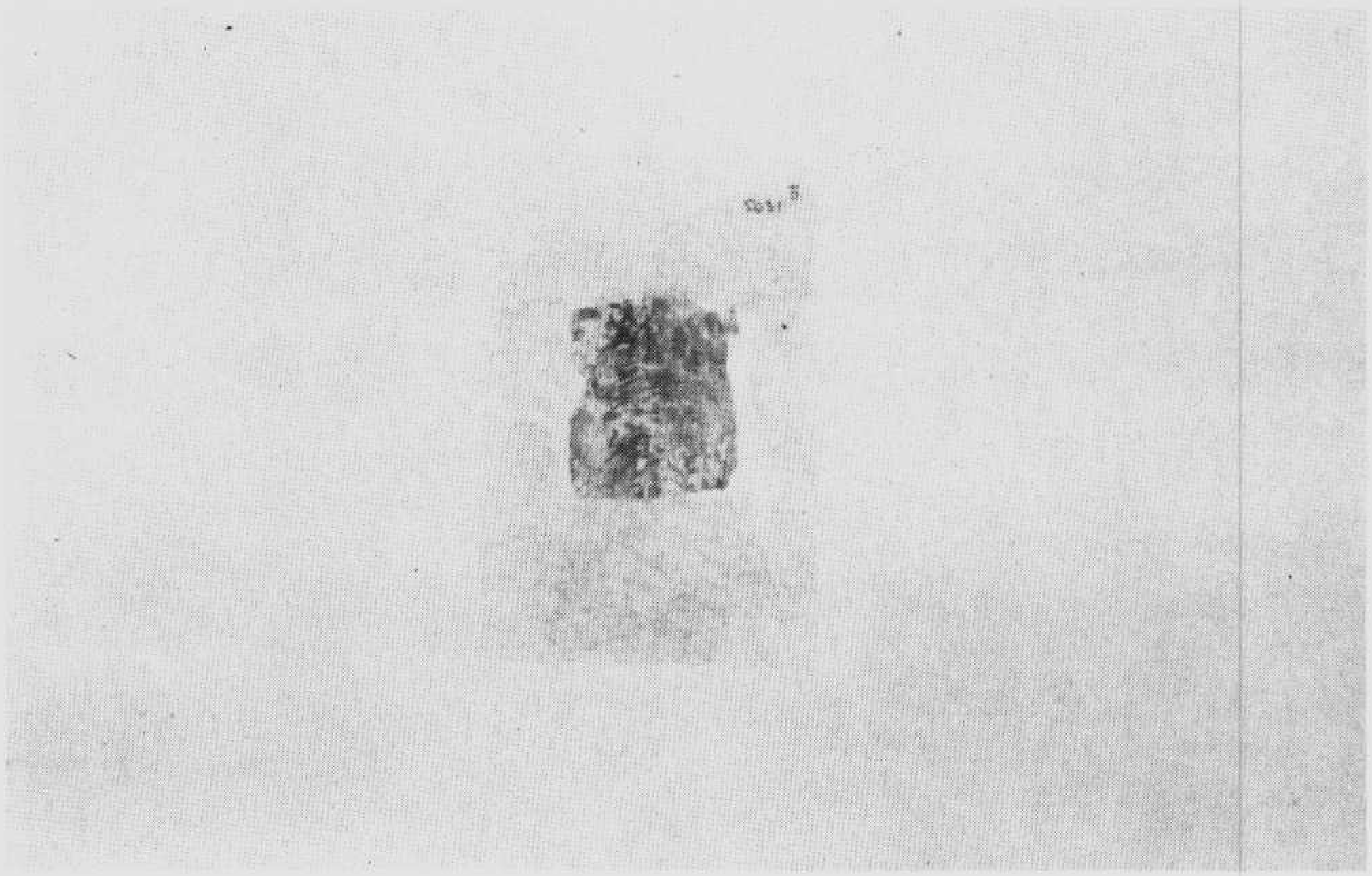


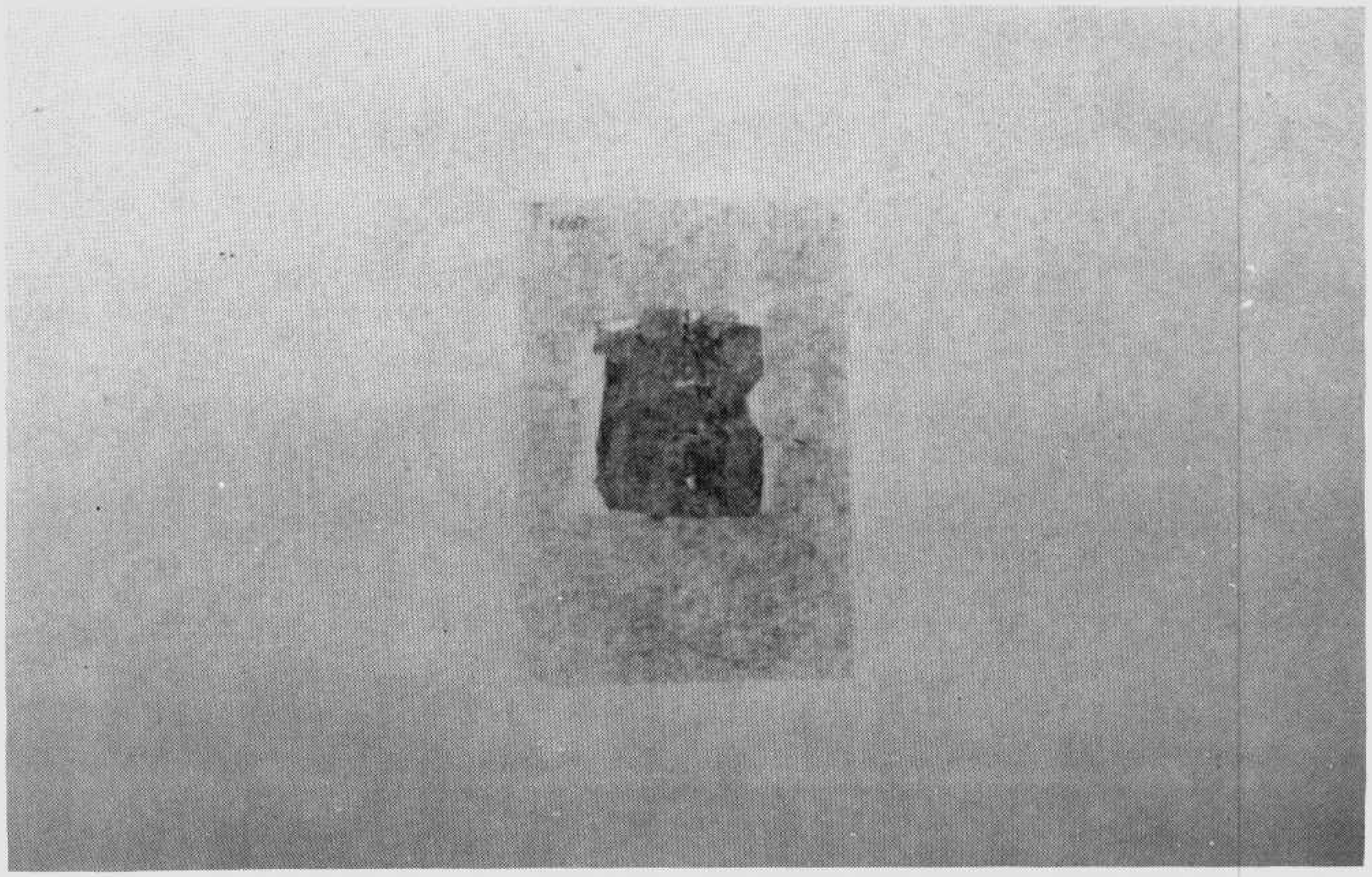


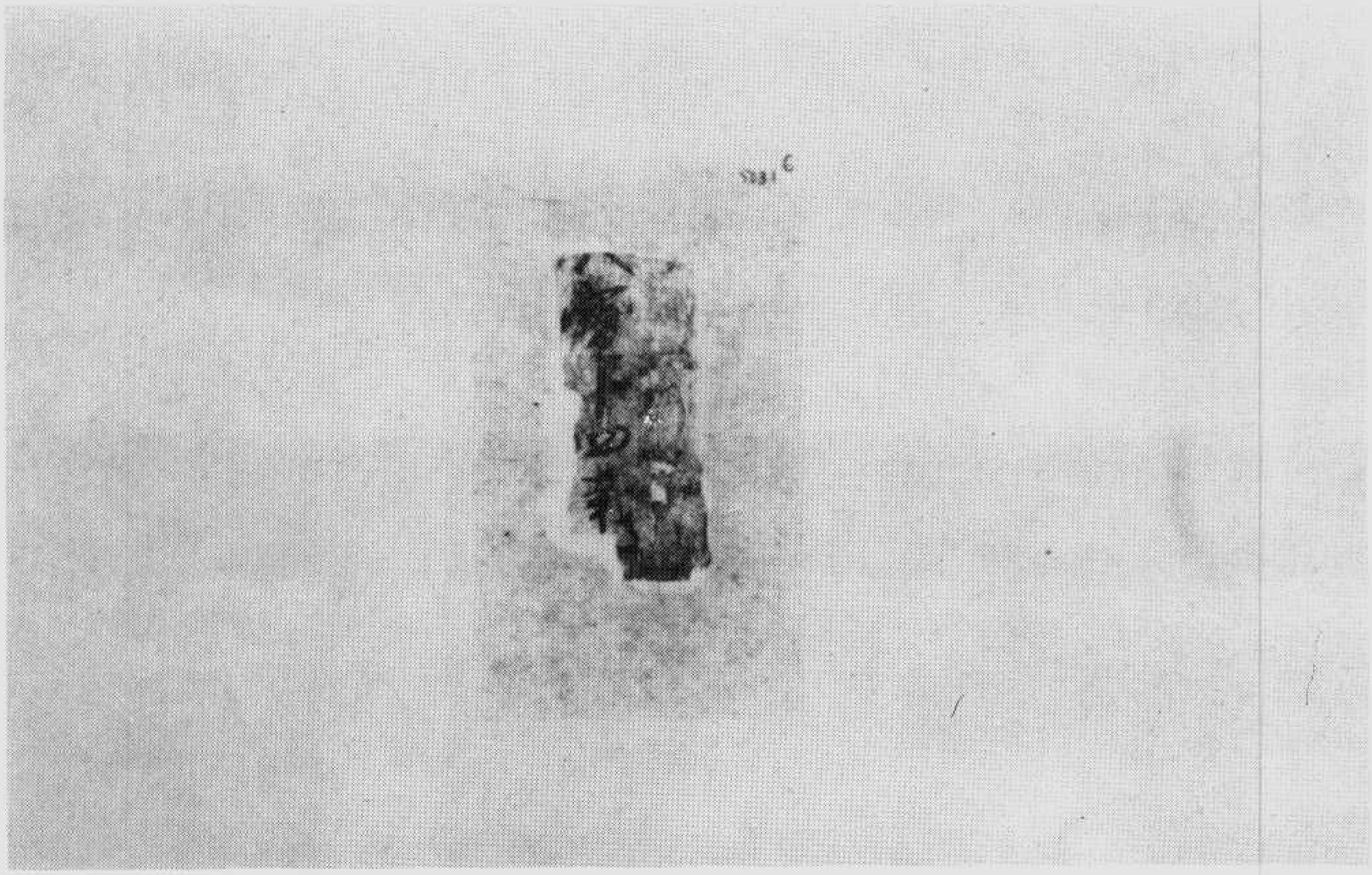


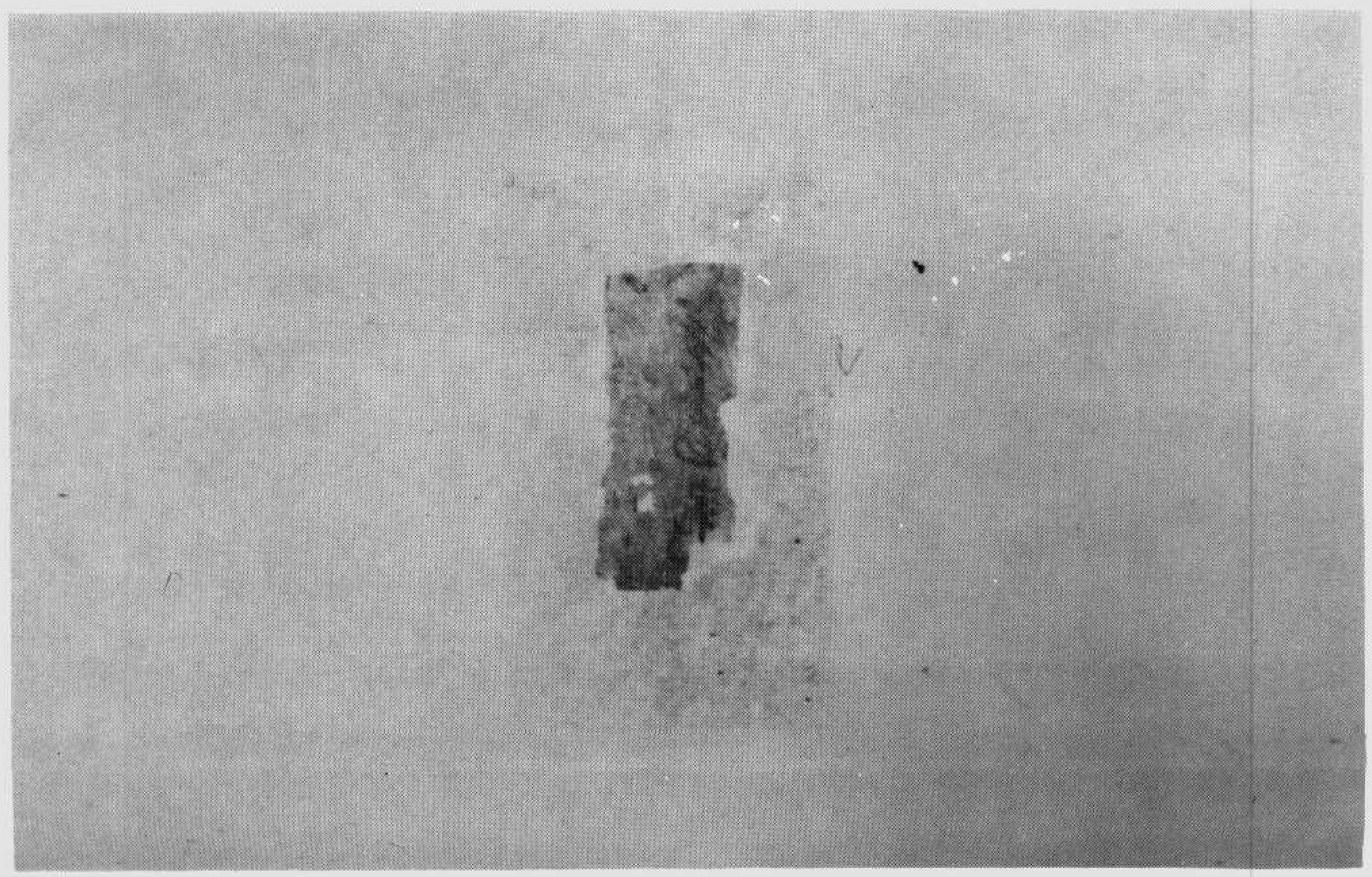


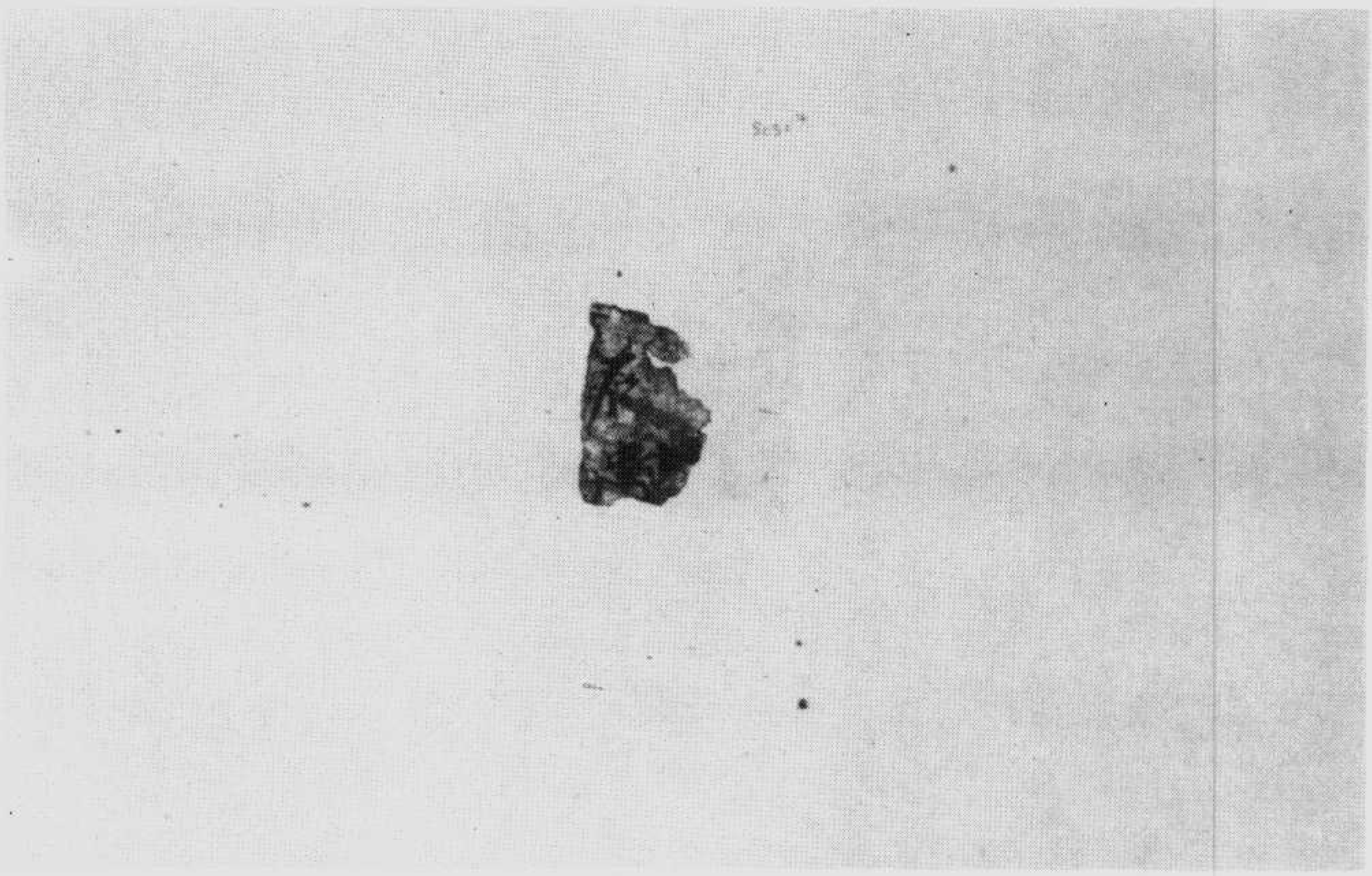


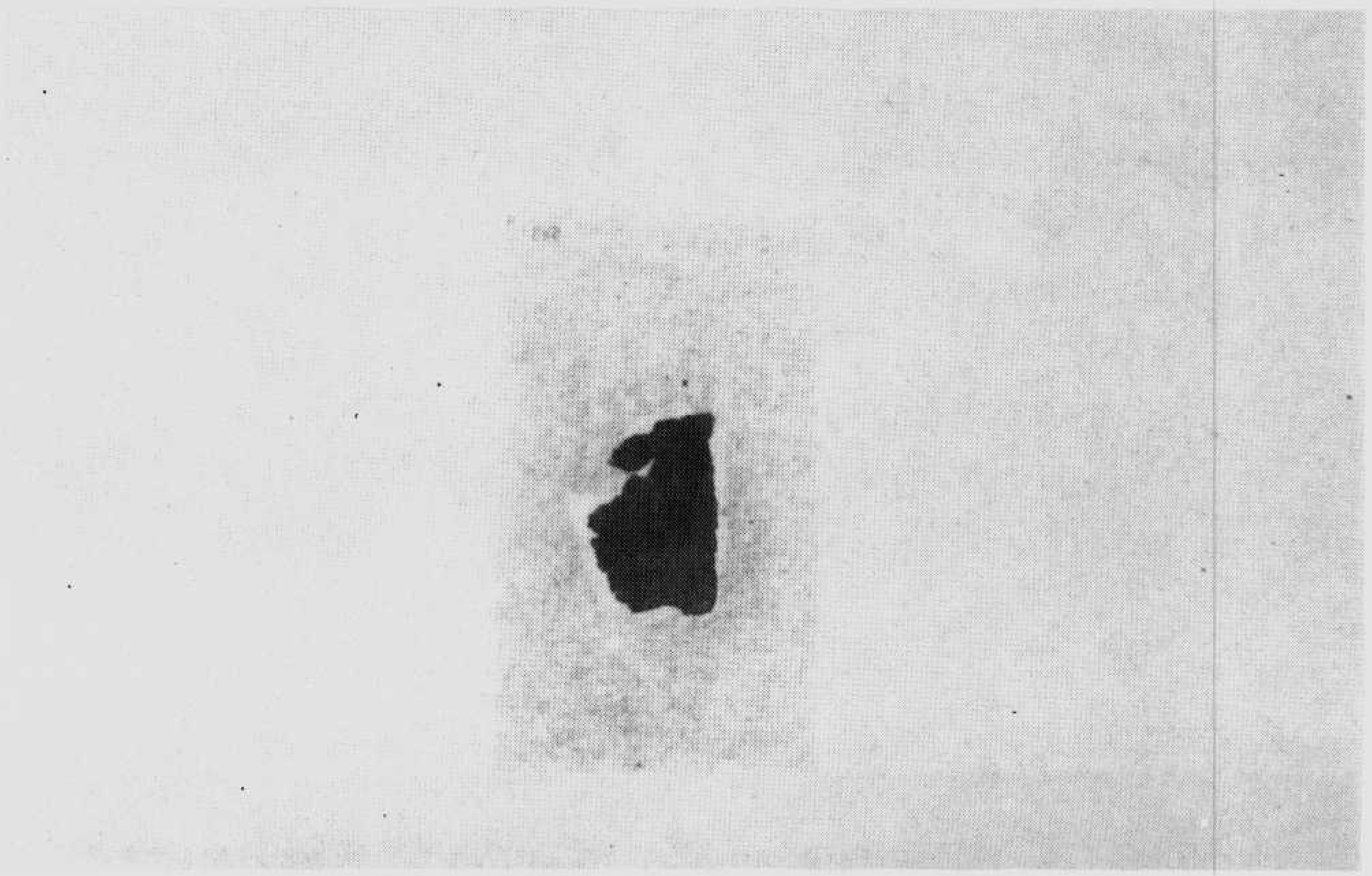


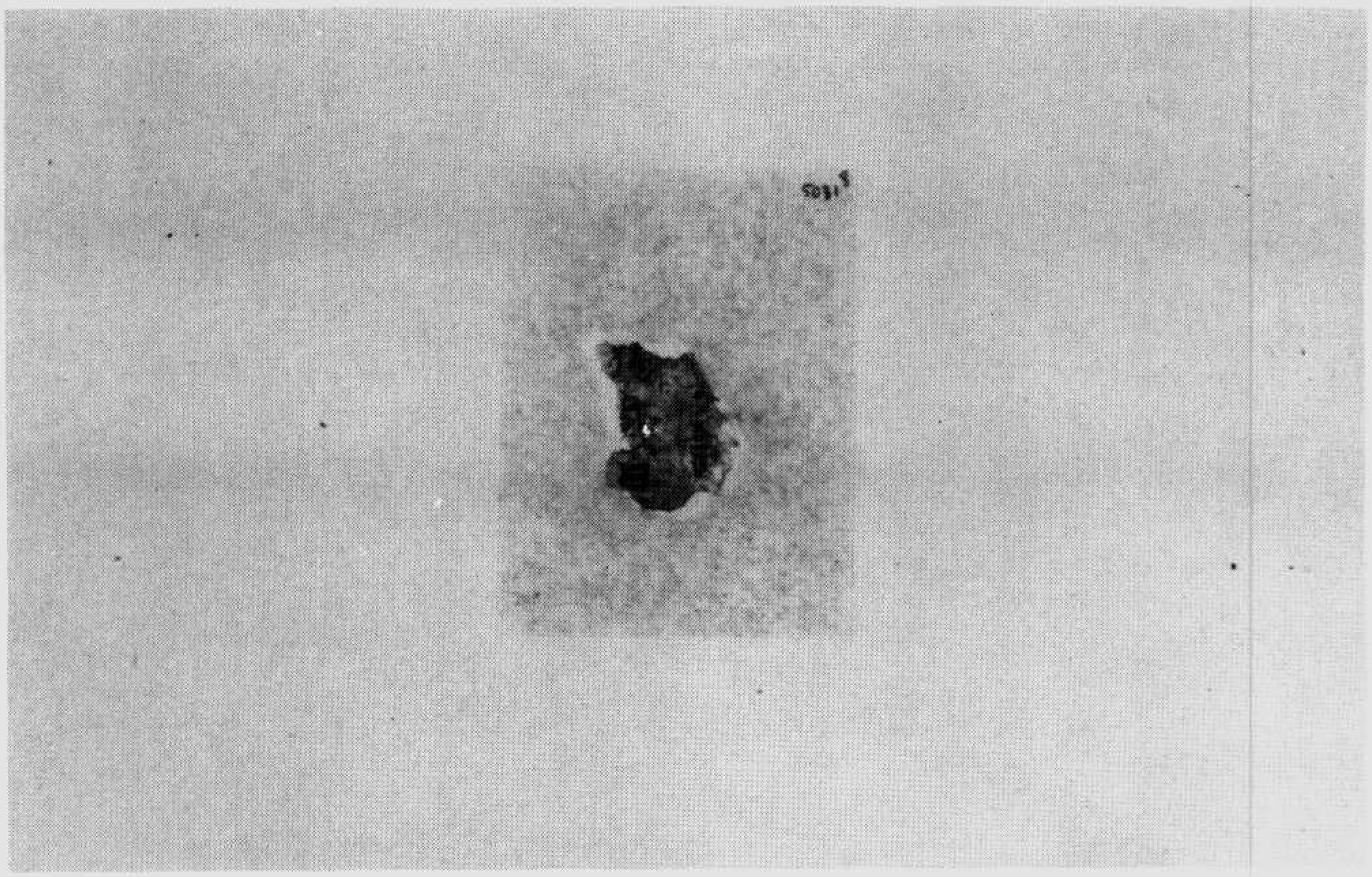


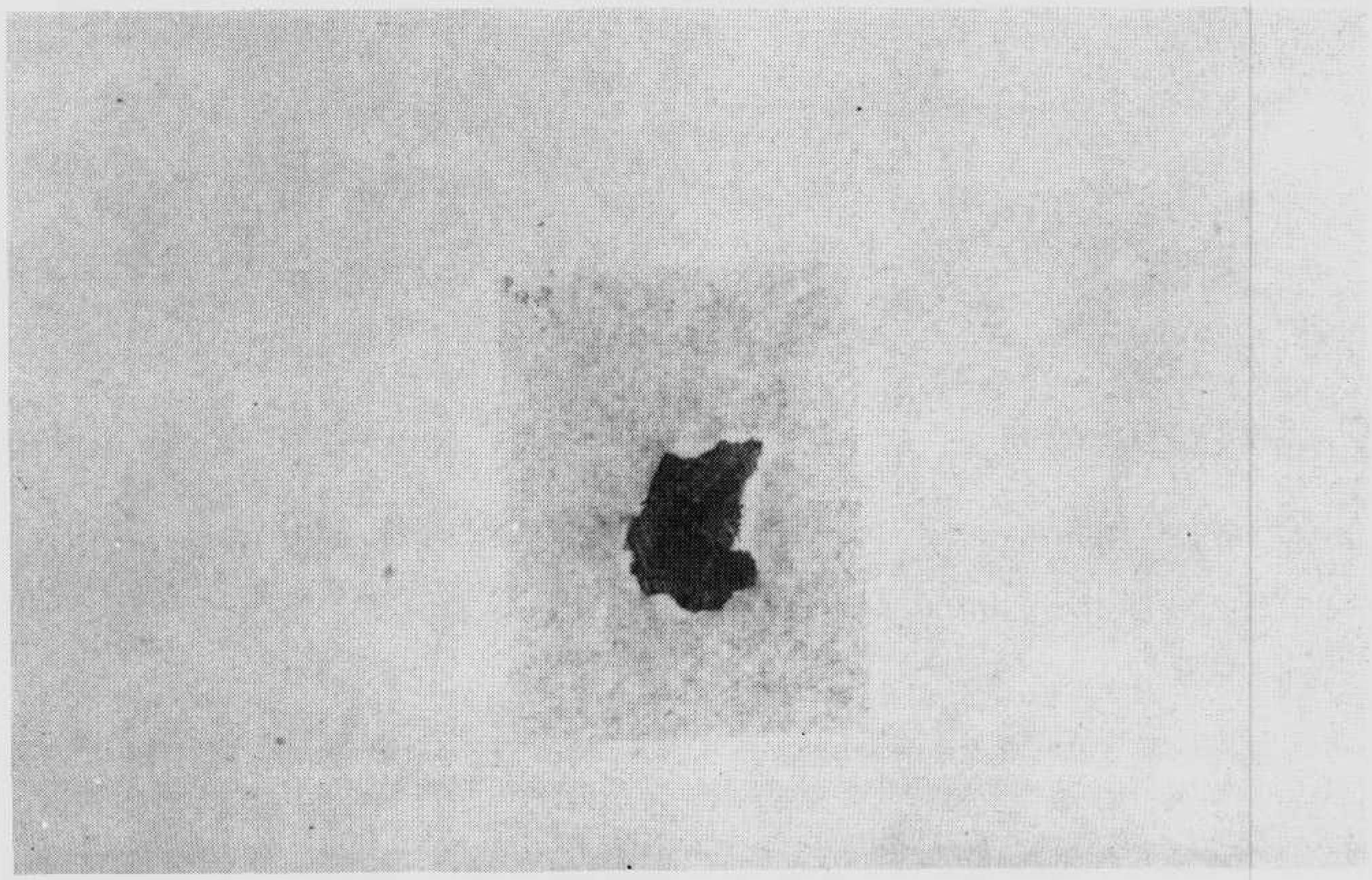


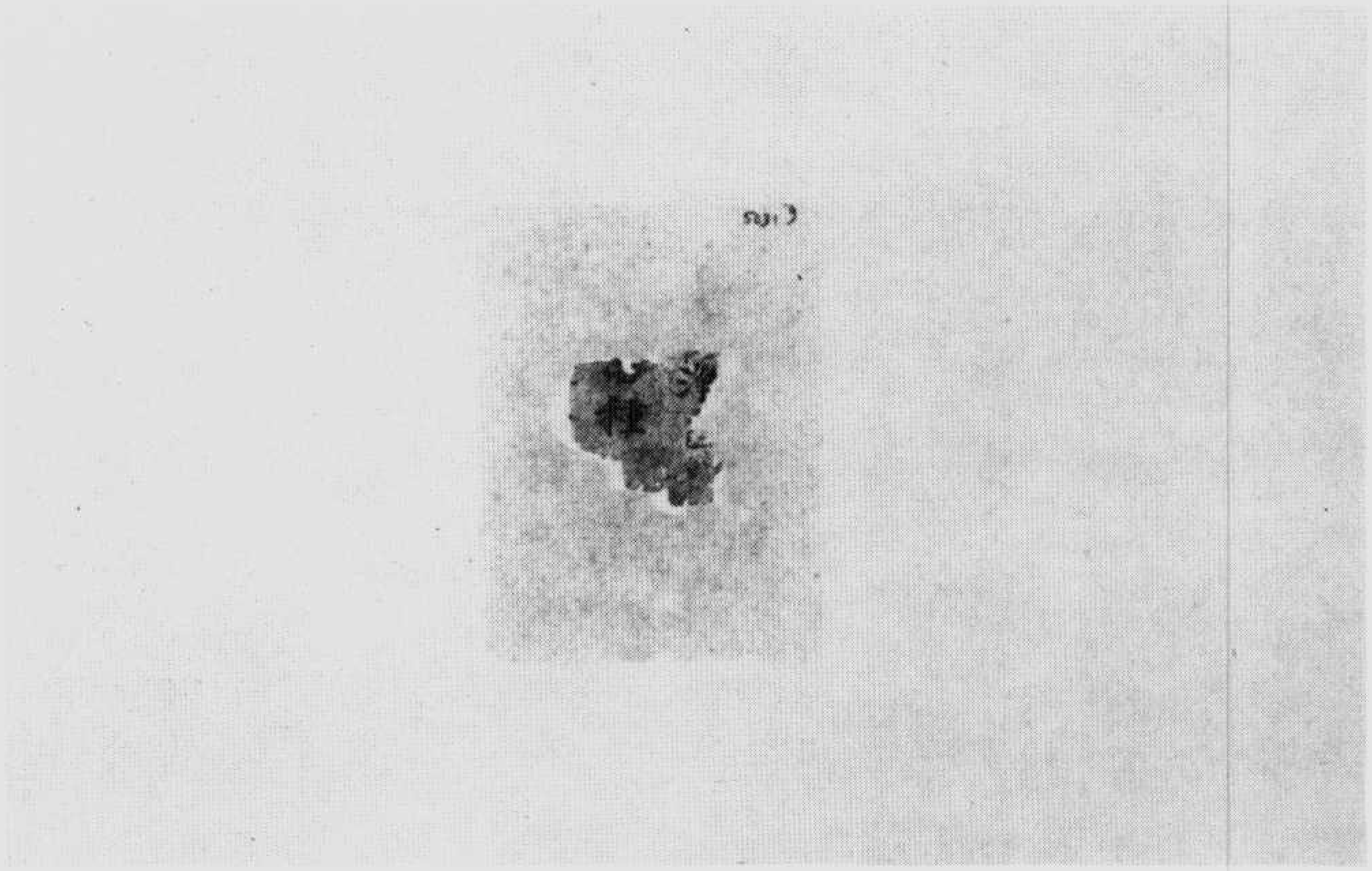


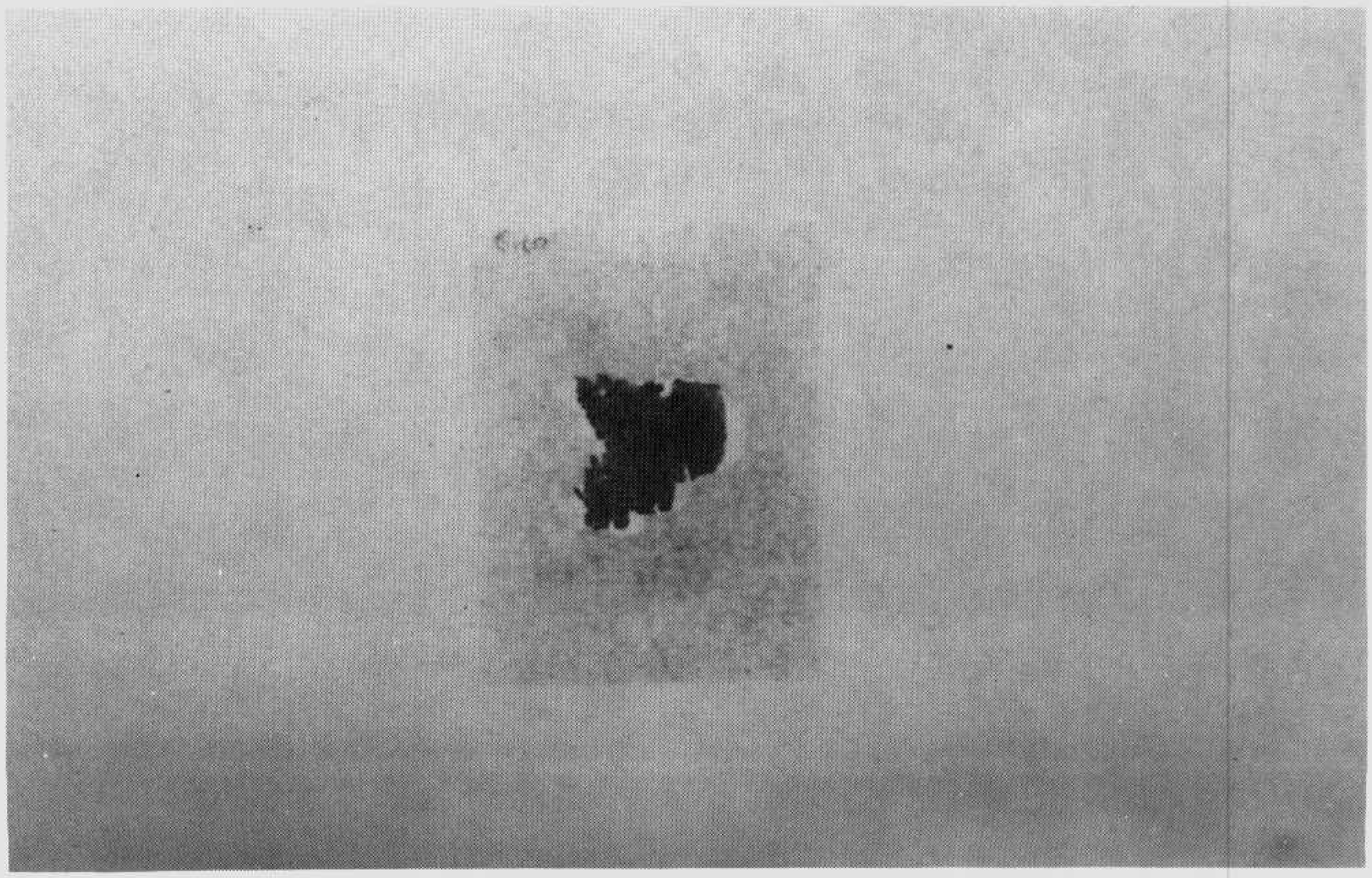


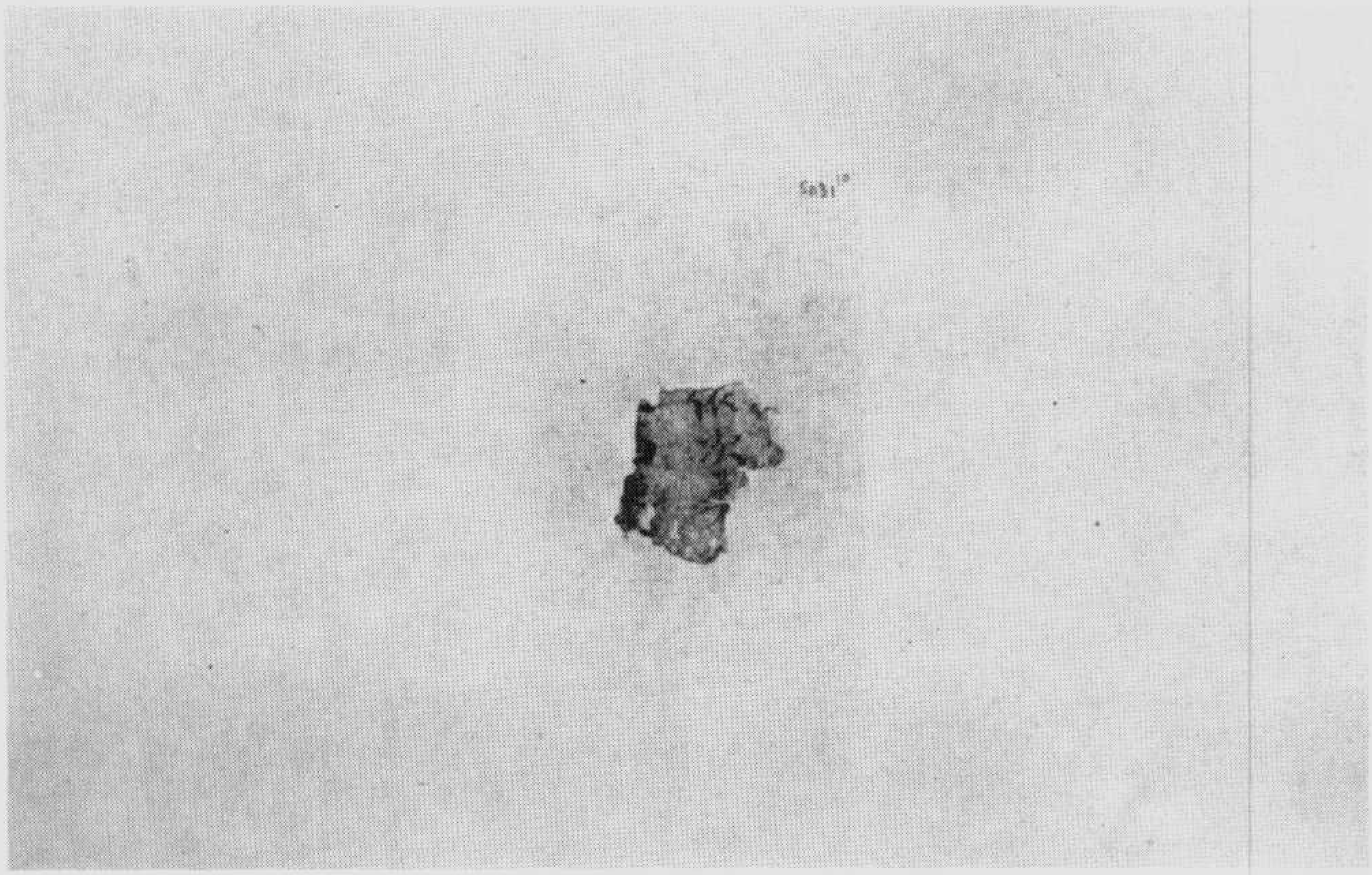


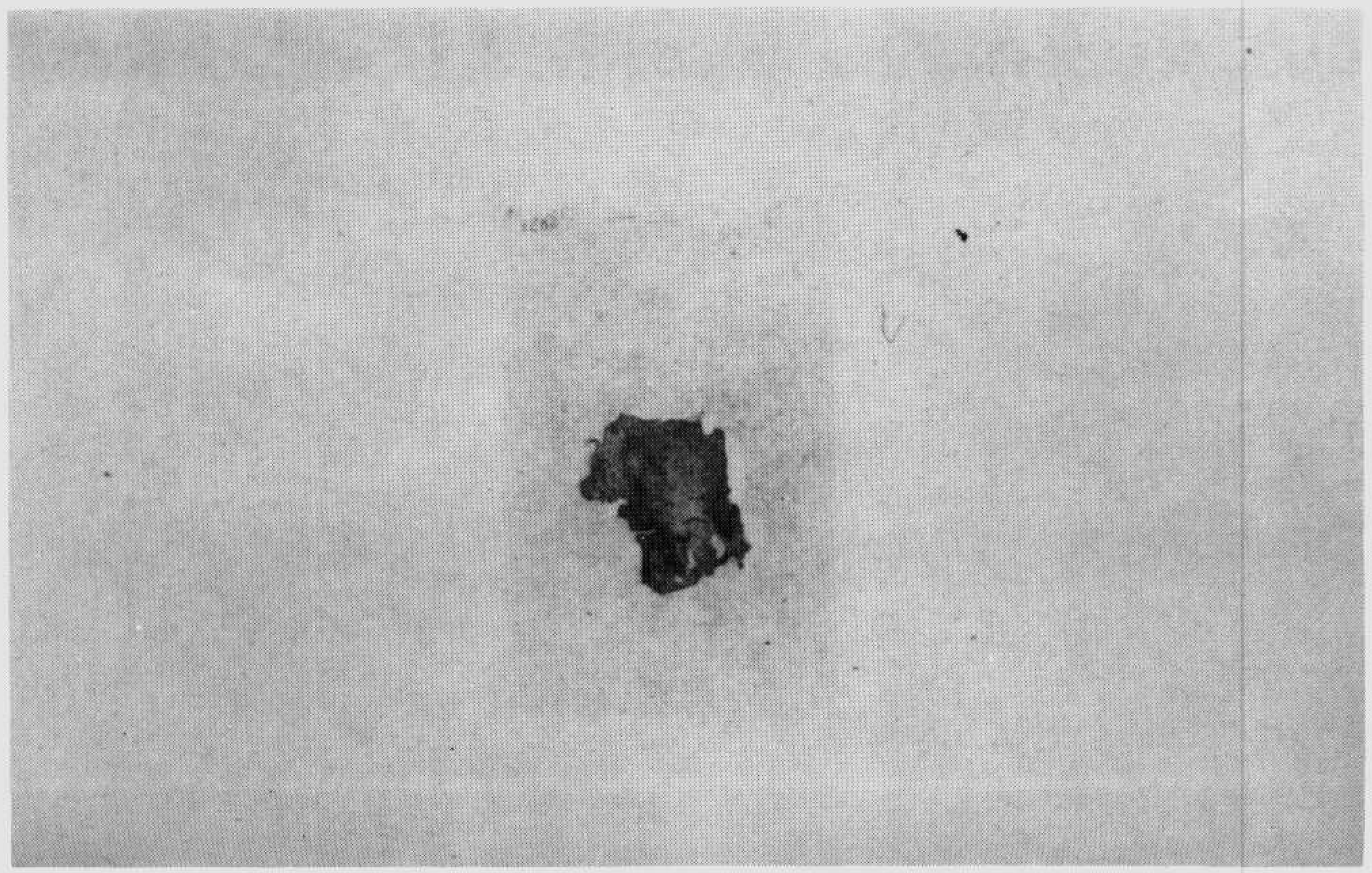


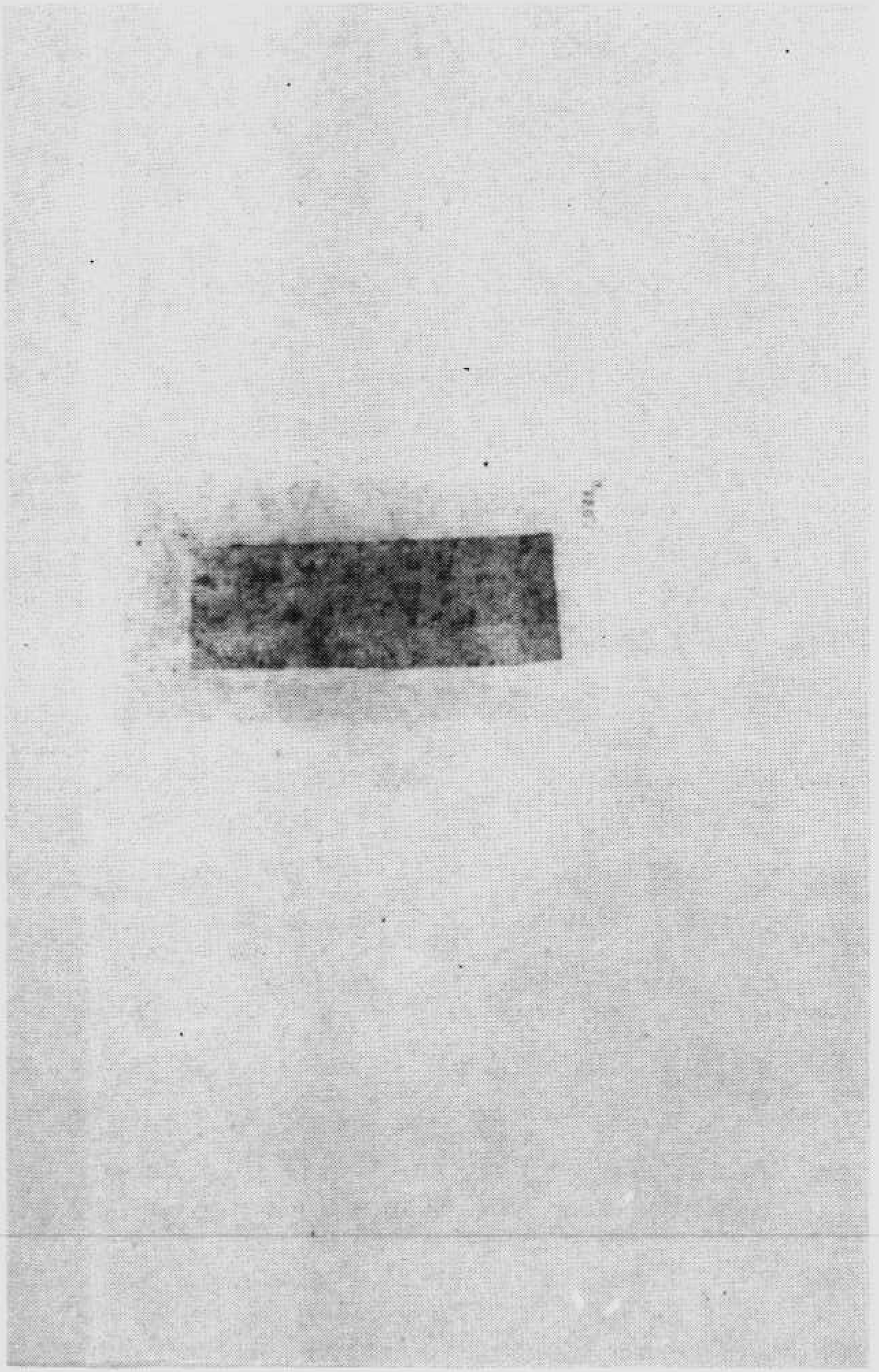


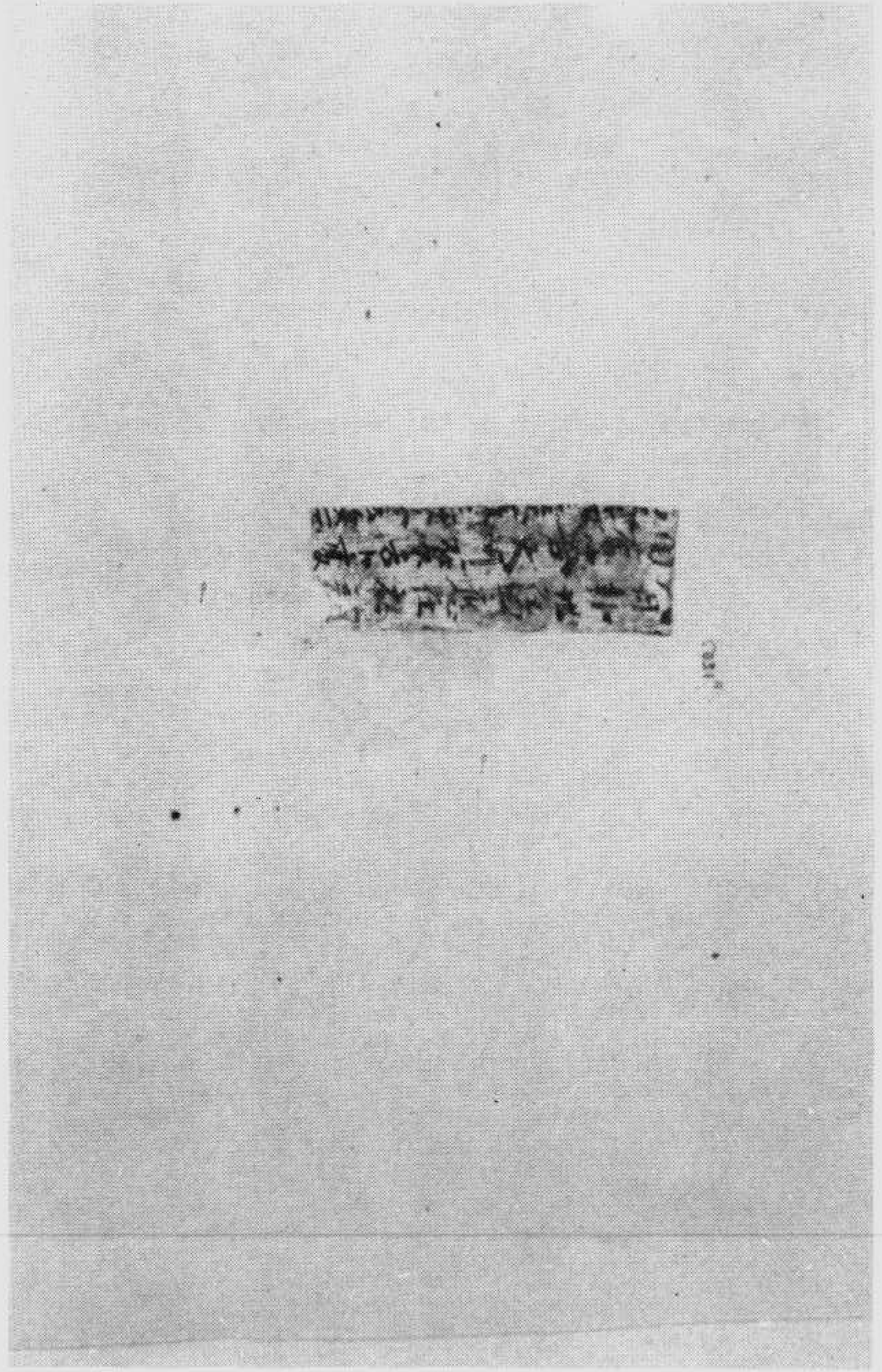


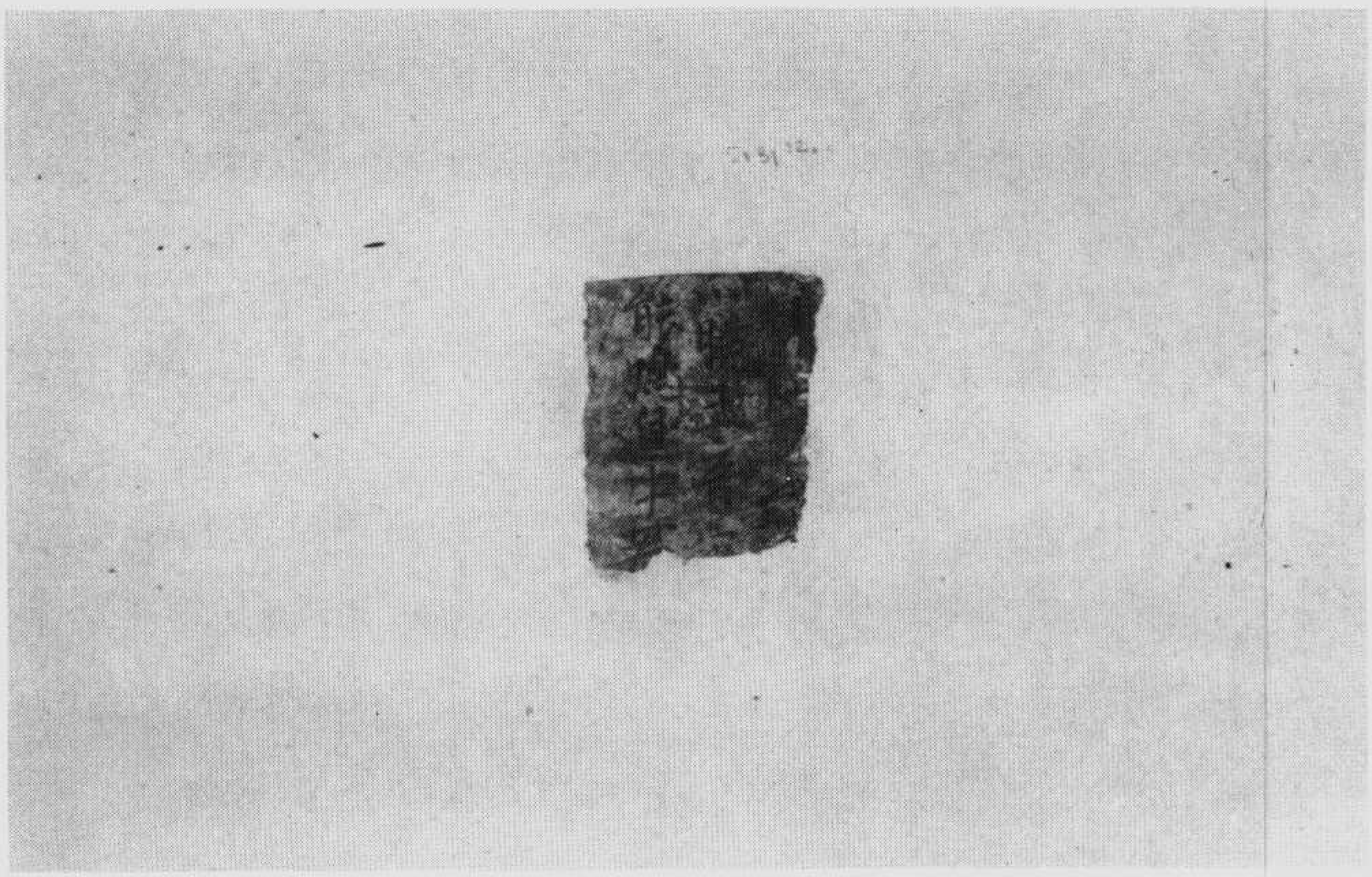


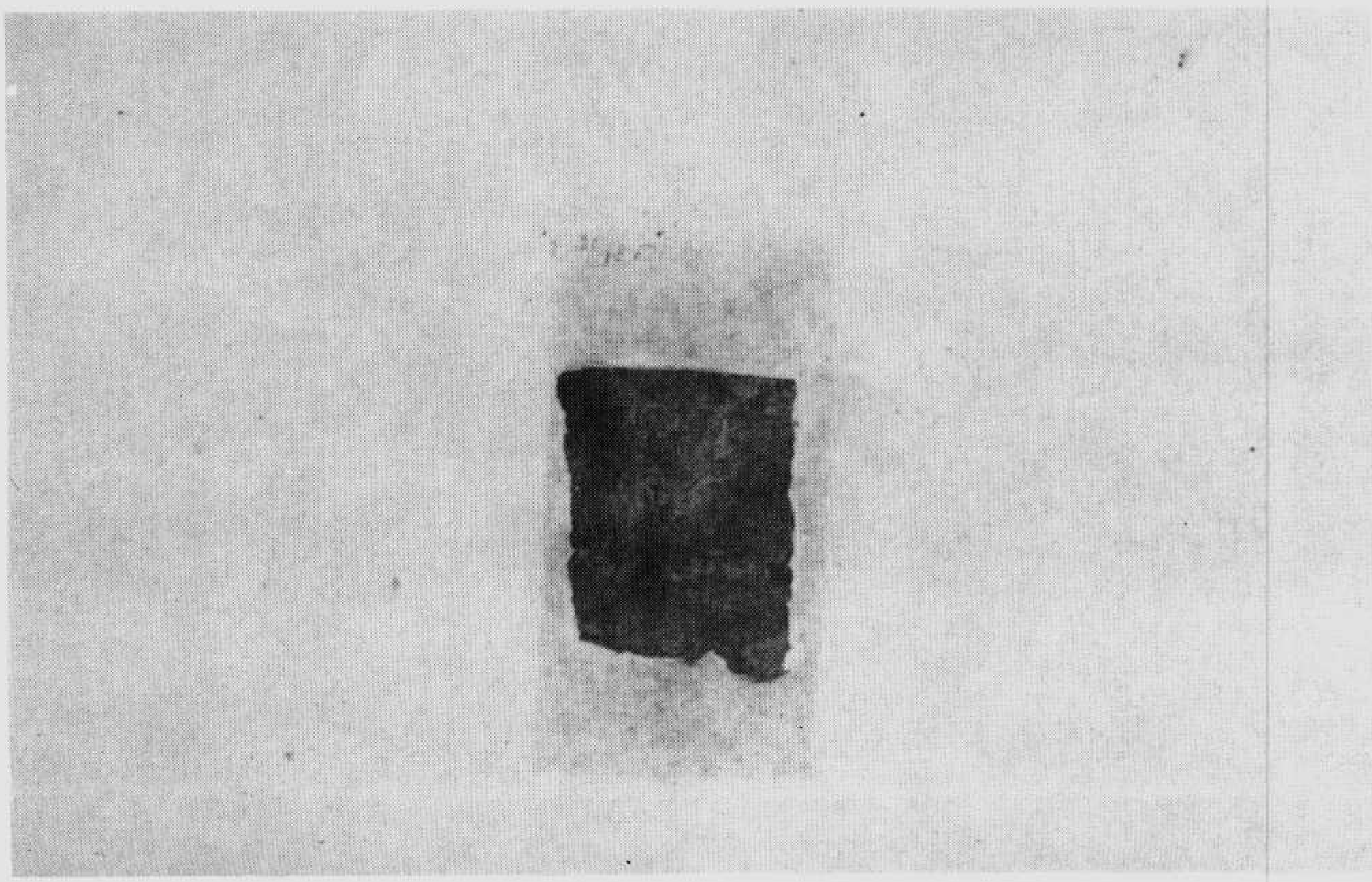


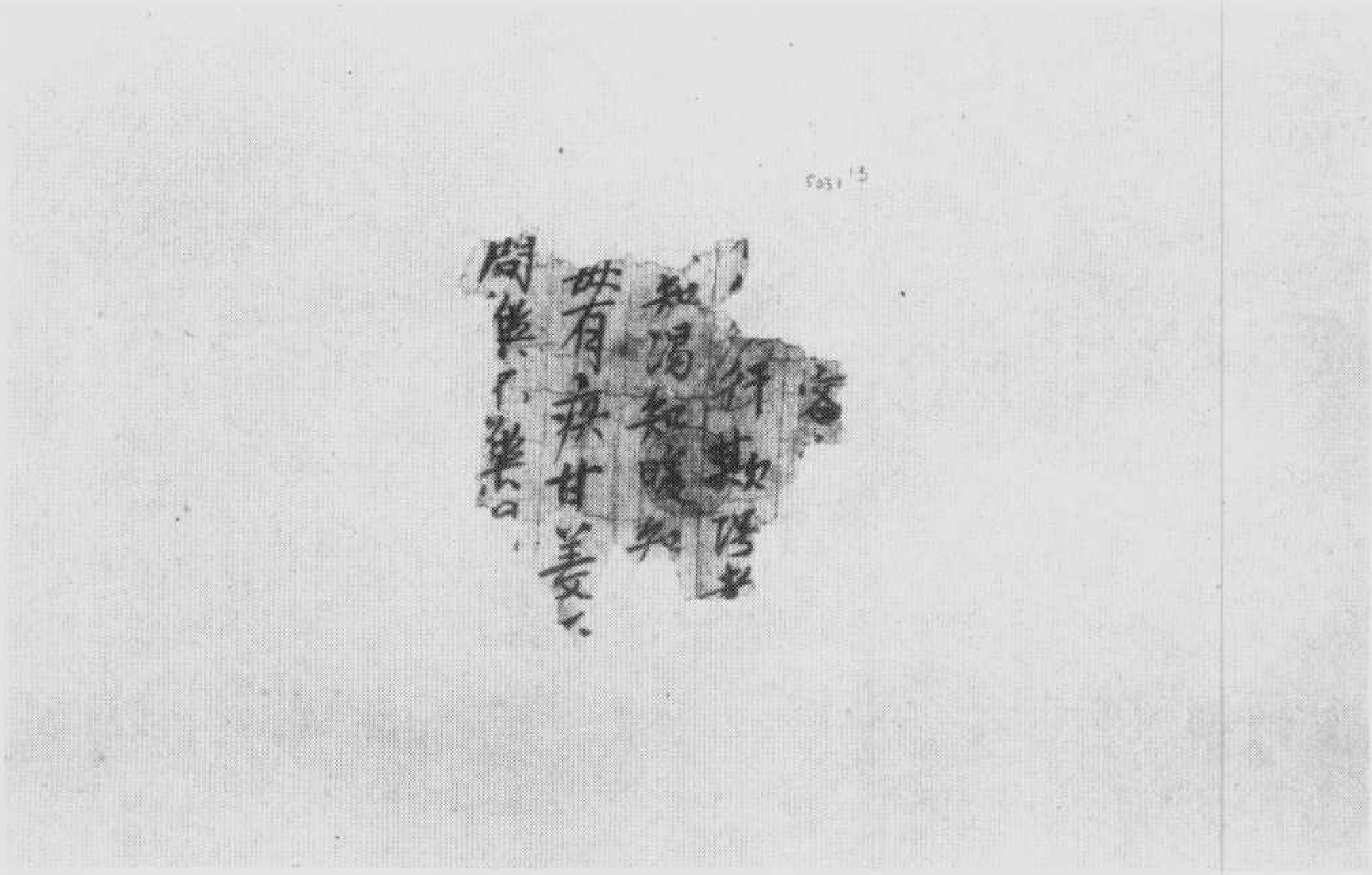


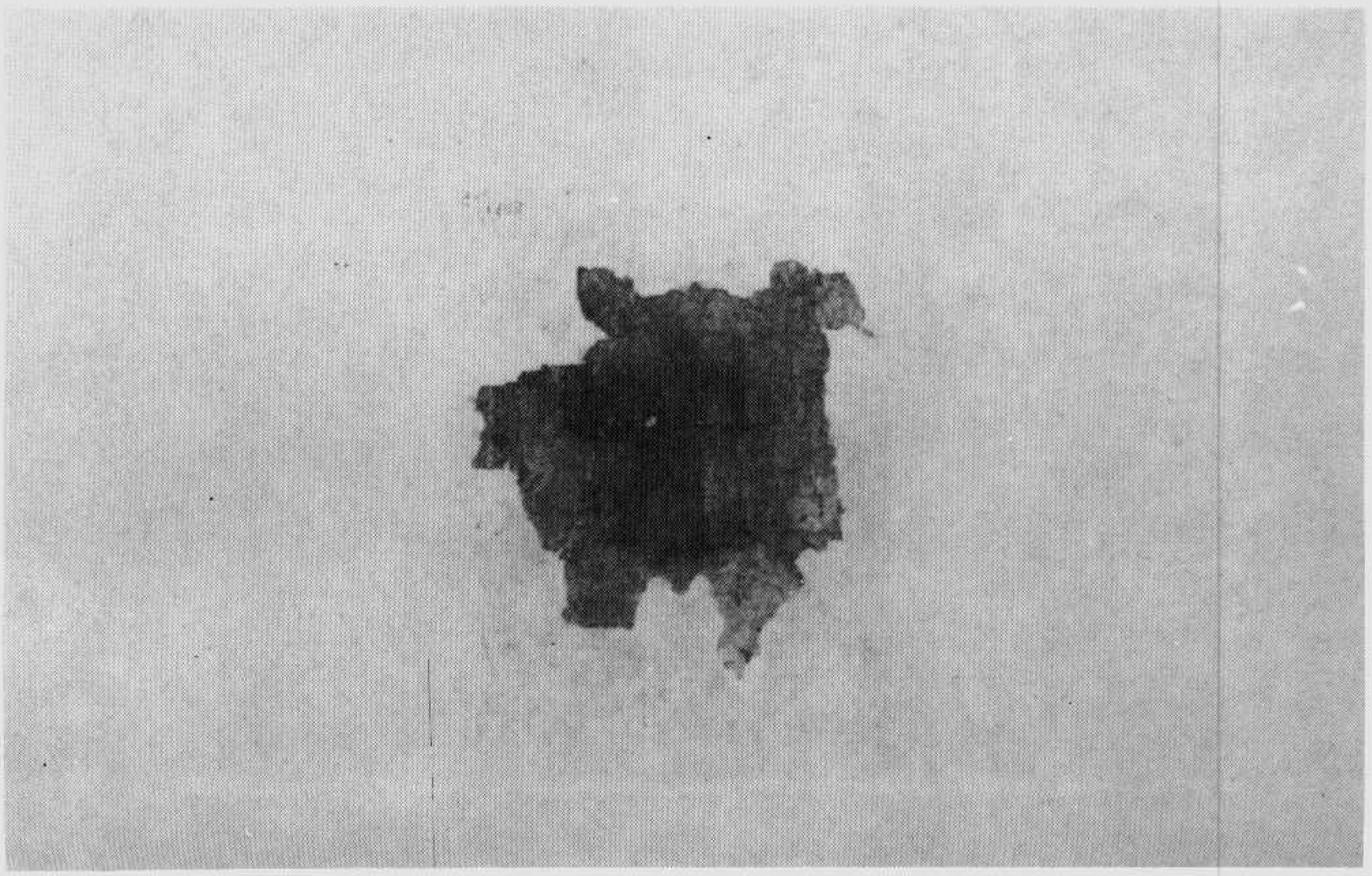


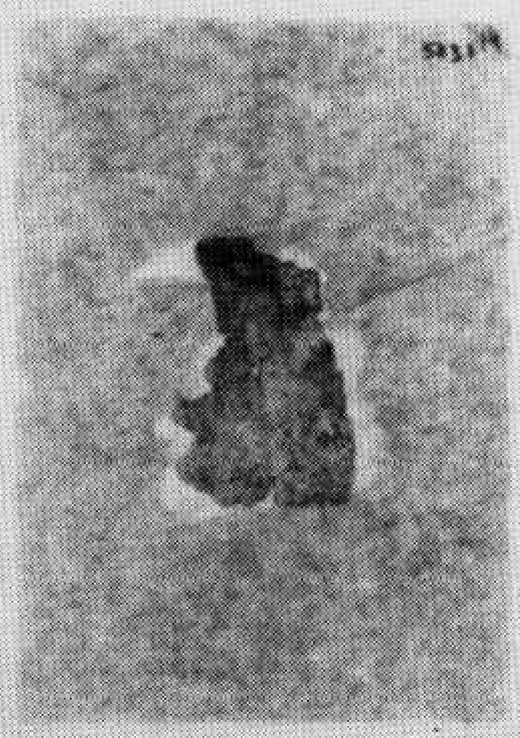


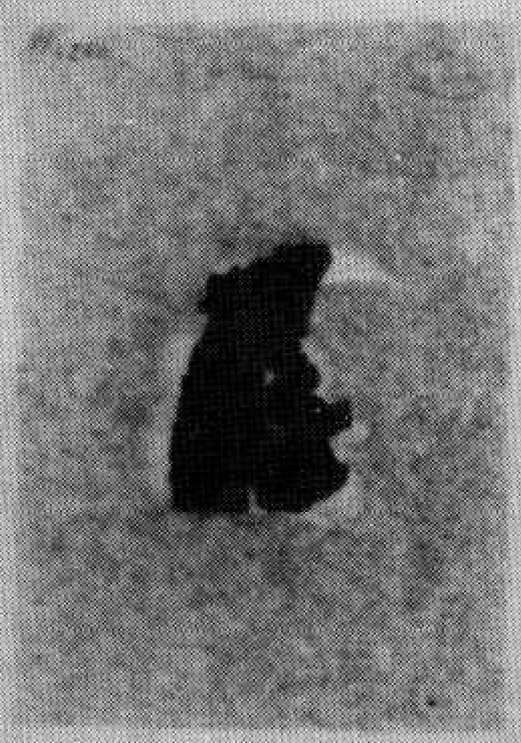


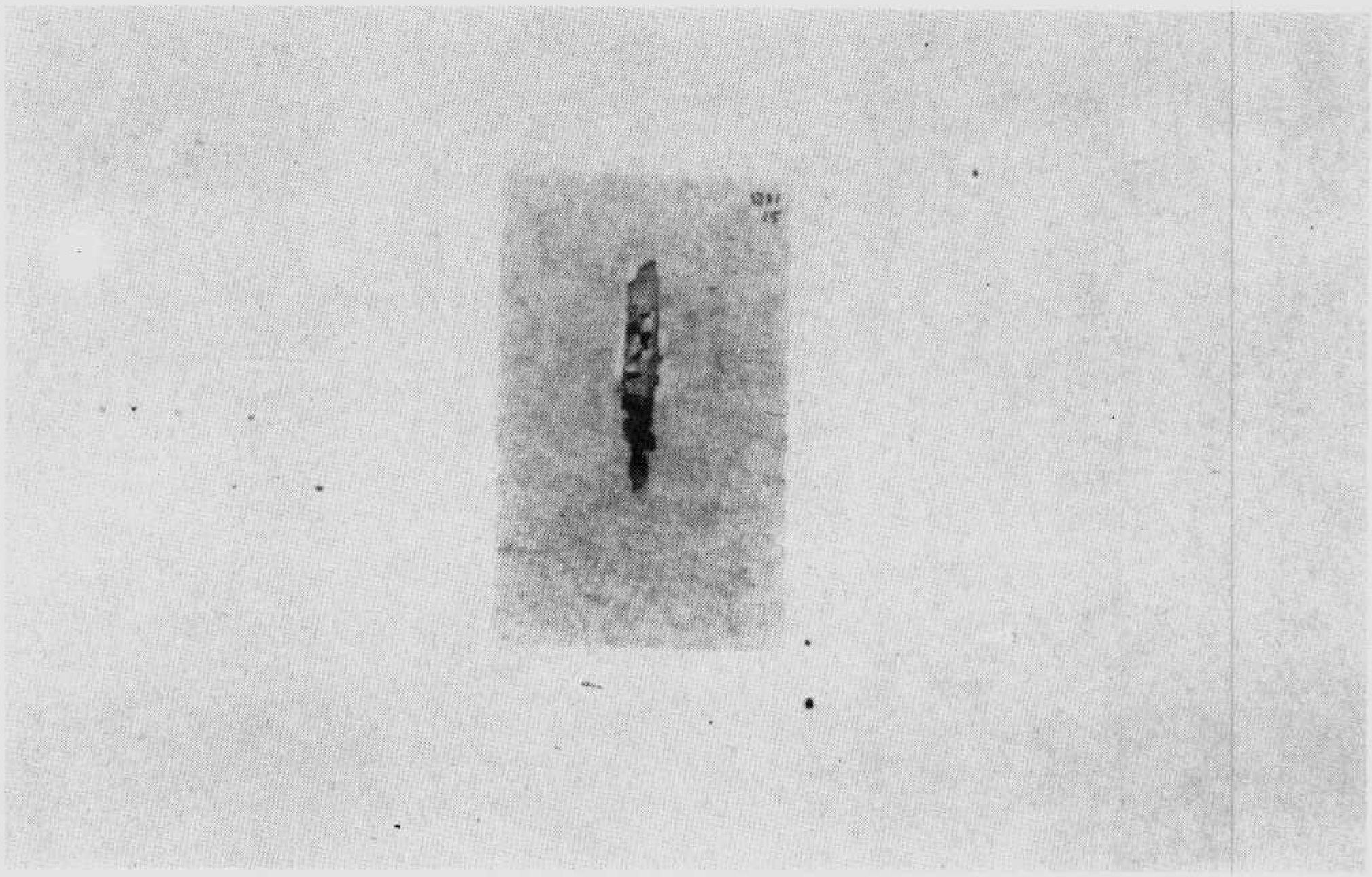


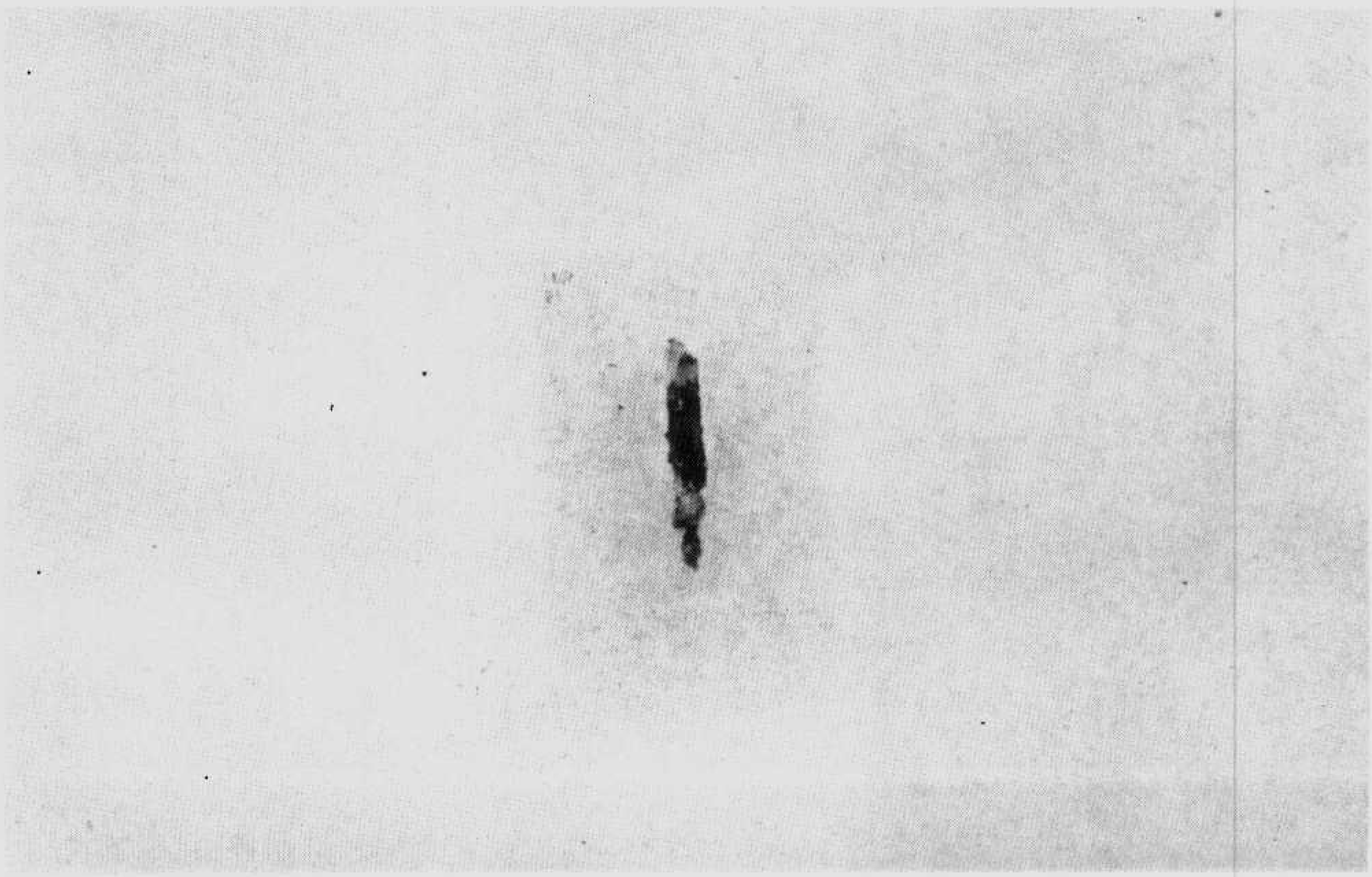


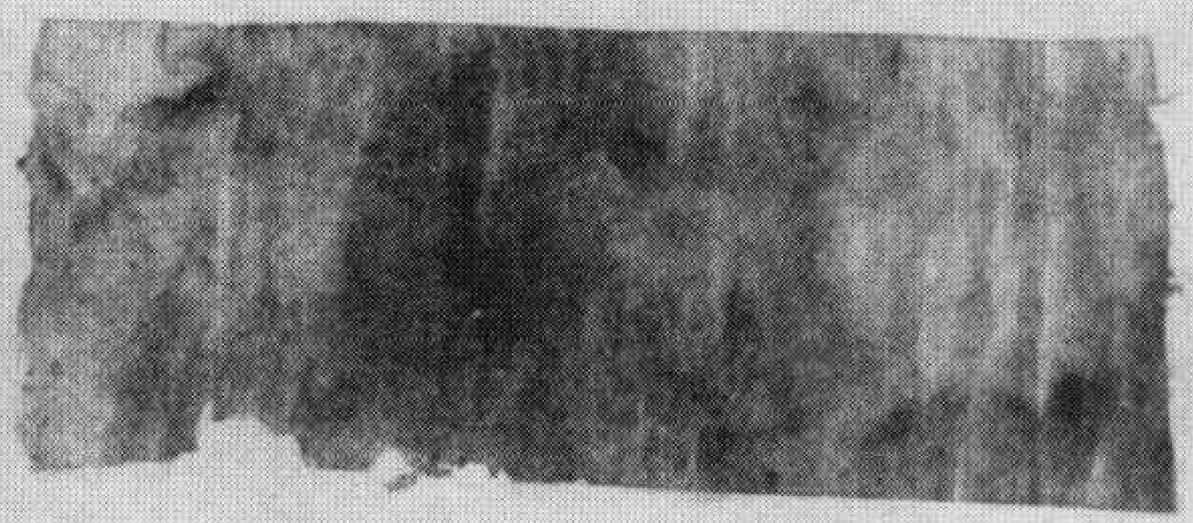


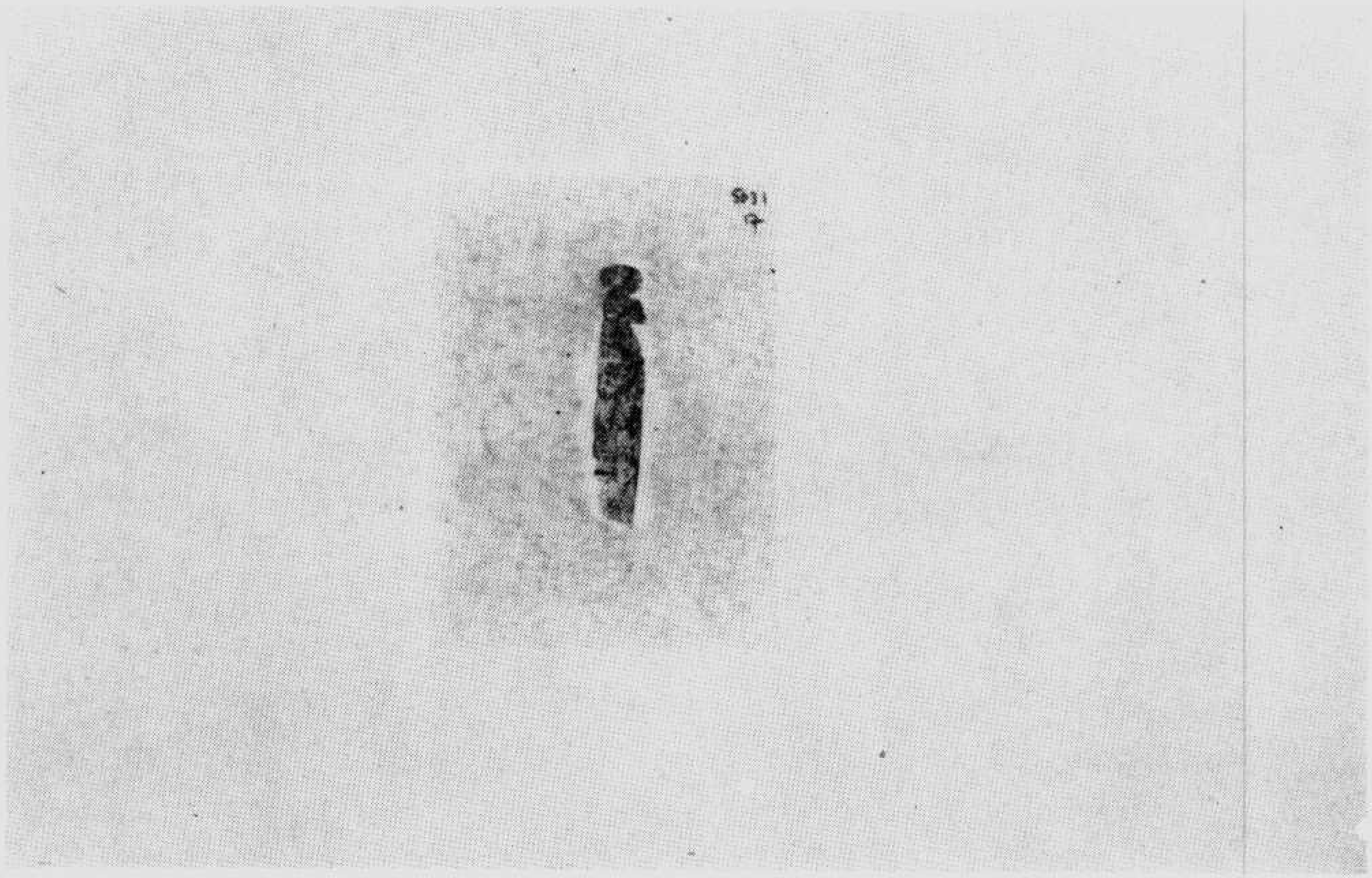


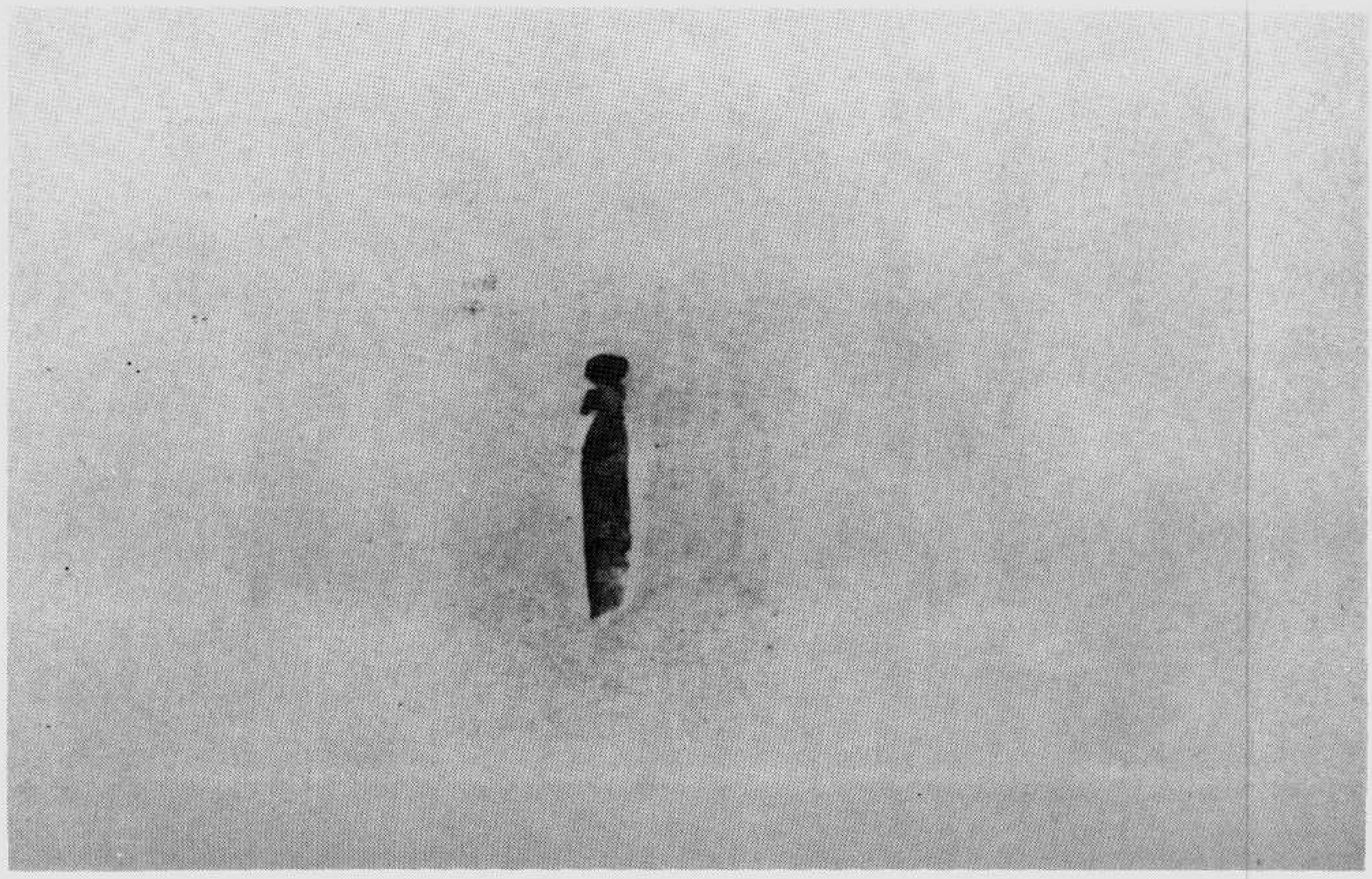


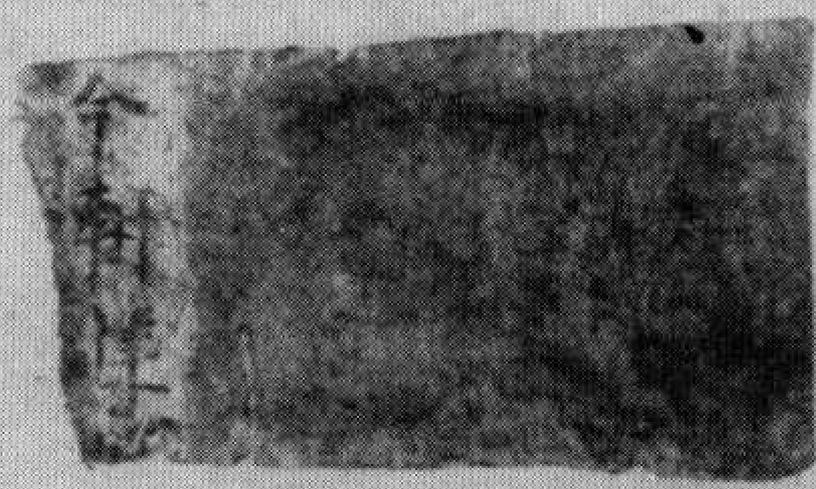




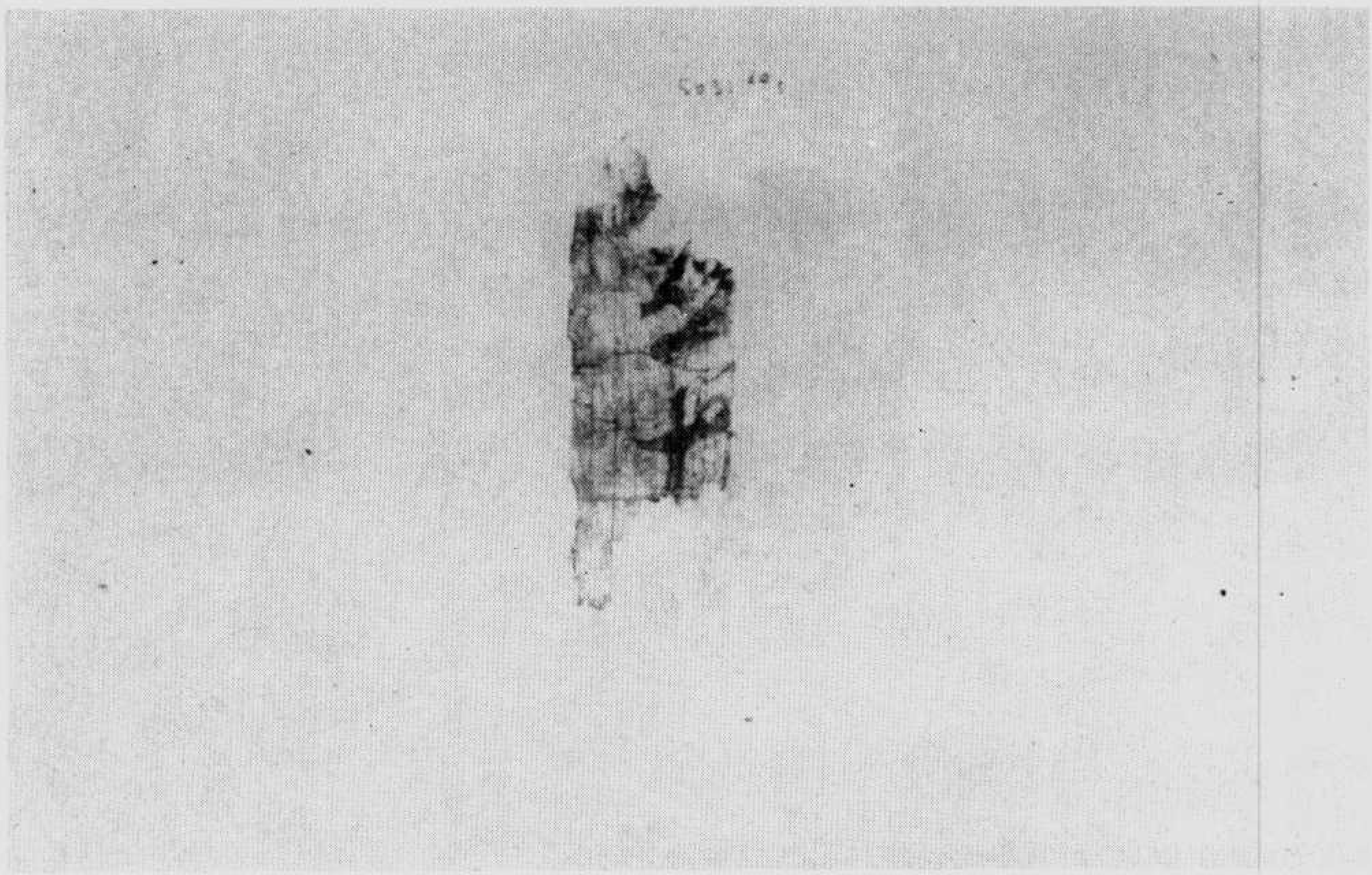


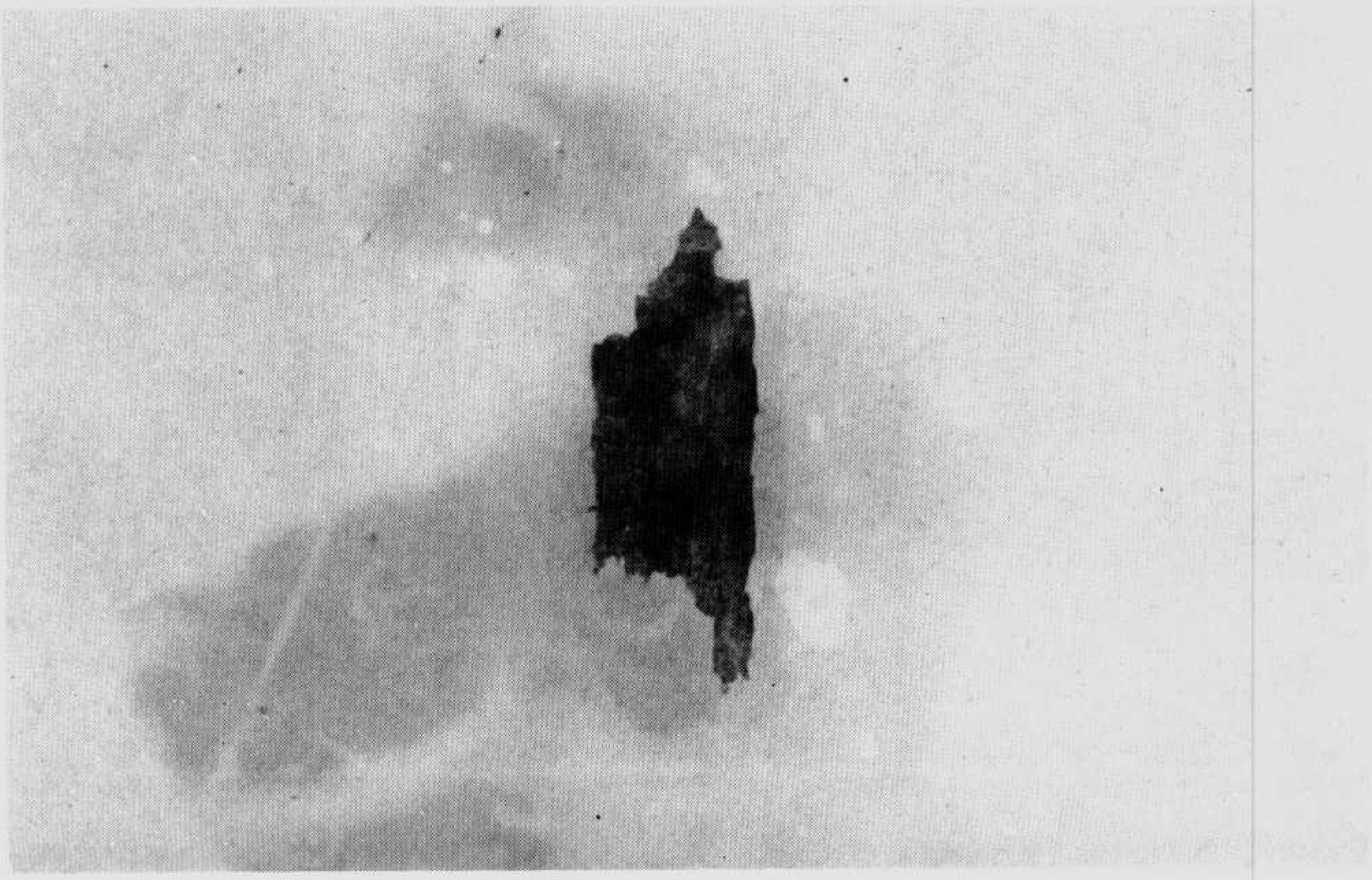


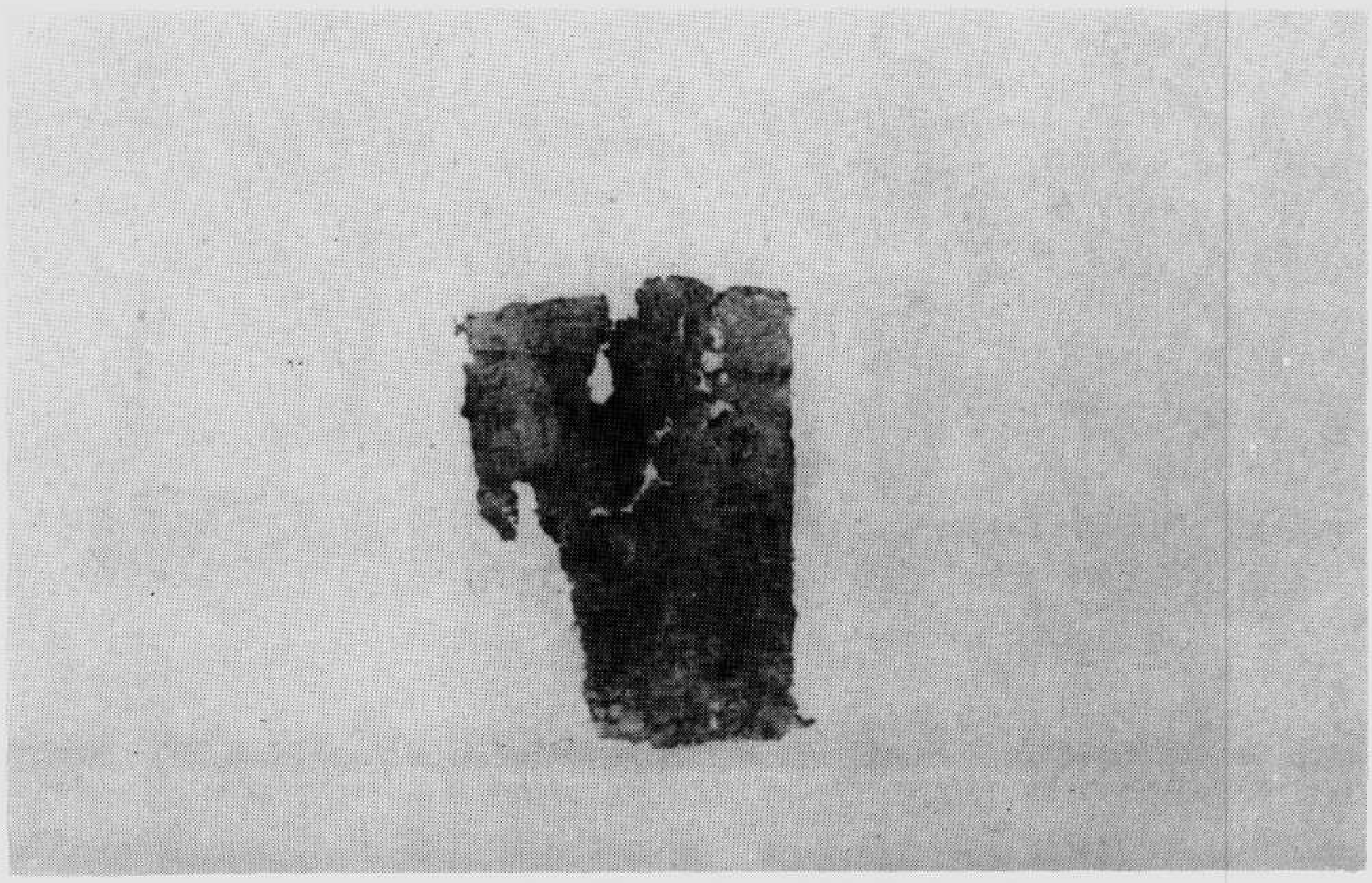


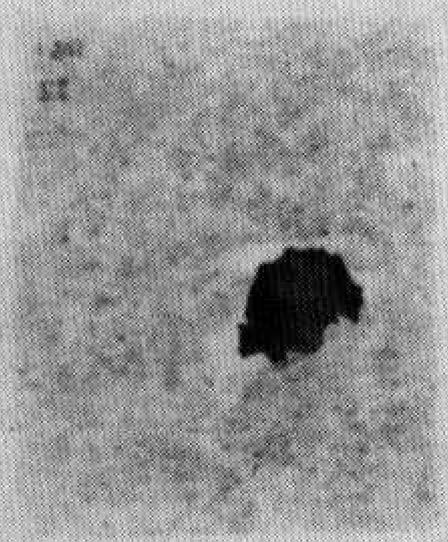


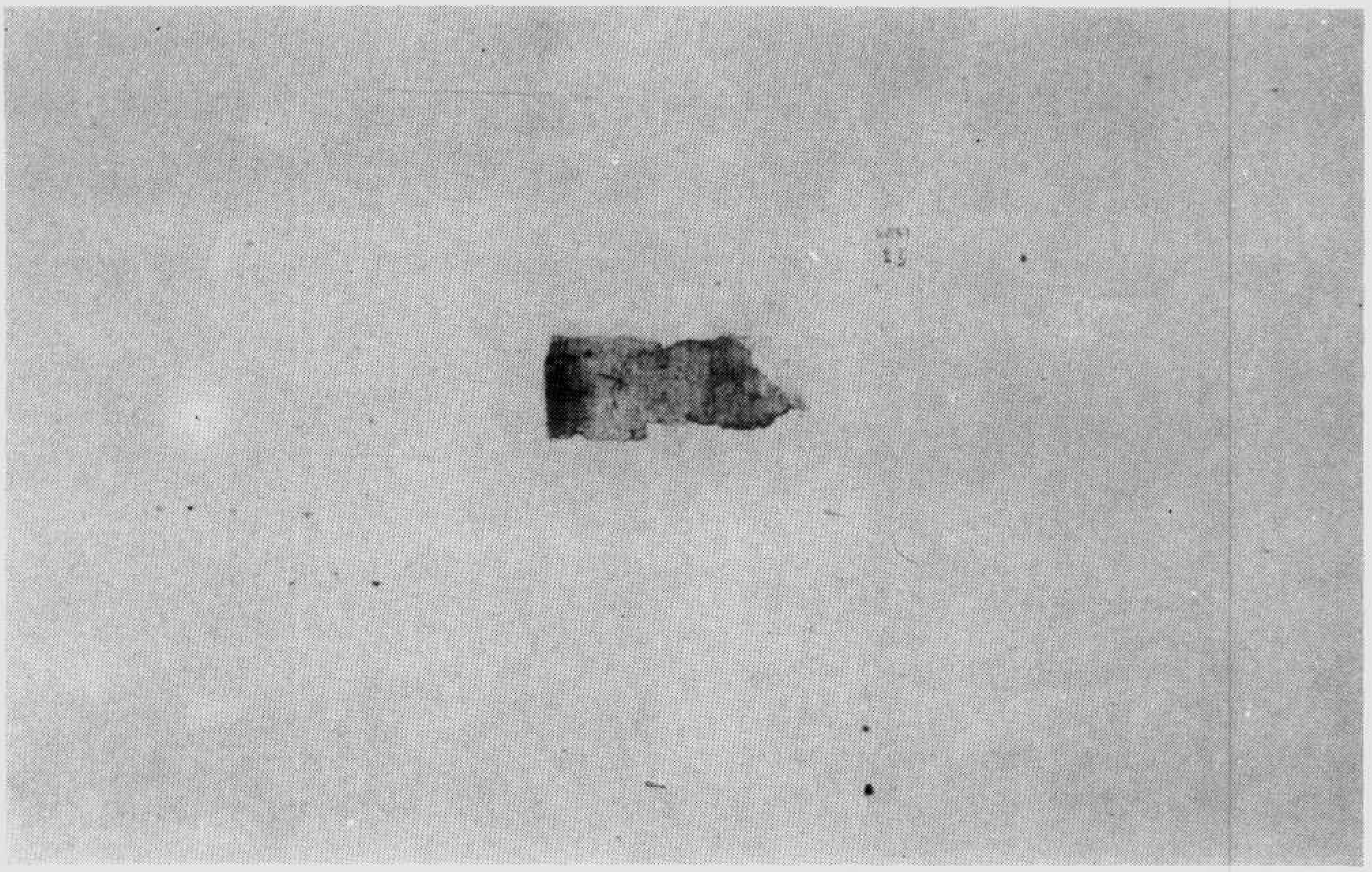
為天羅所死
其羅漢者有

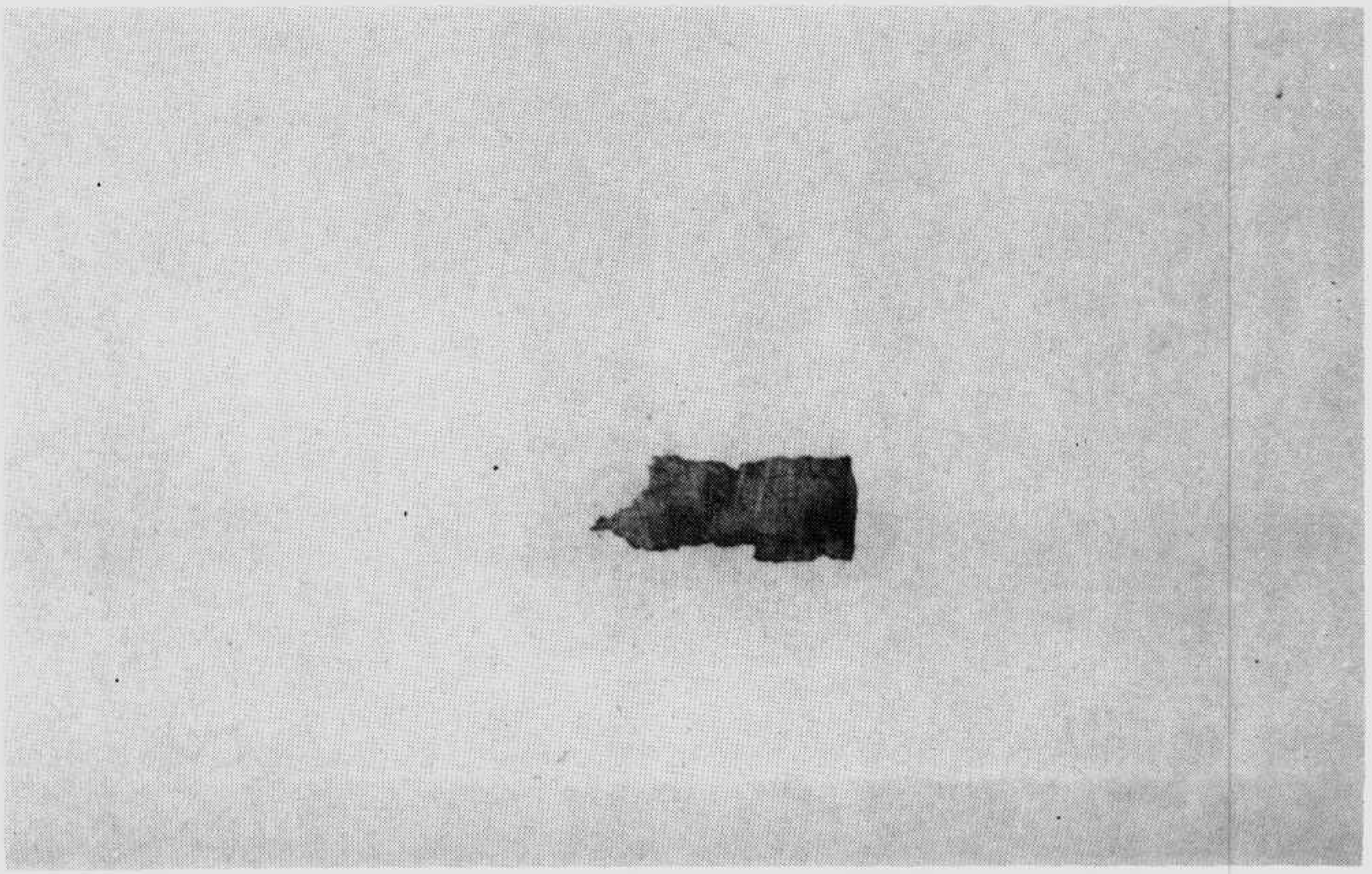


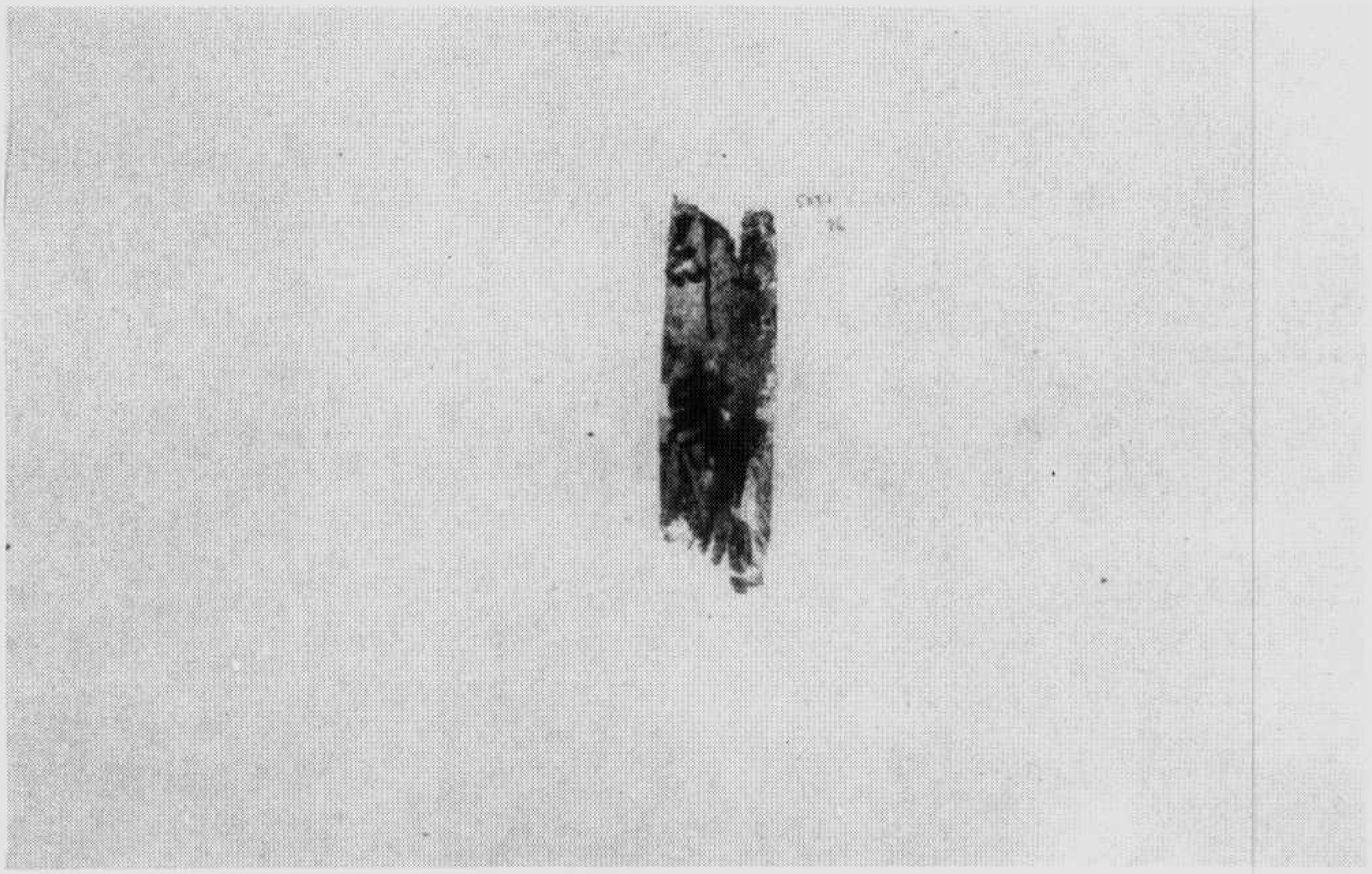


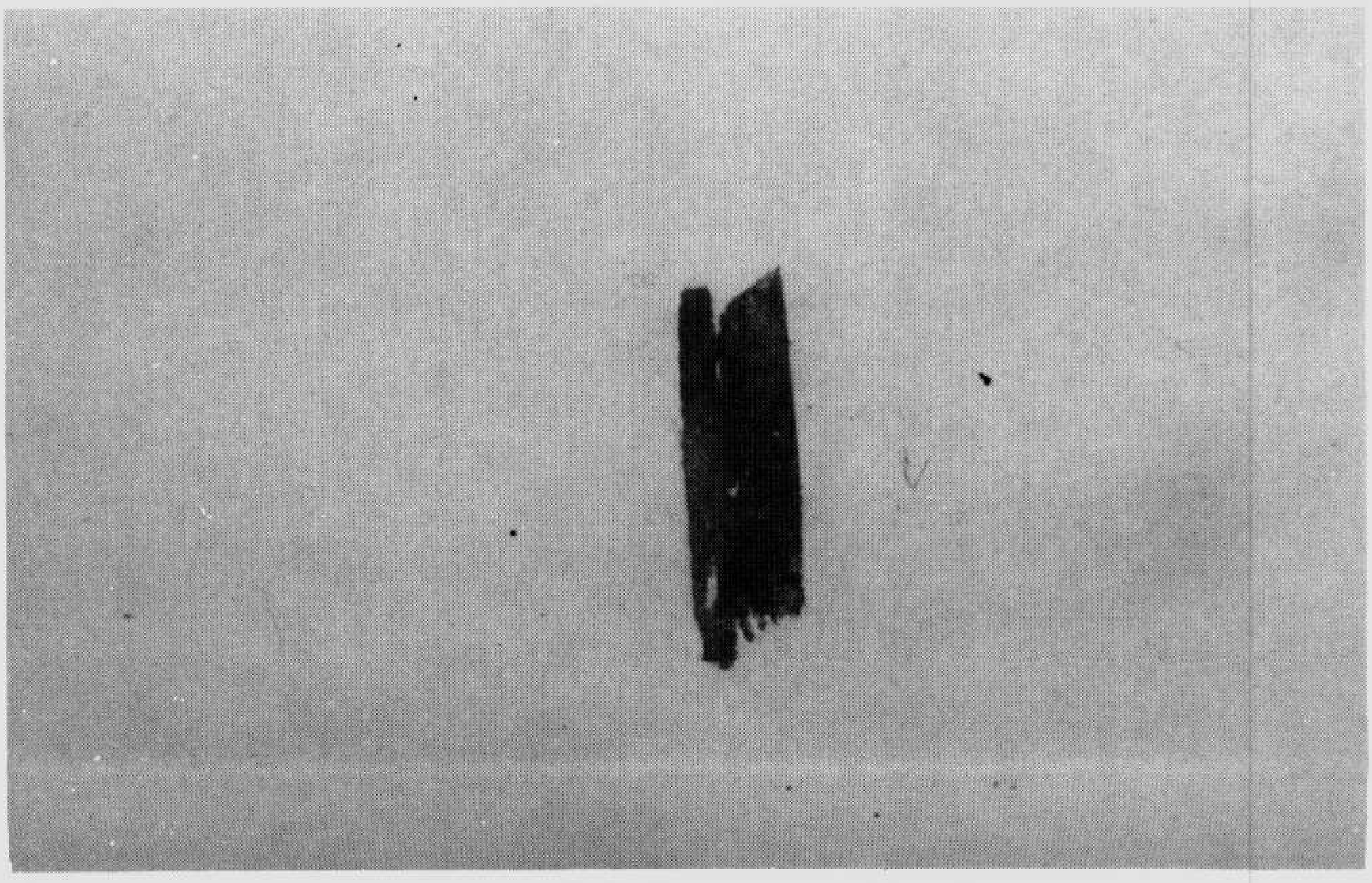


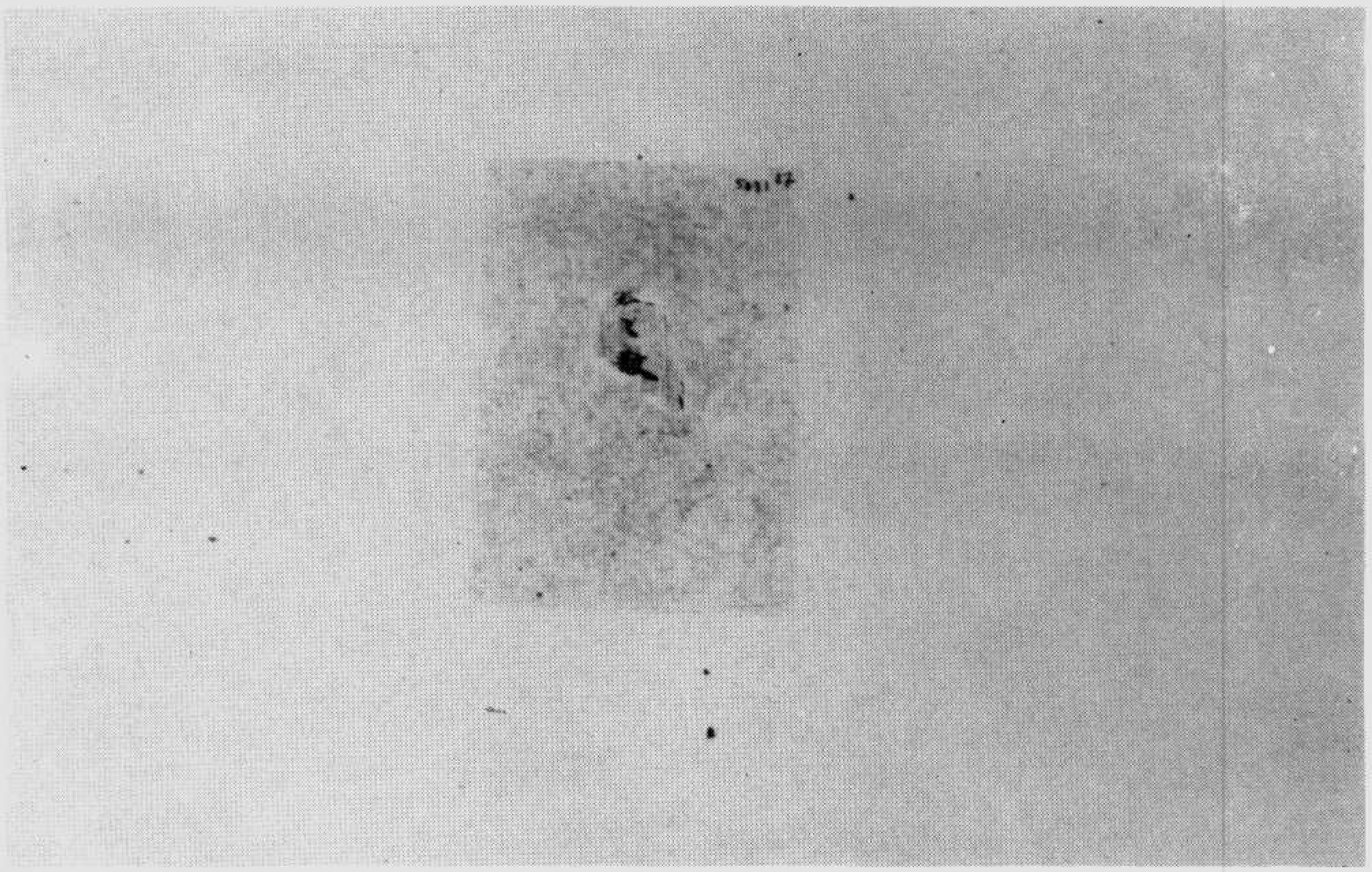


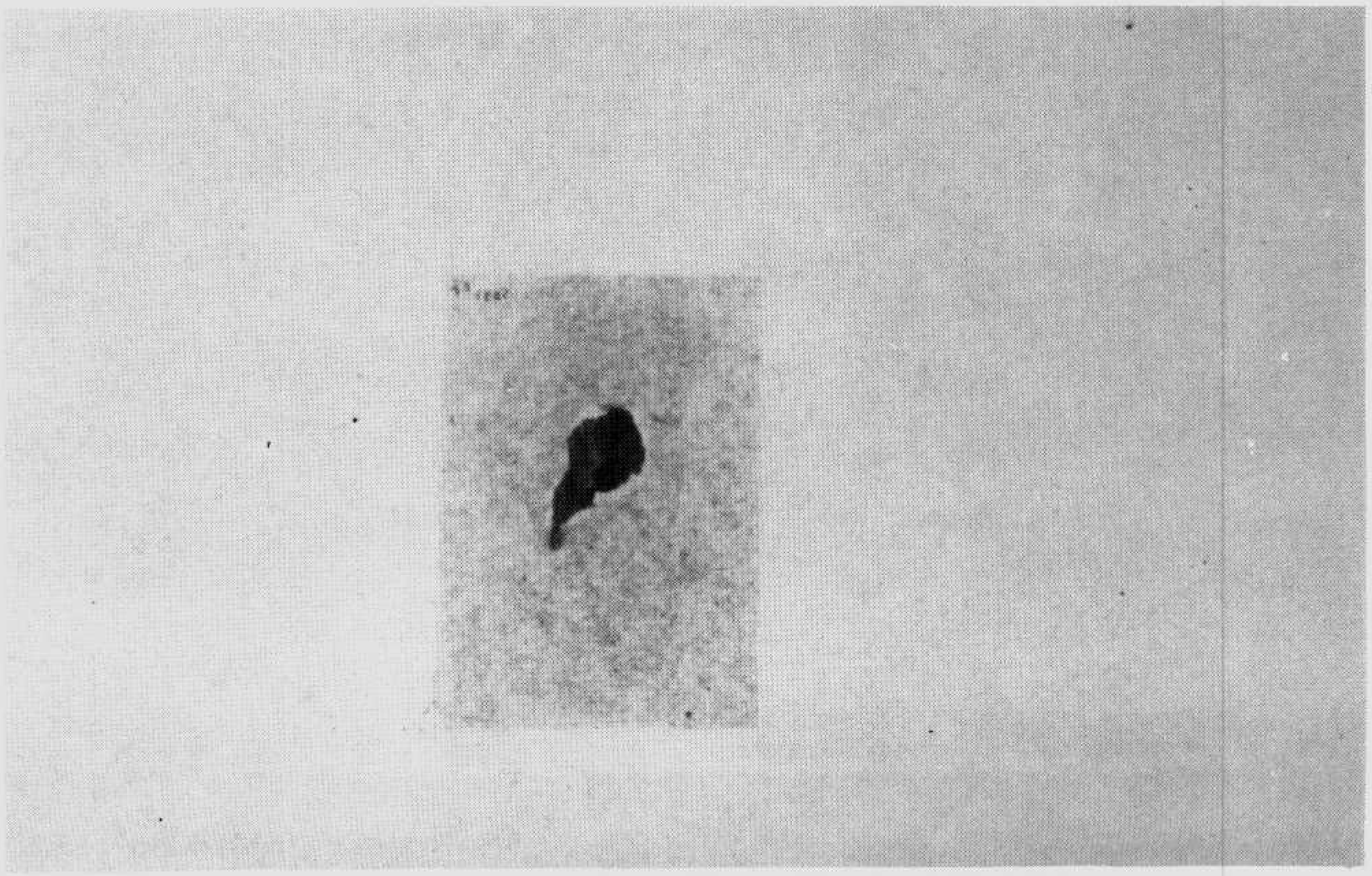


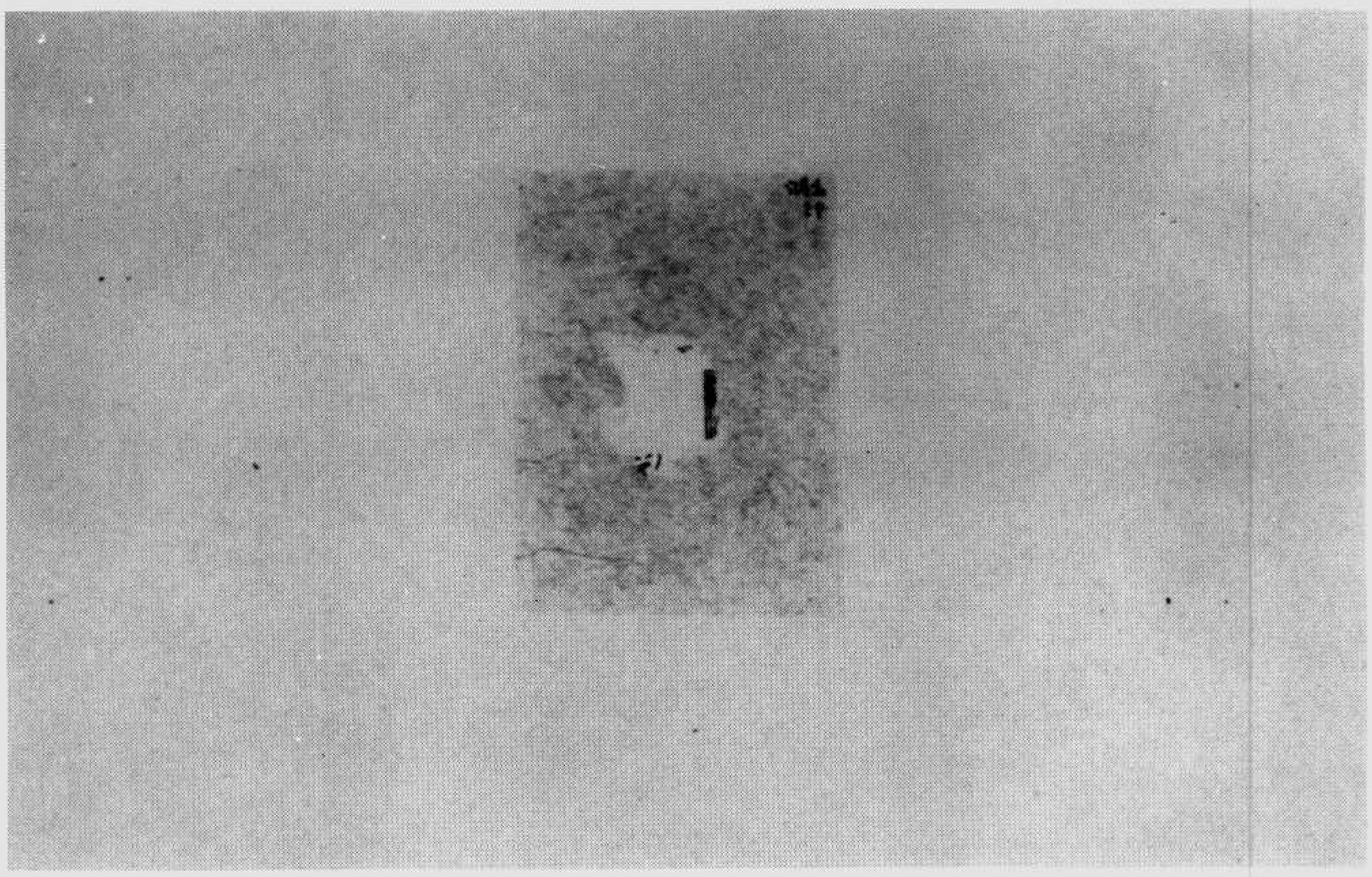


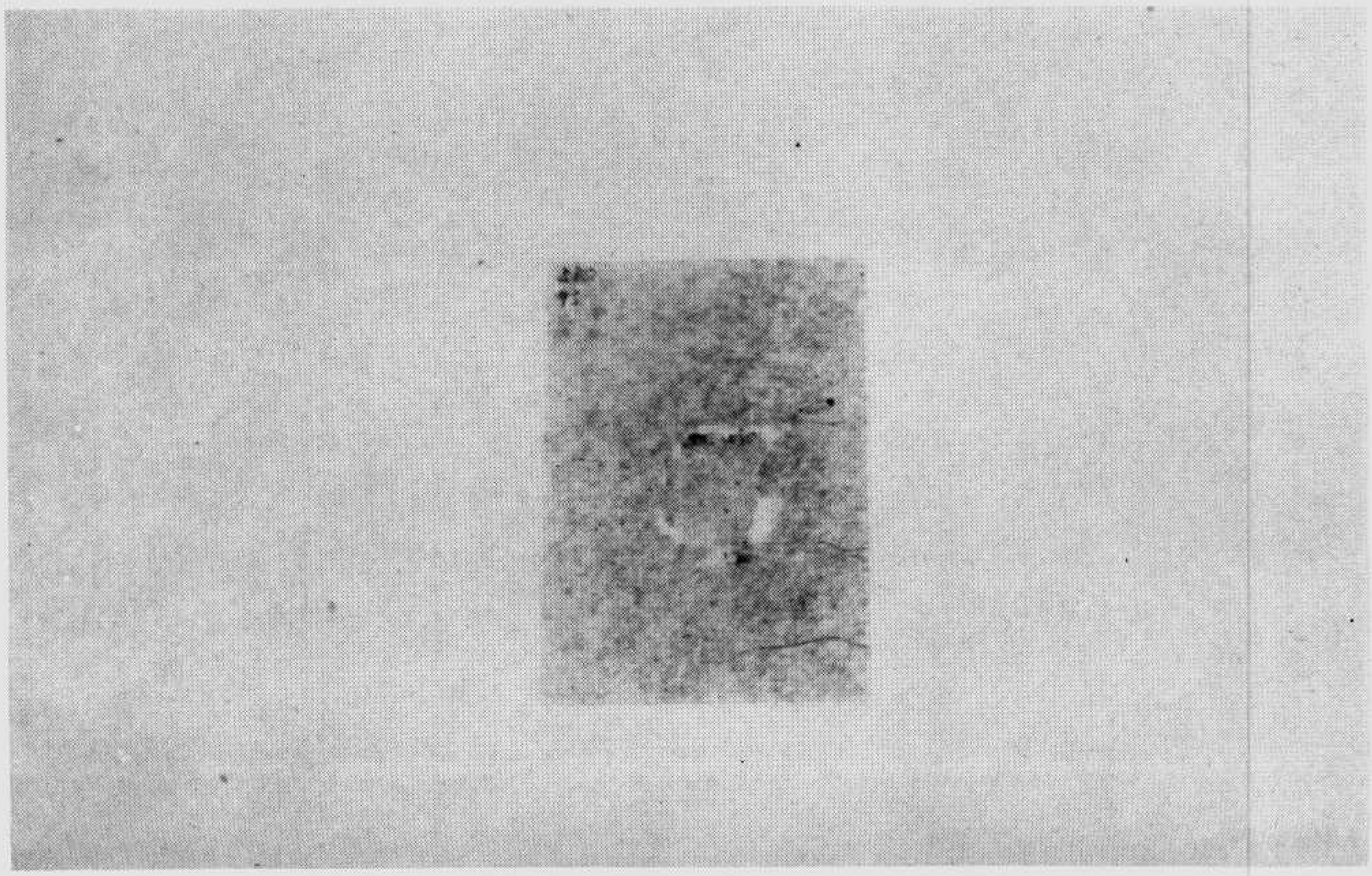


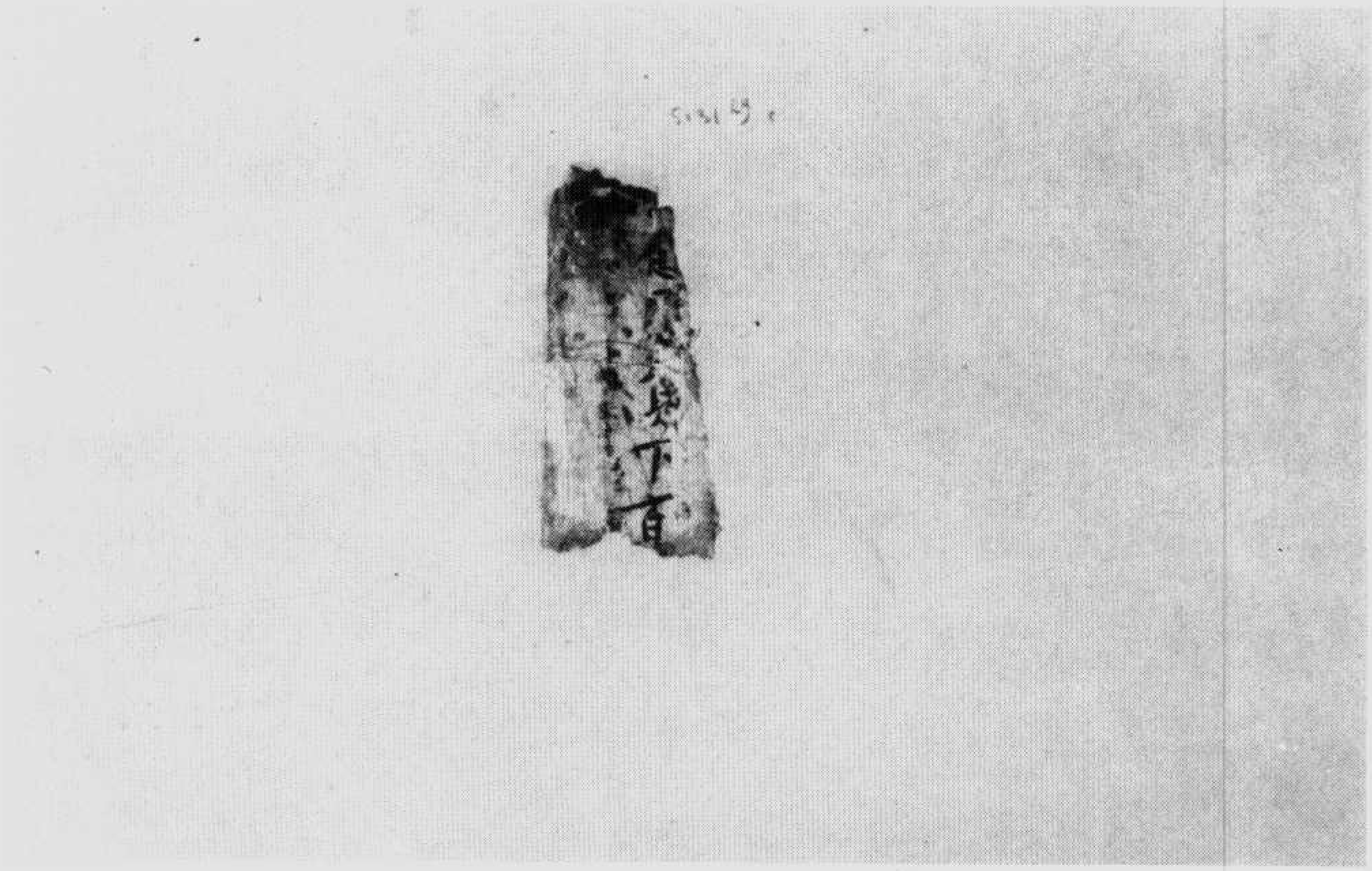


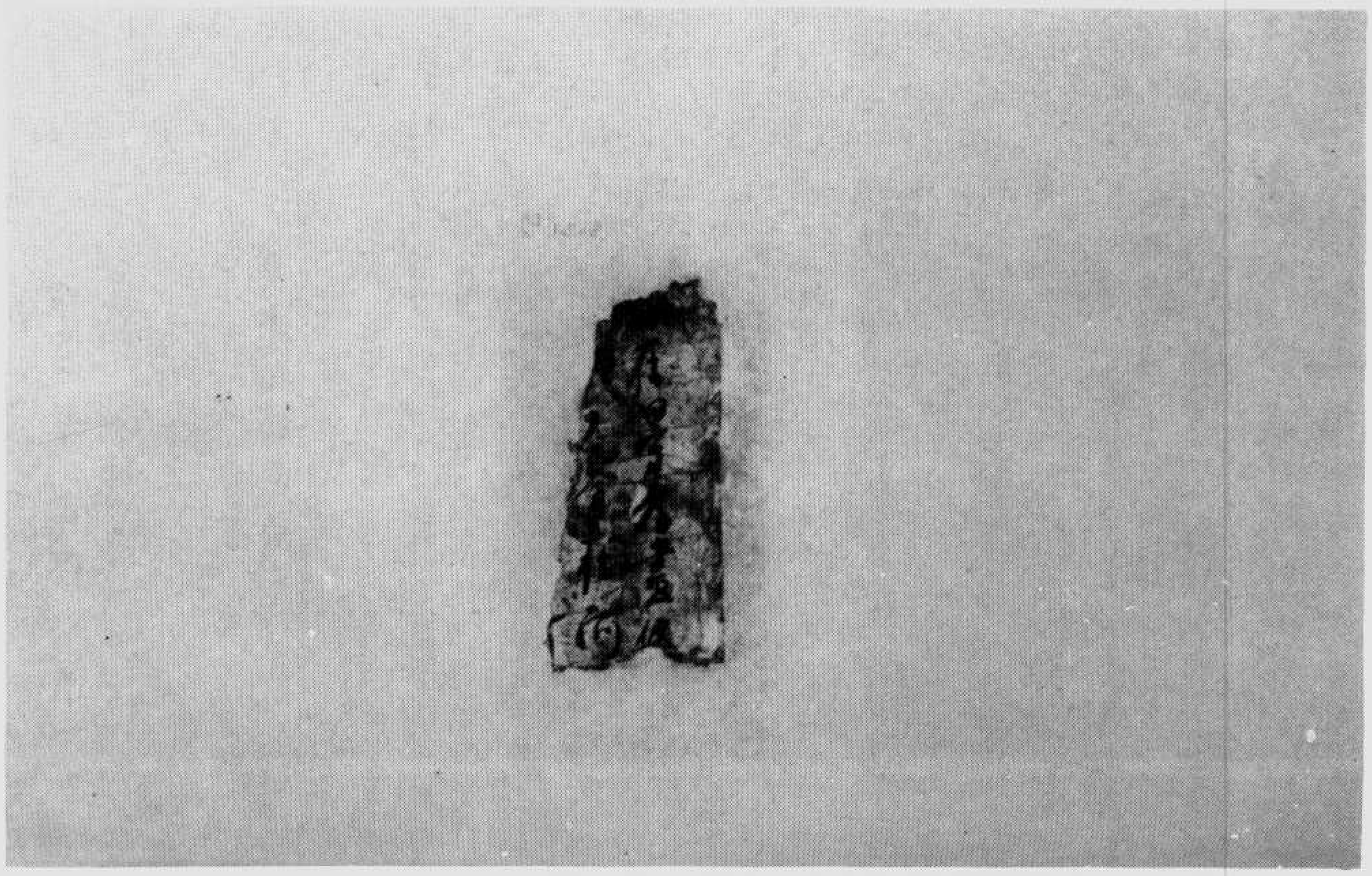


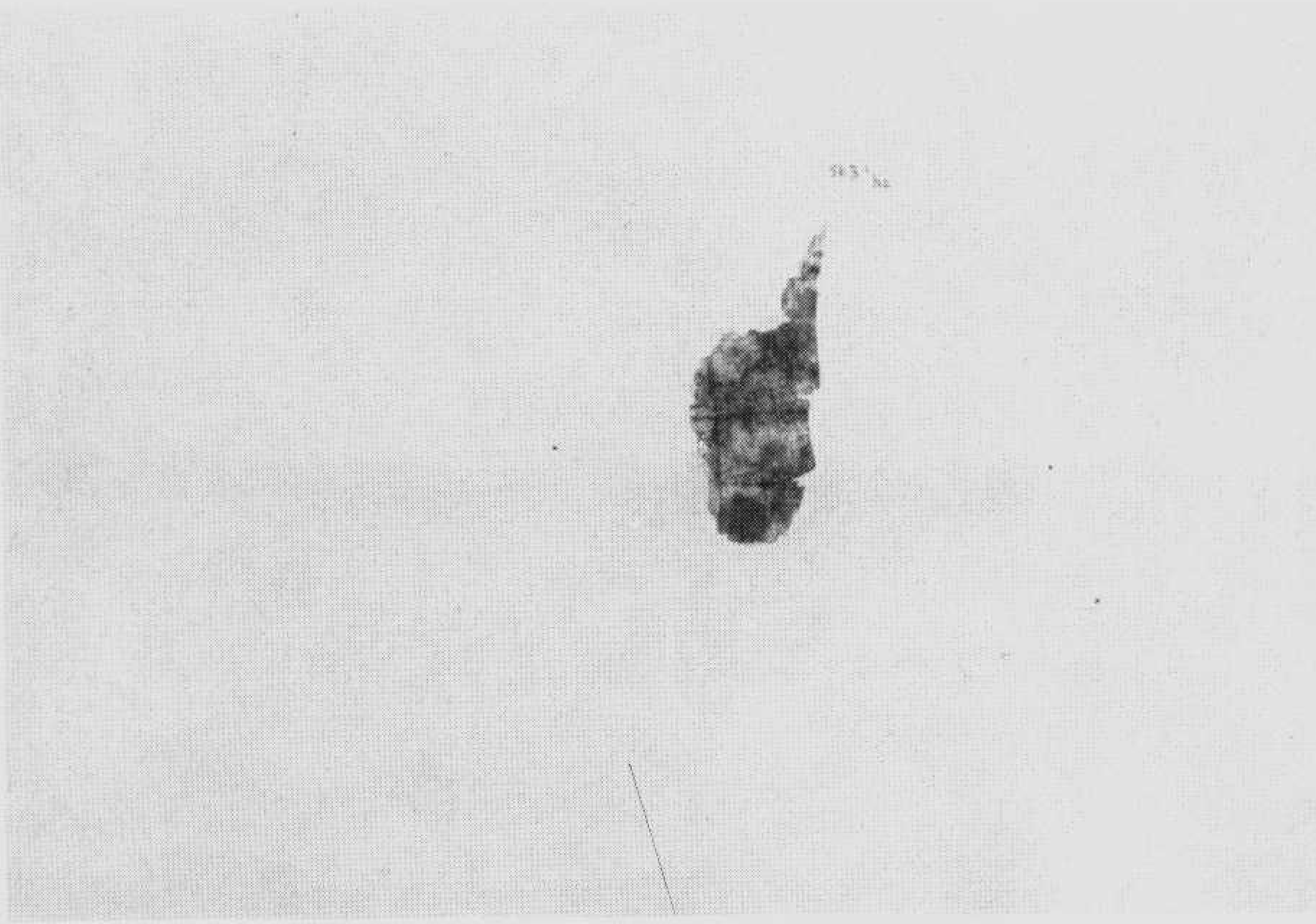


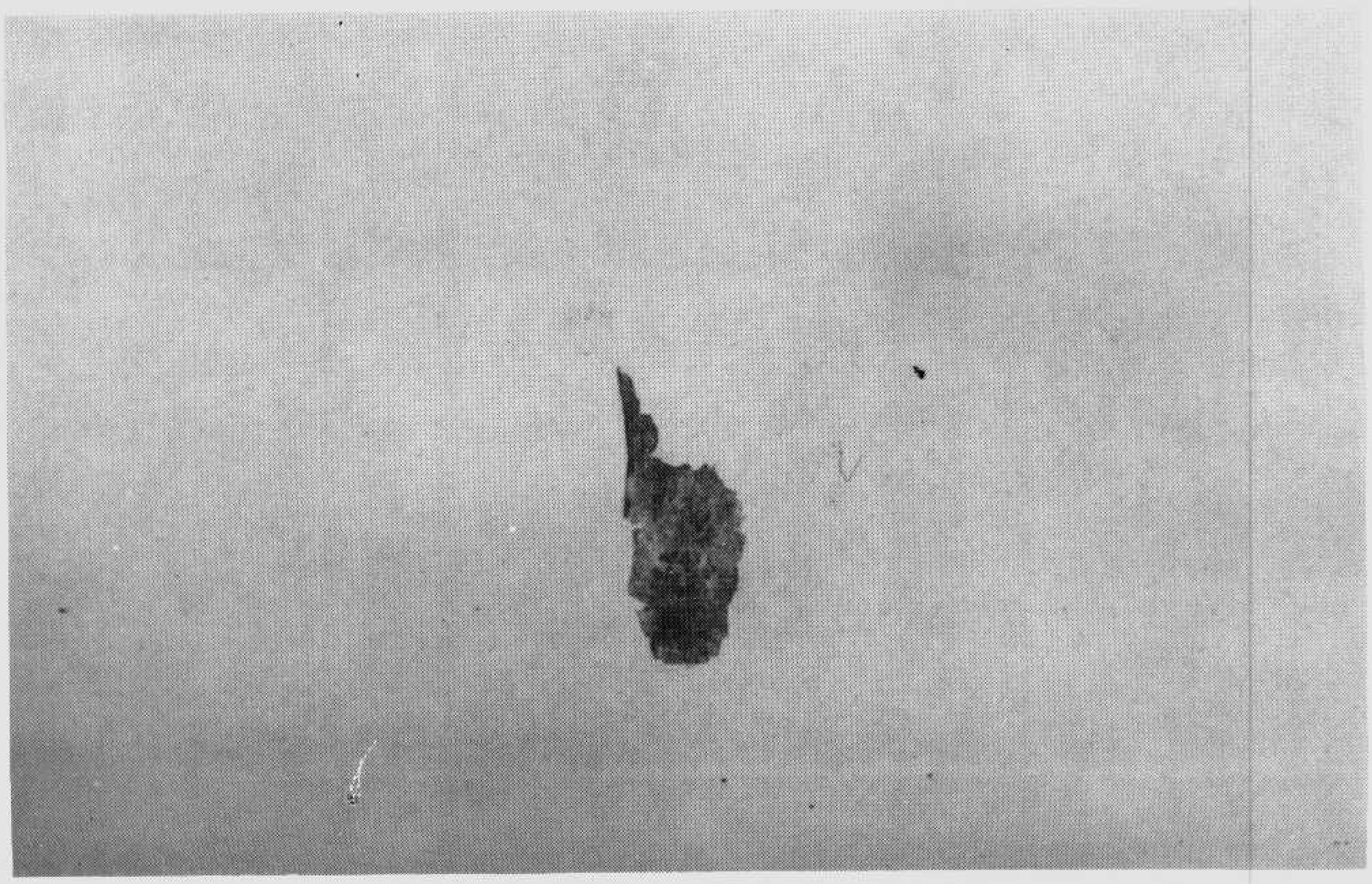


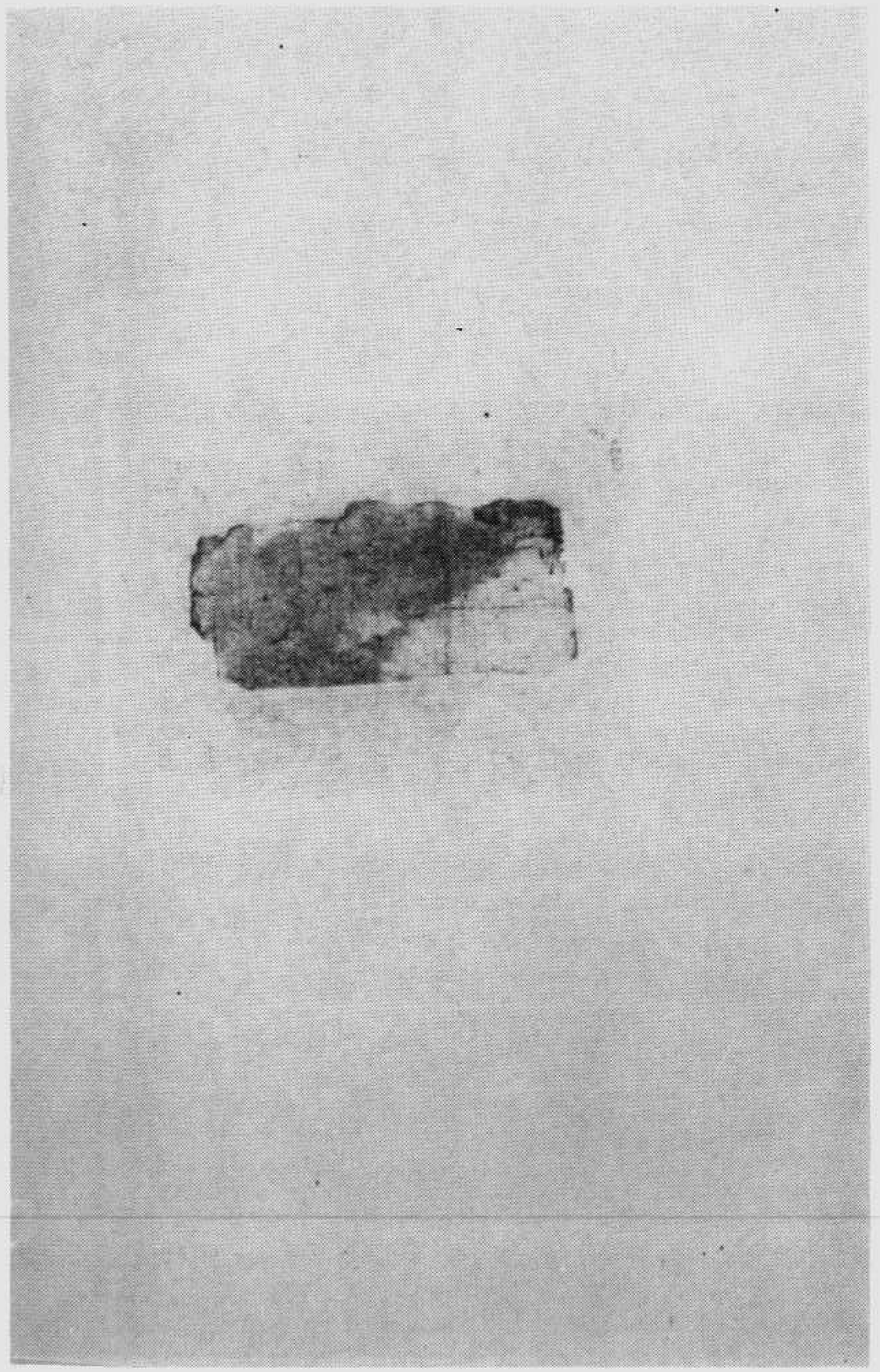


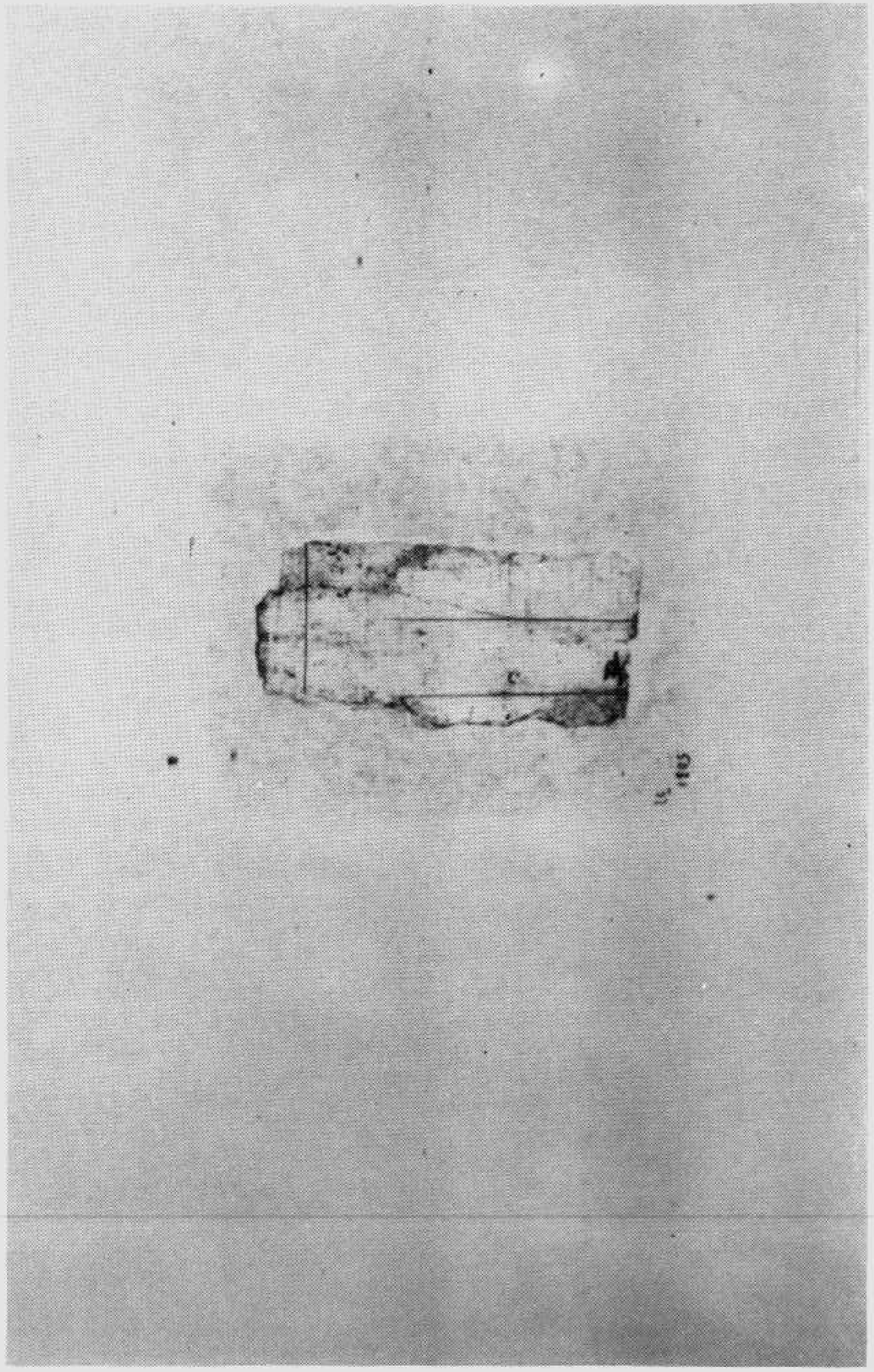


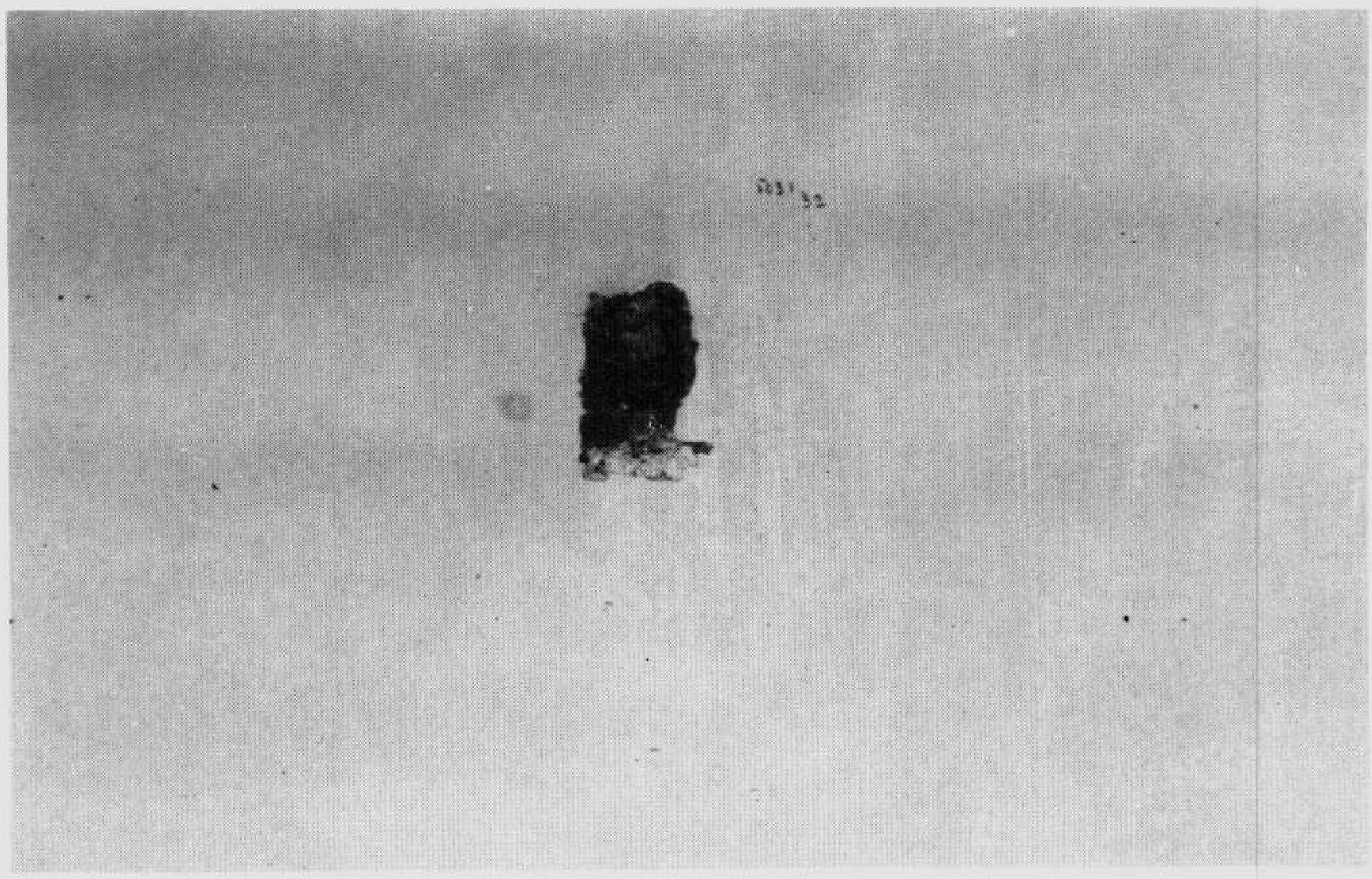


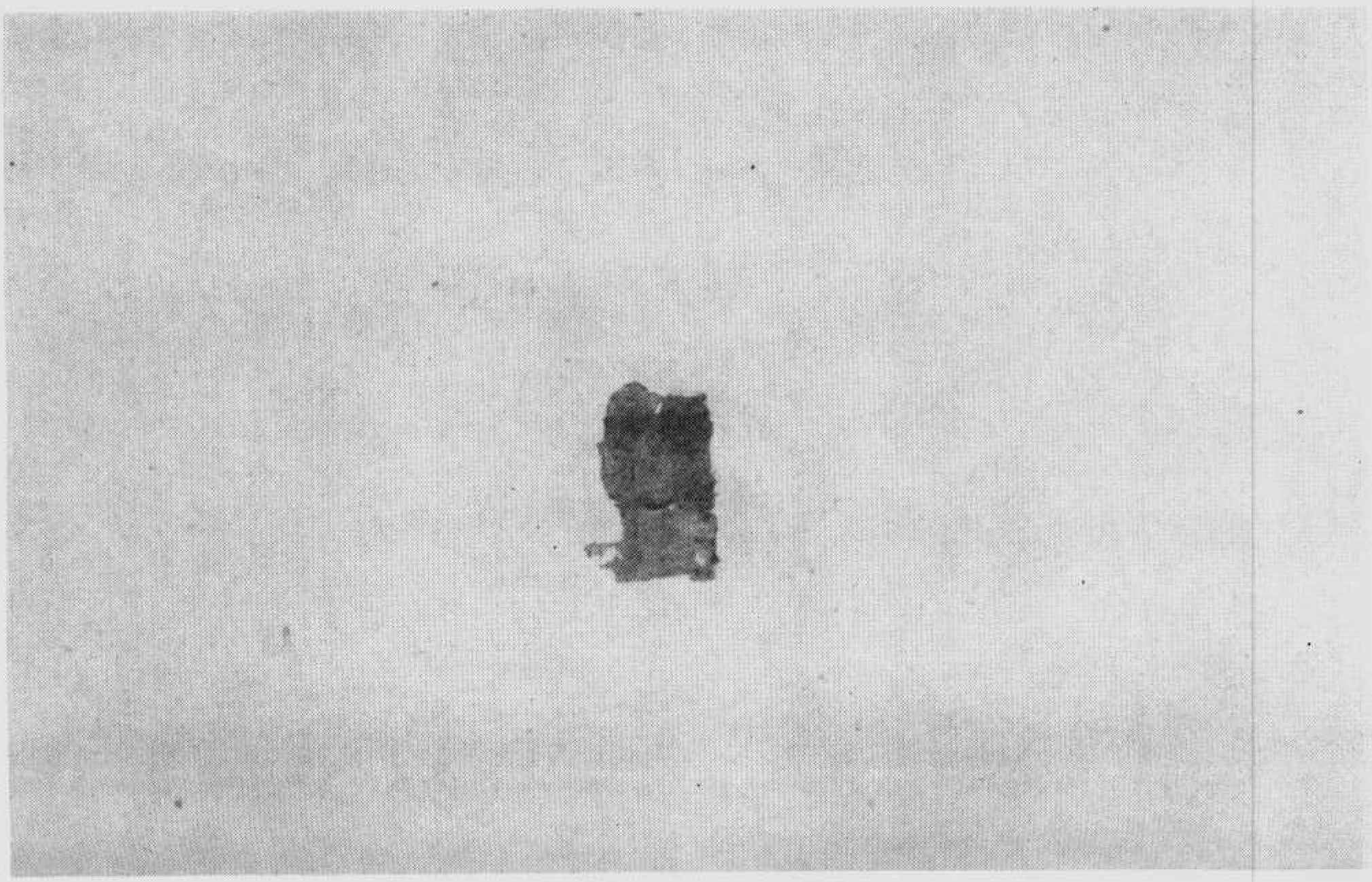


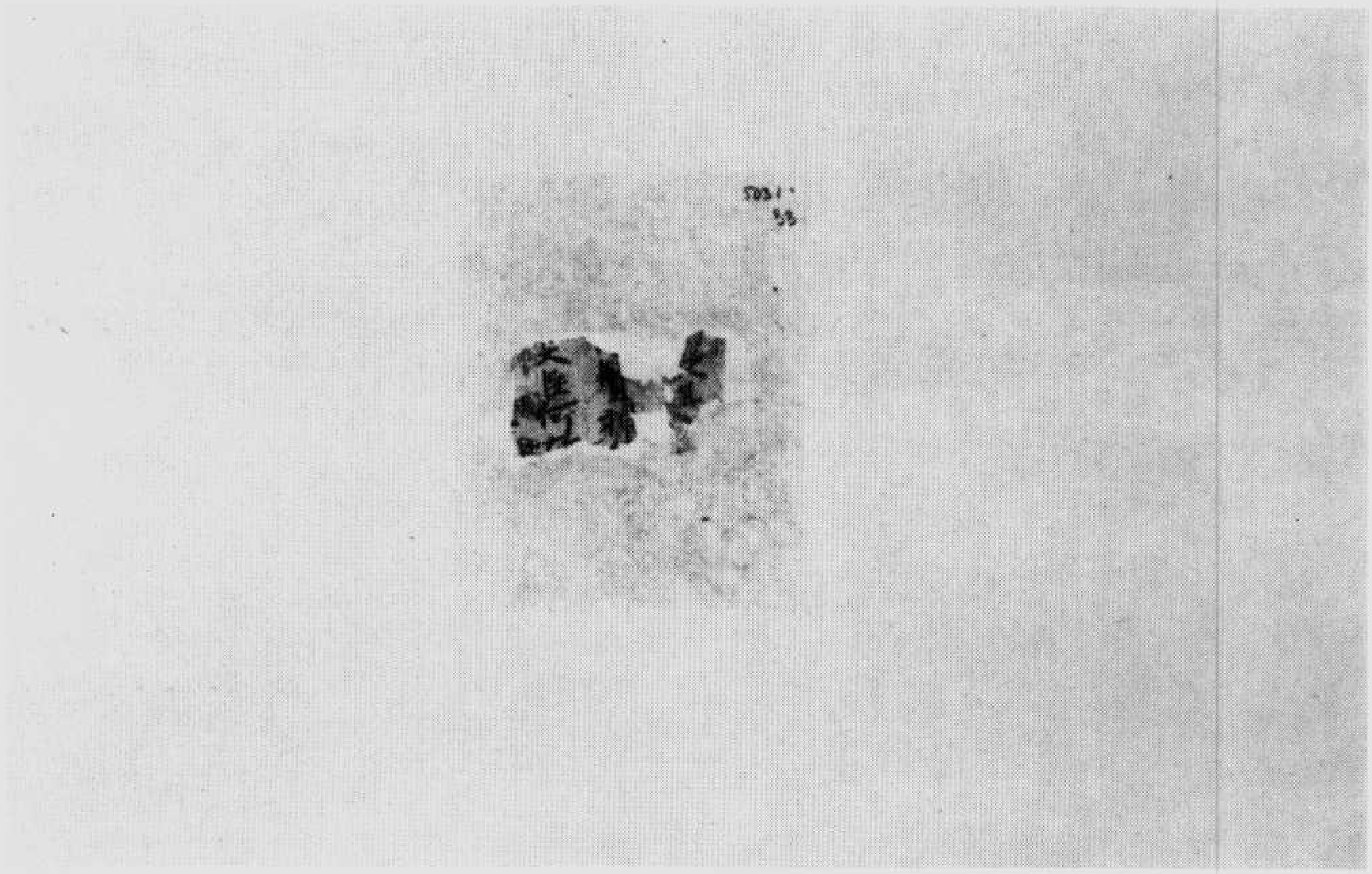


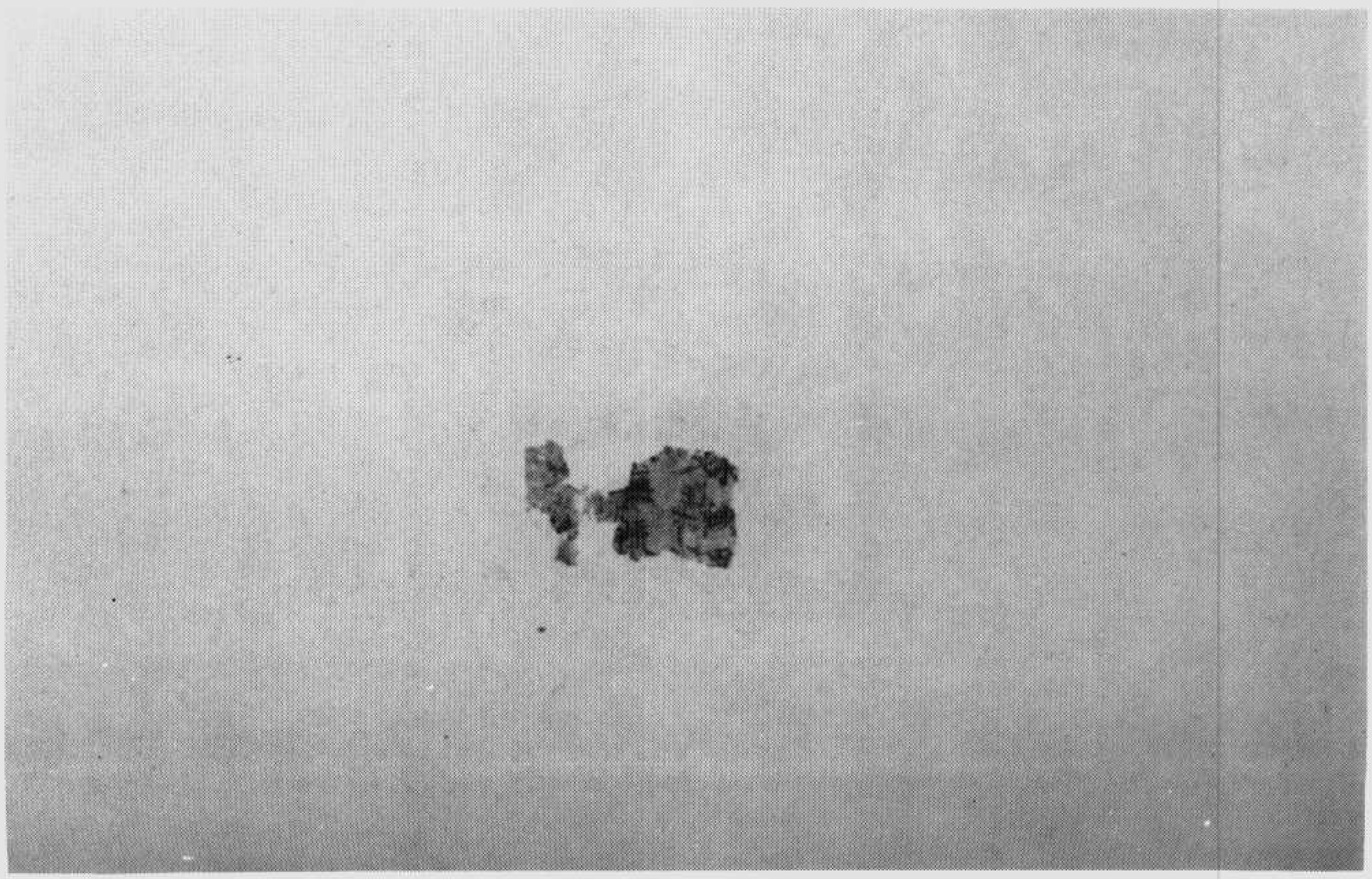


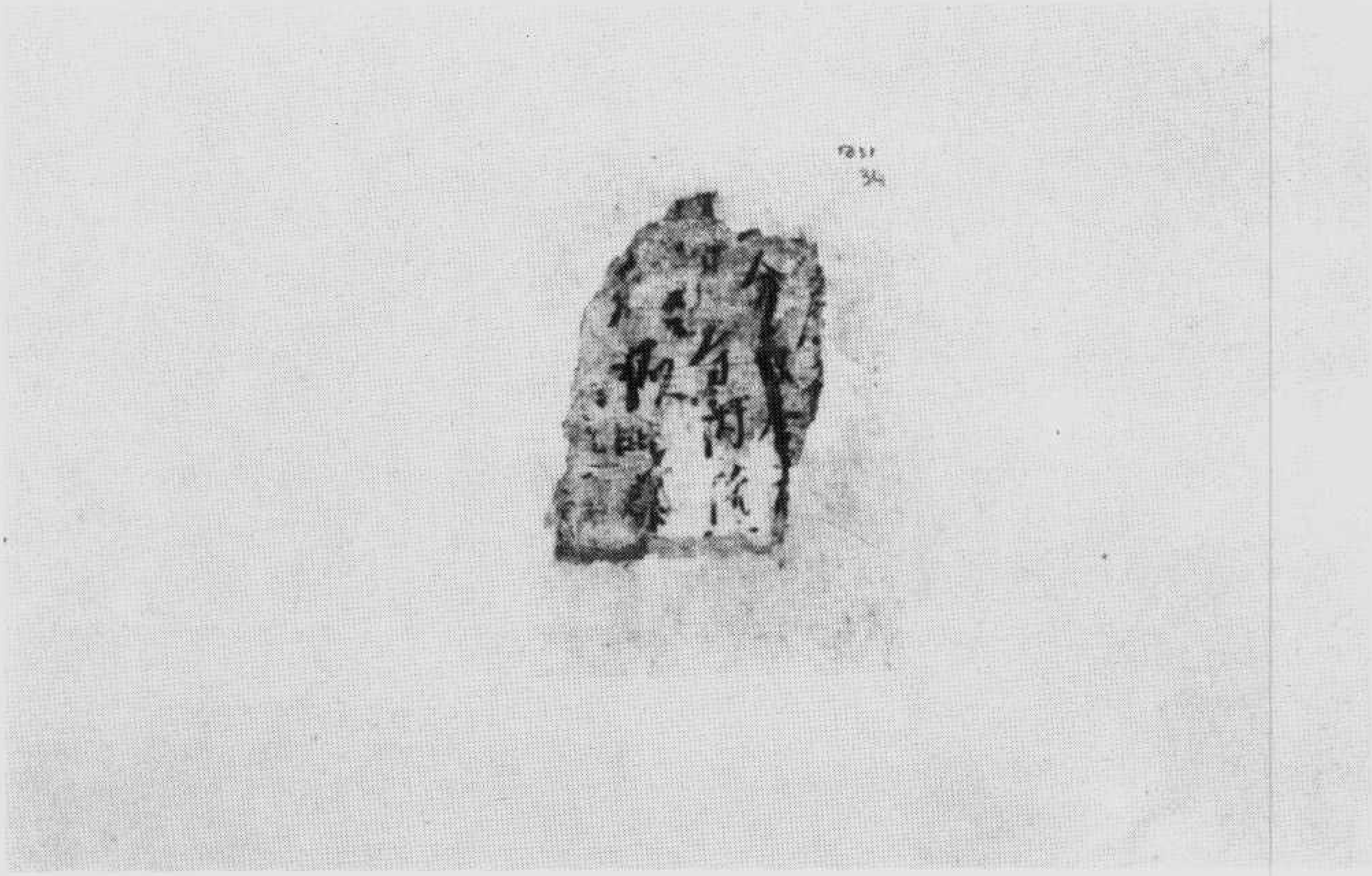


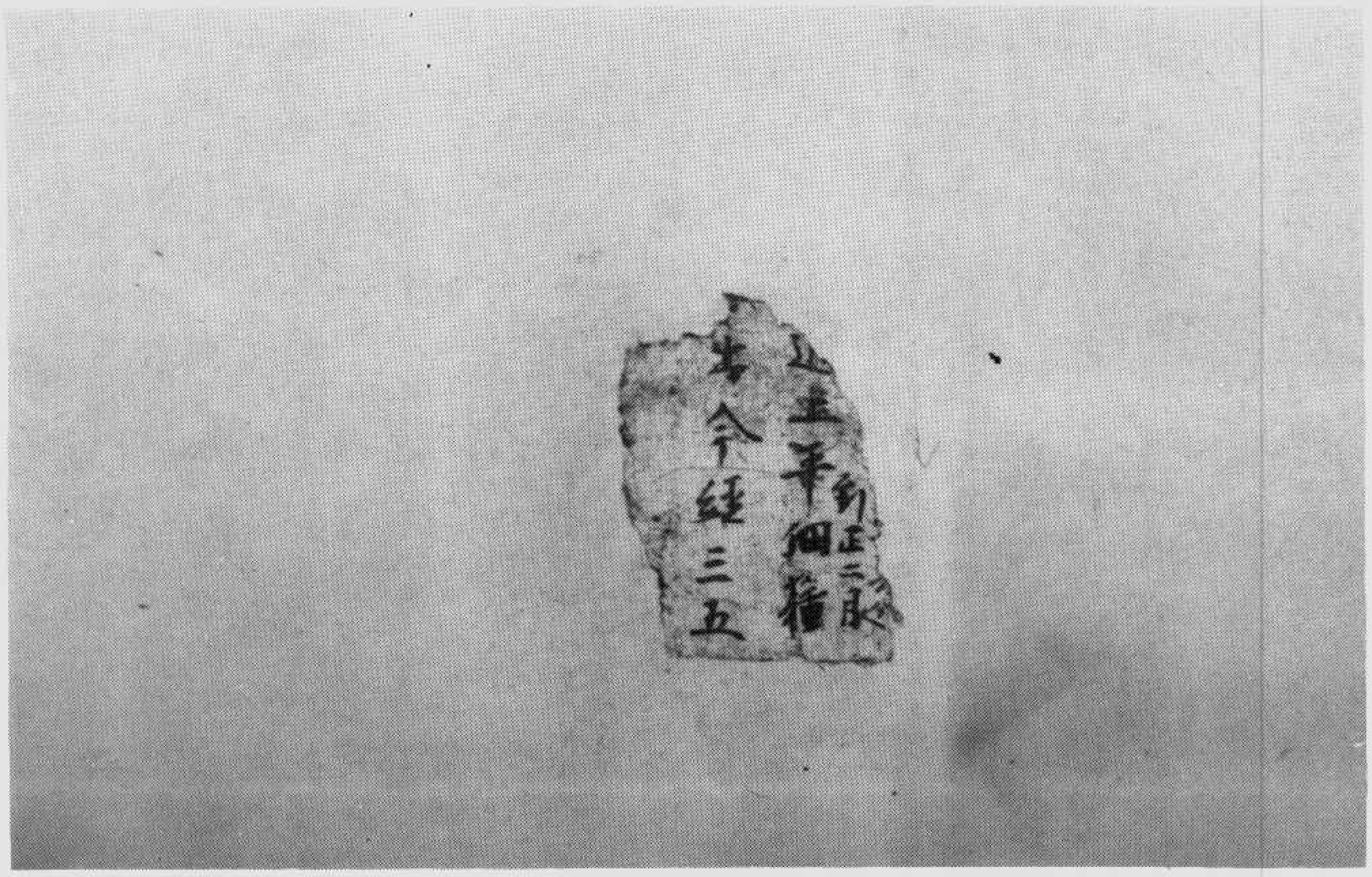


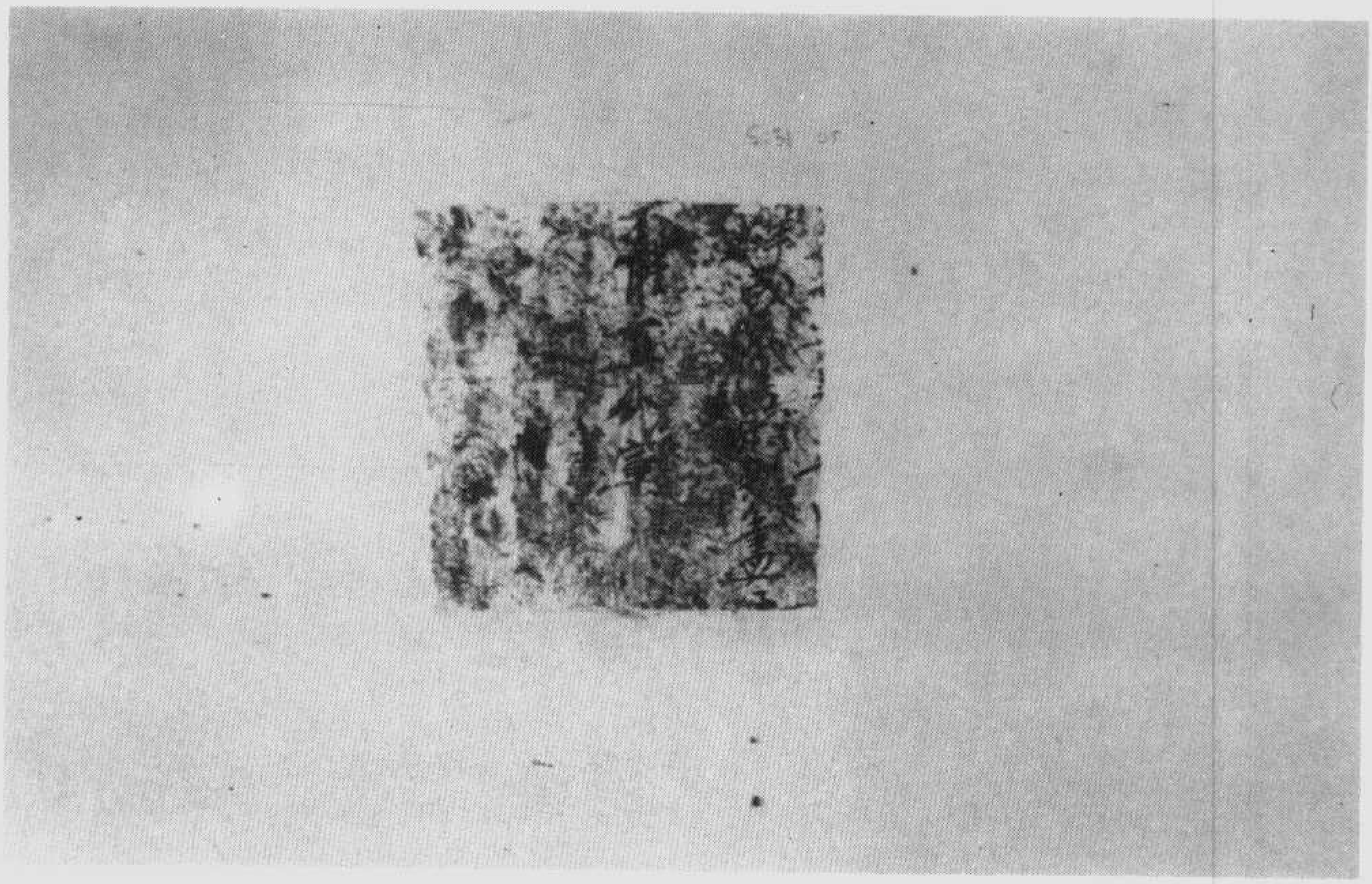


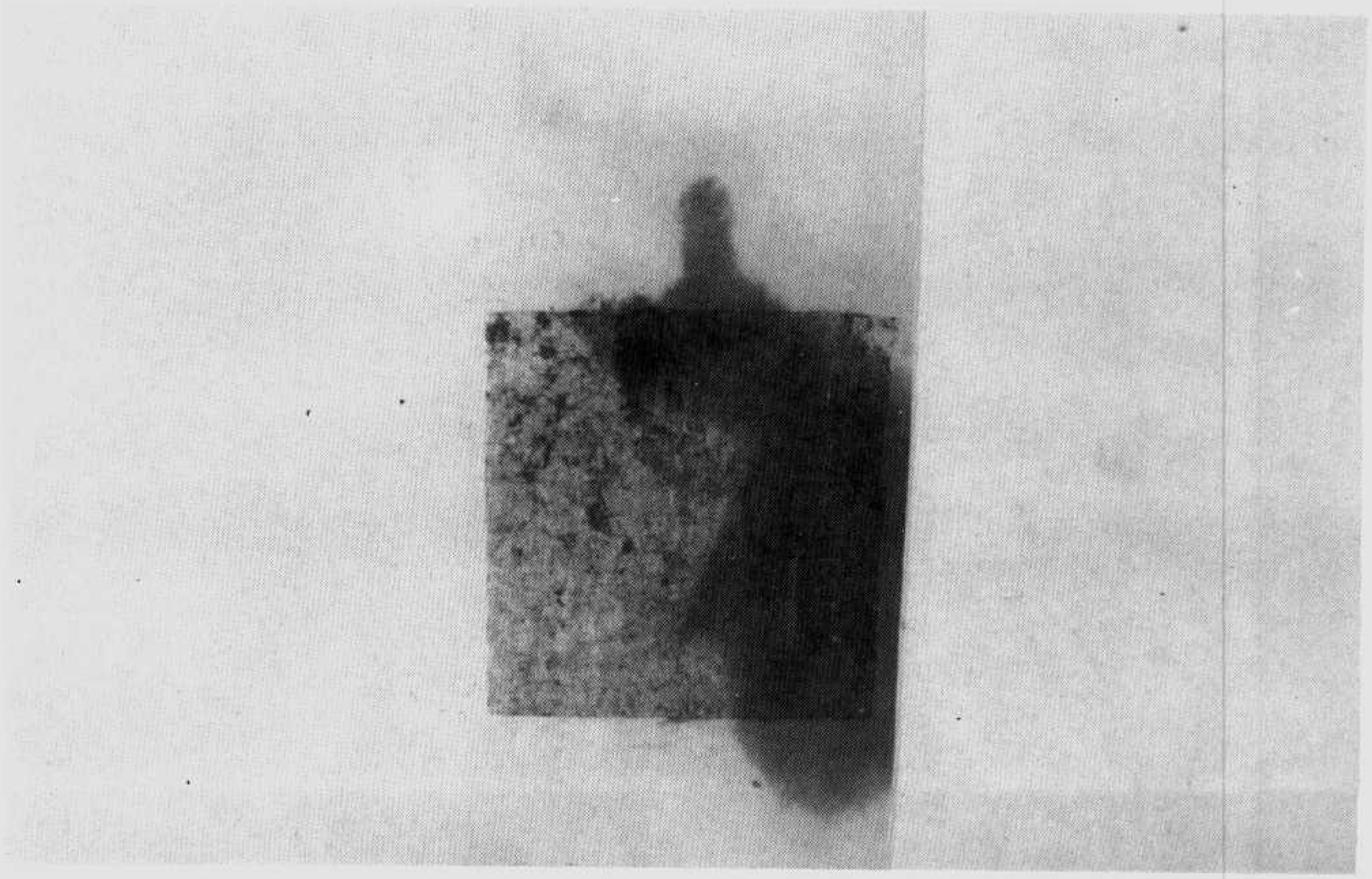


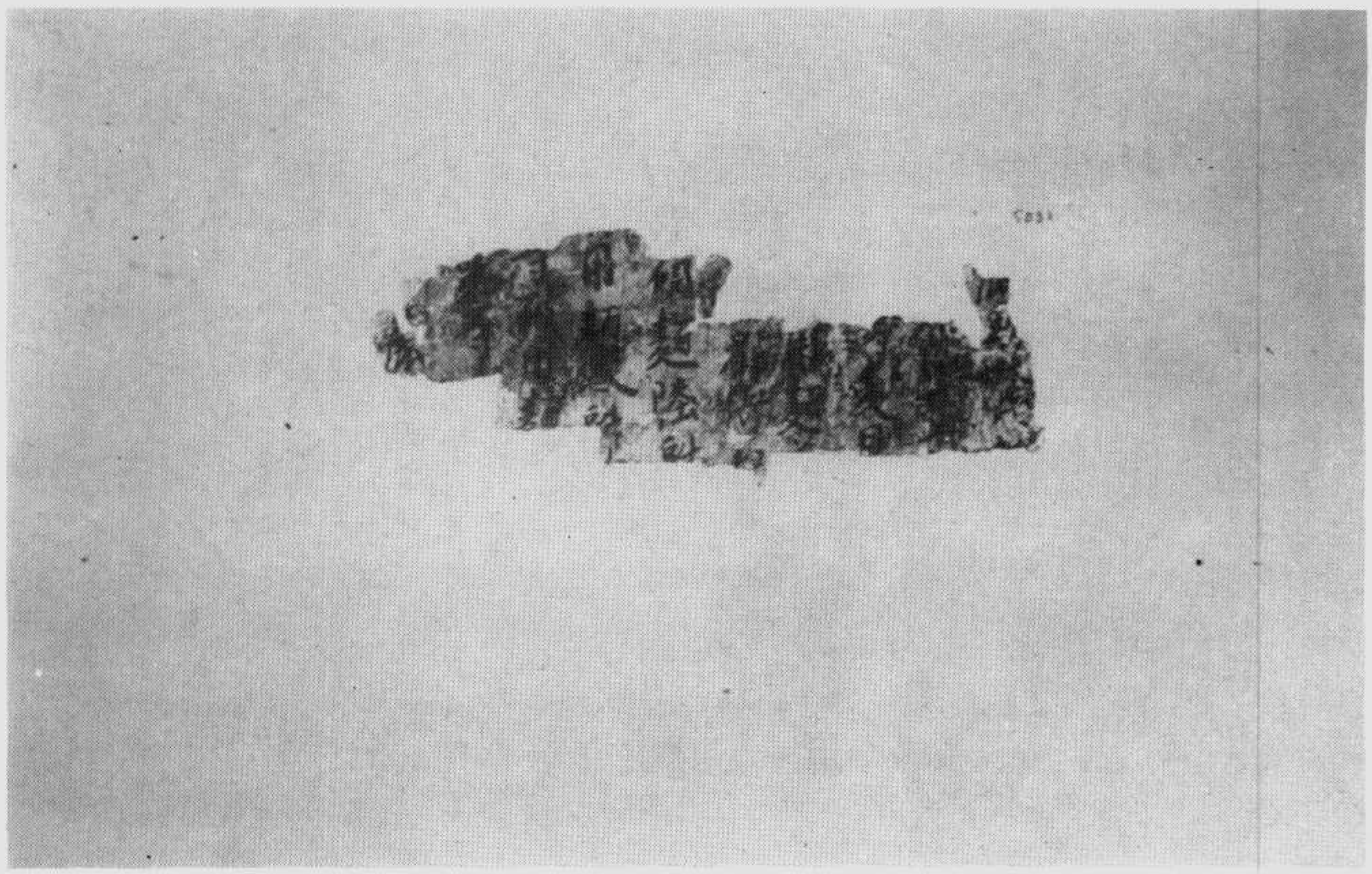


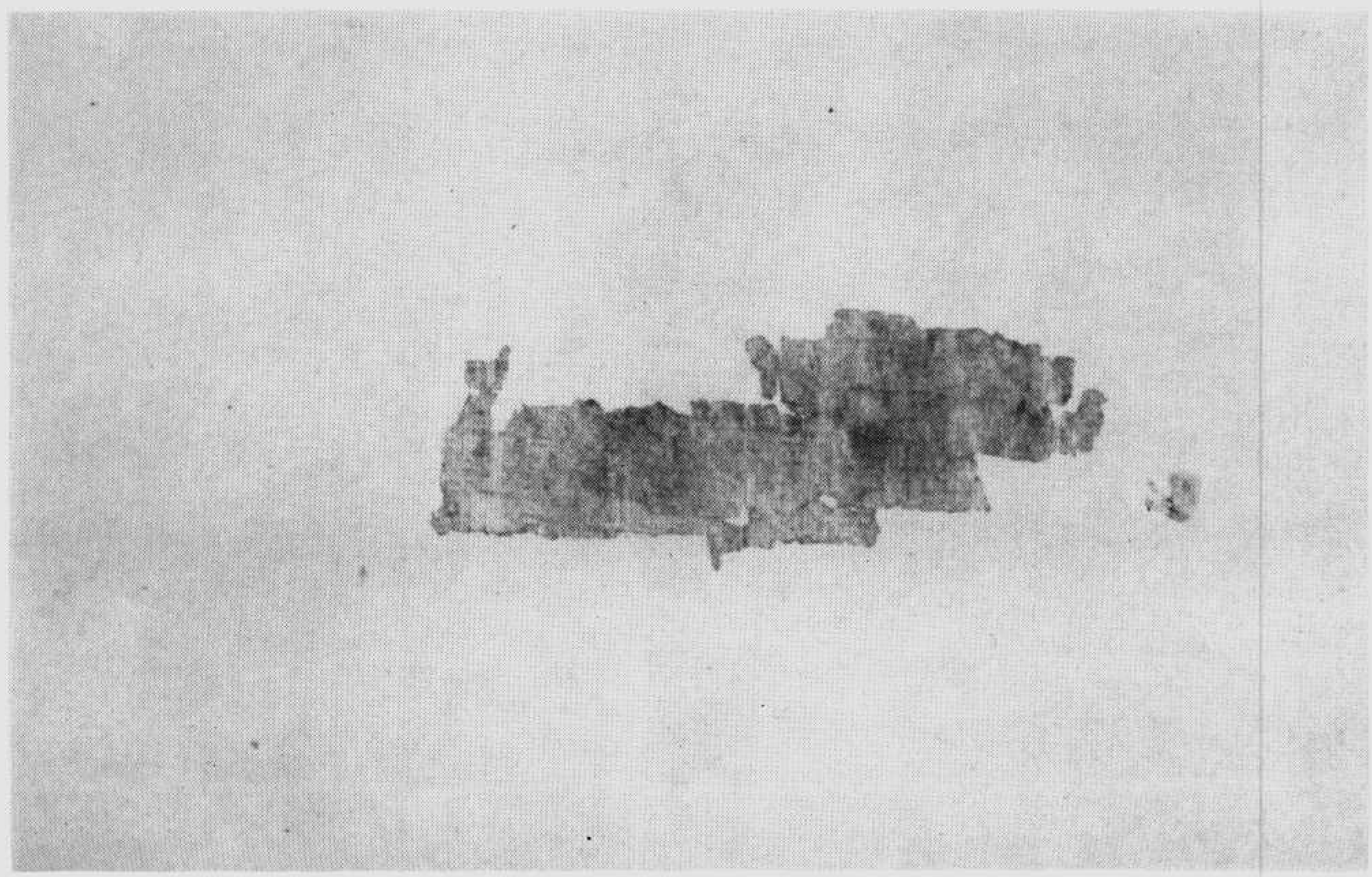


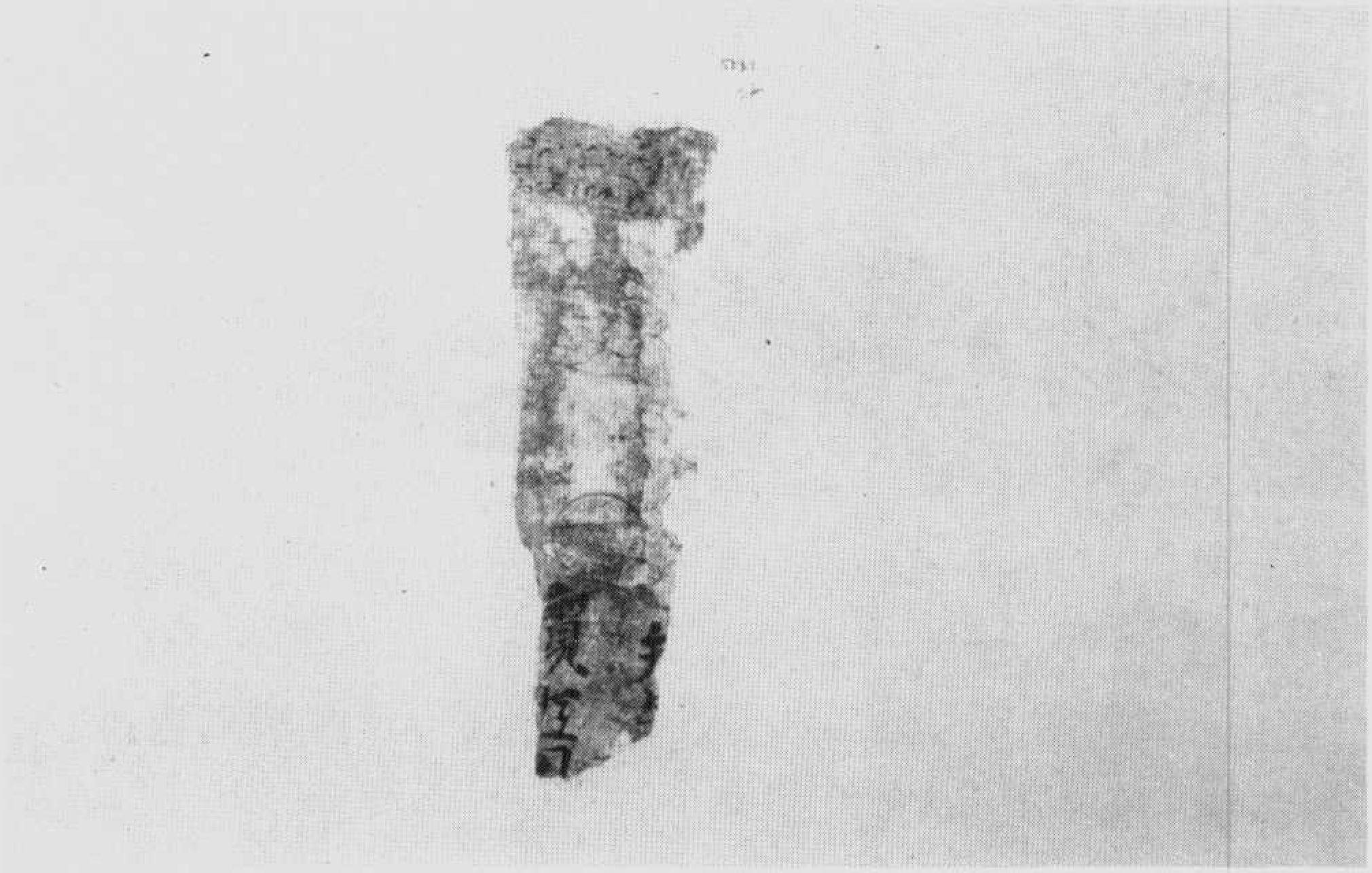


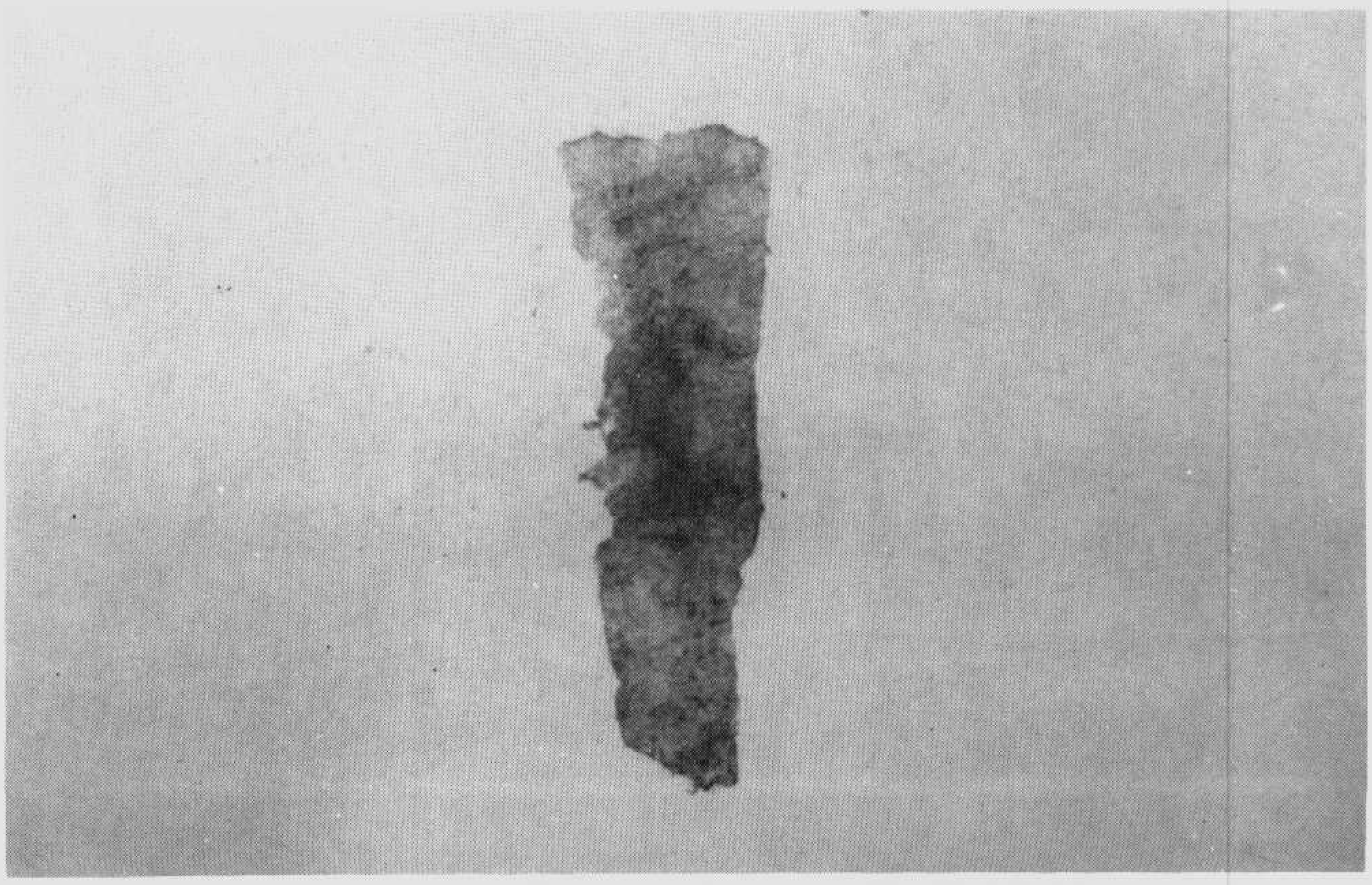


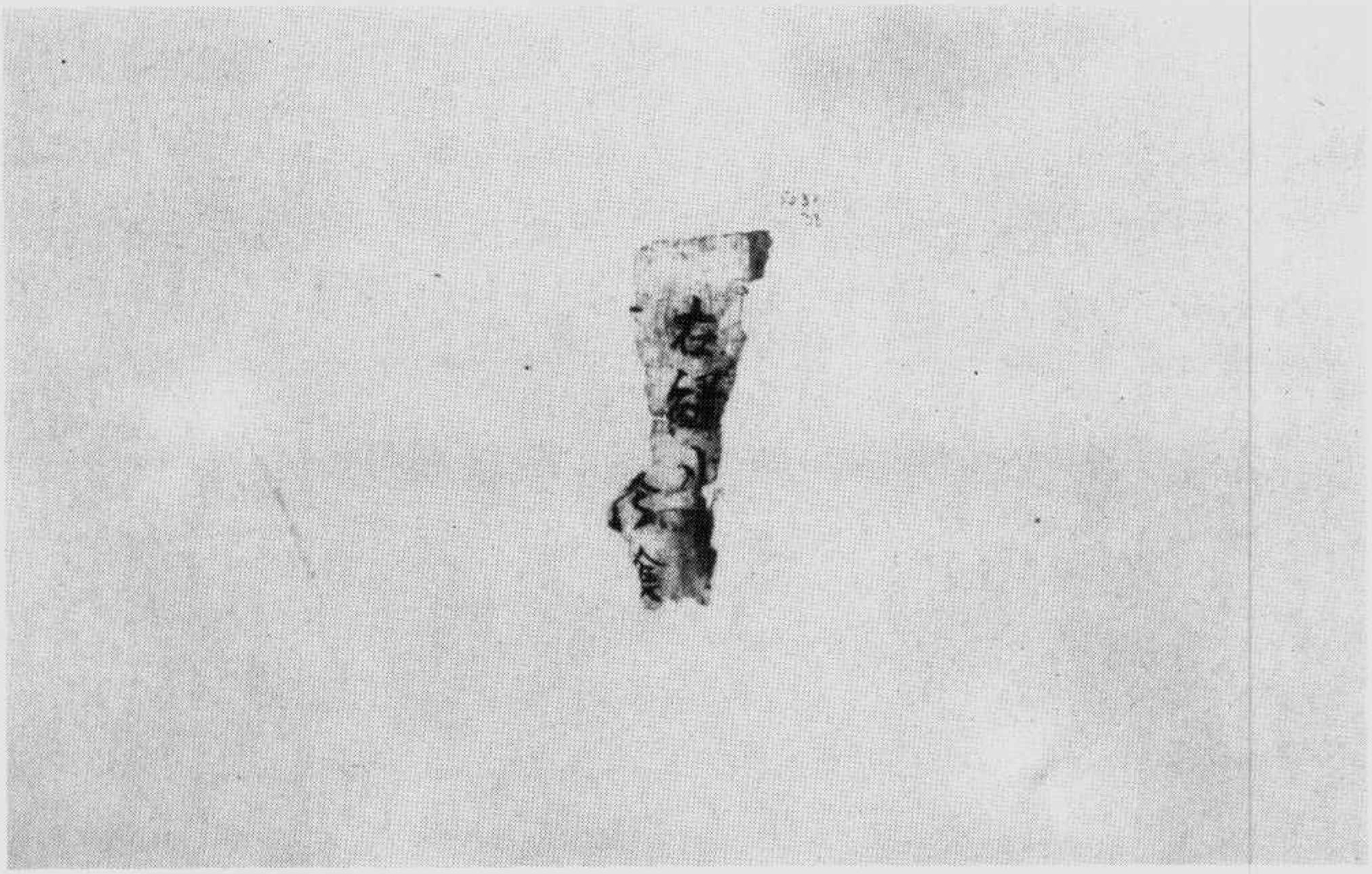


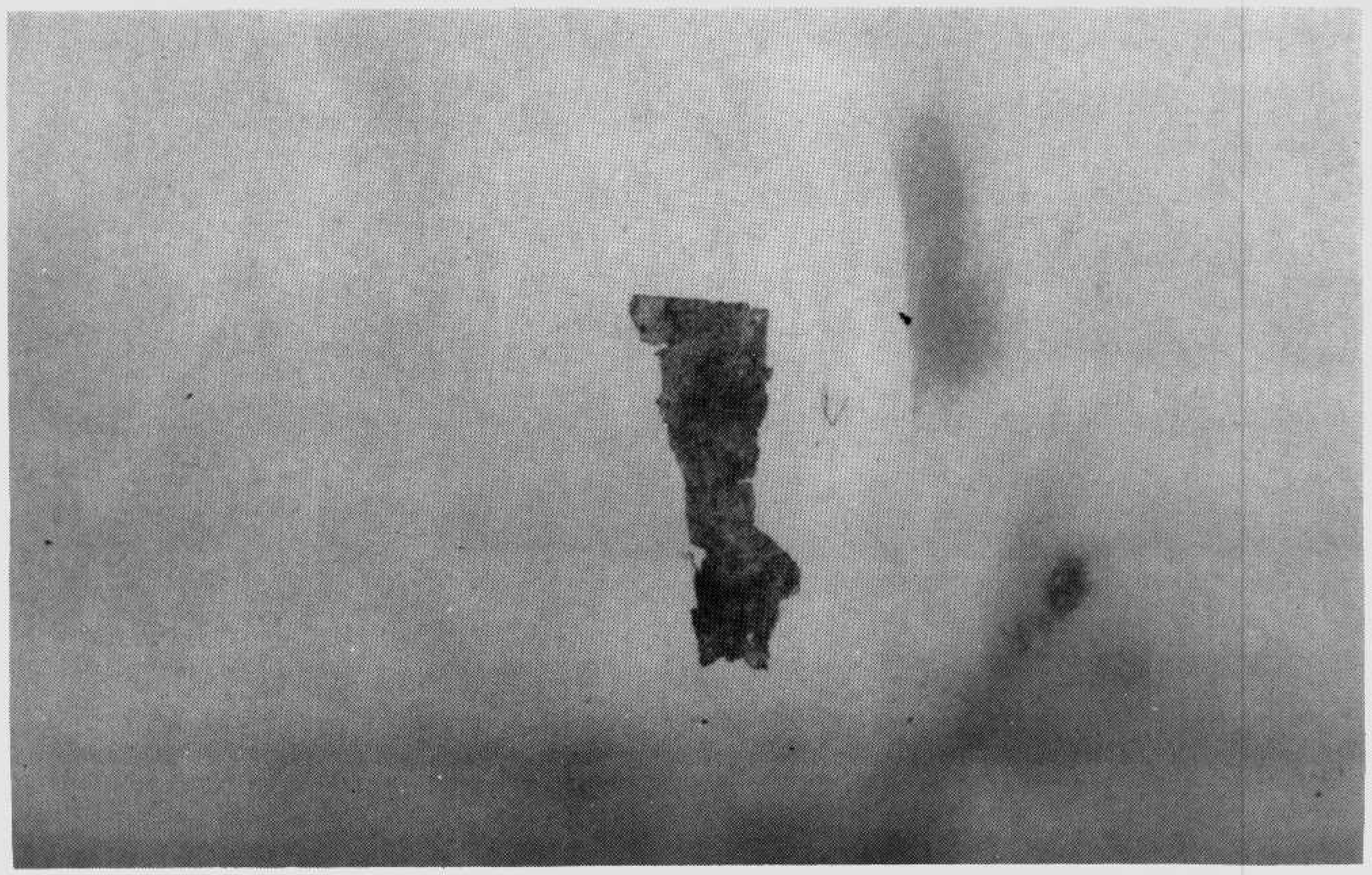


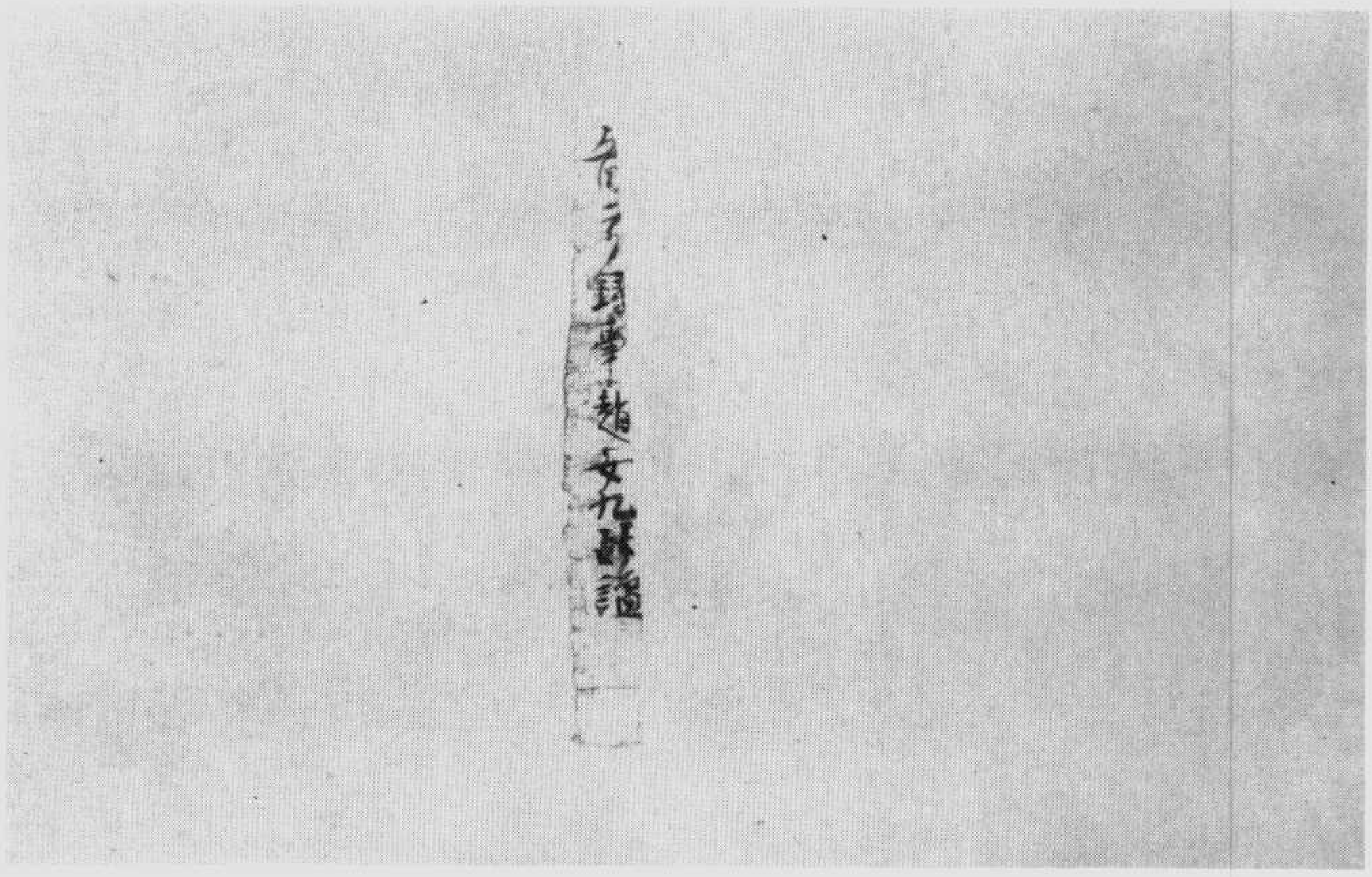


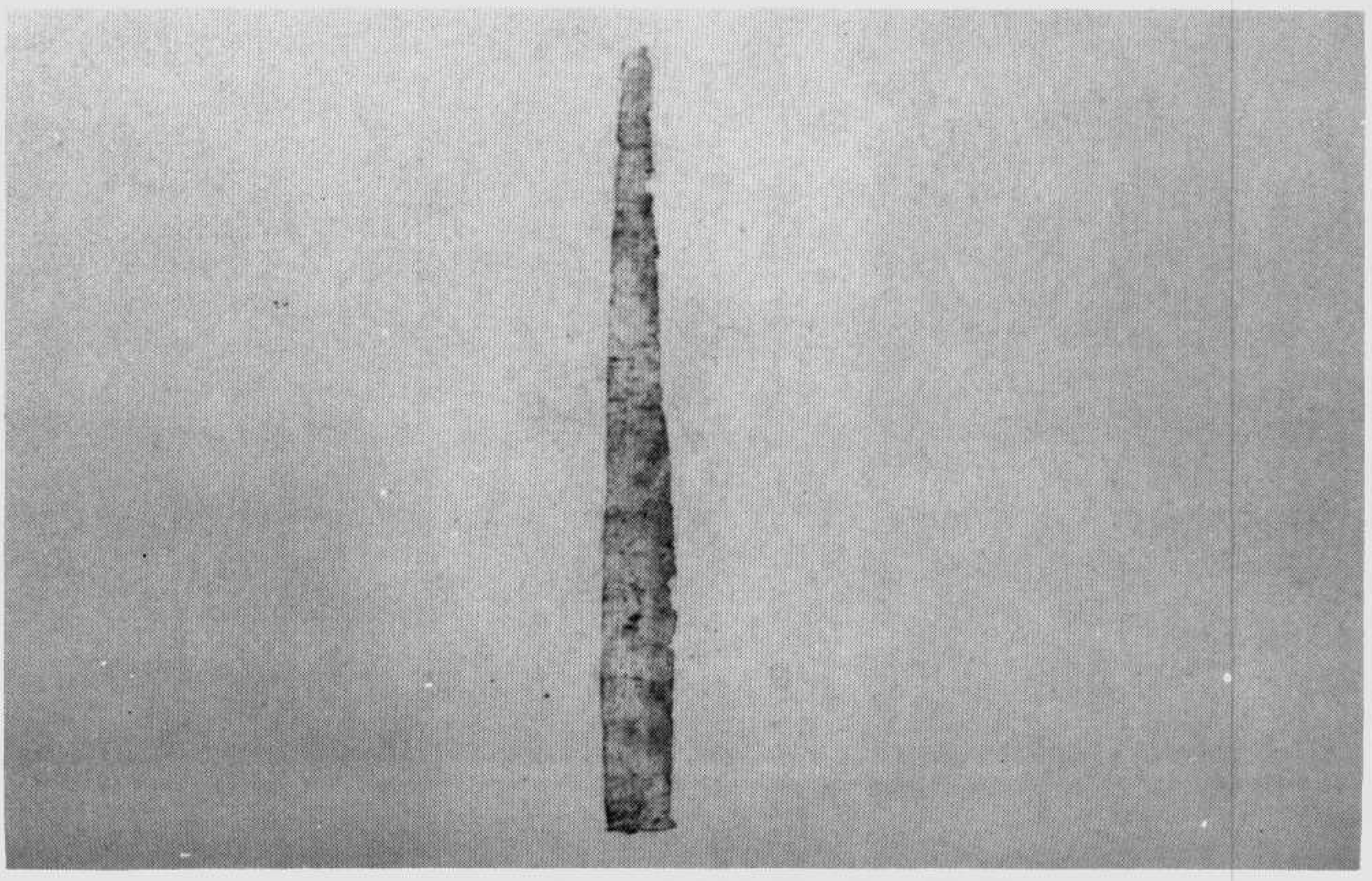


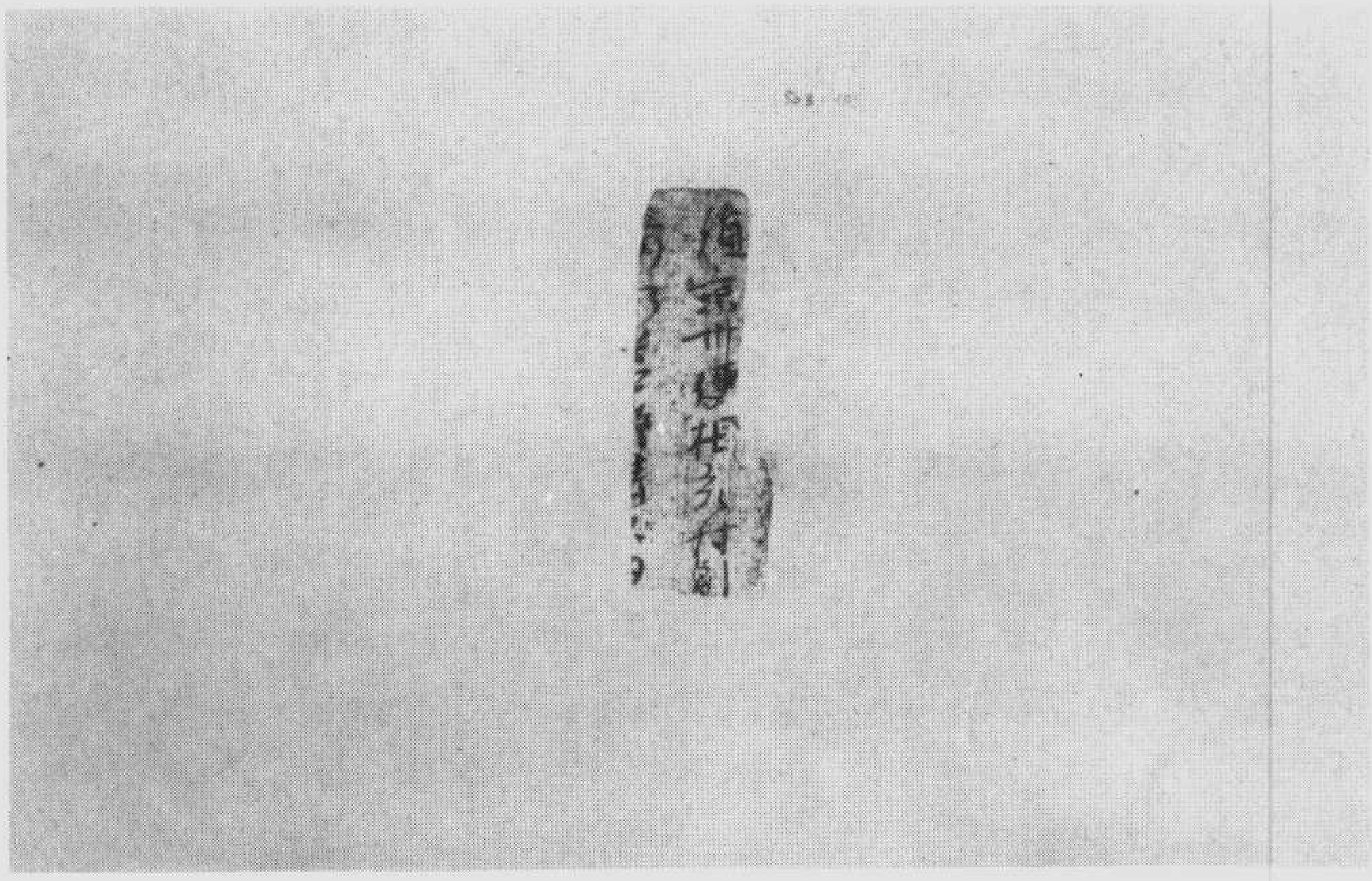


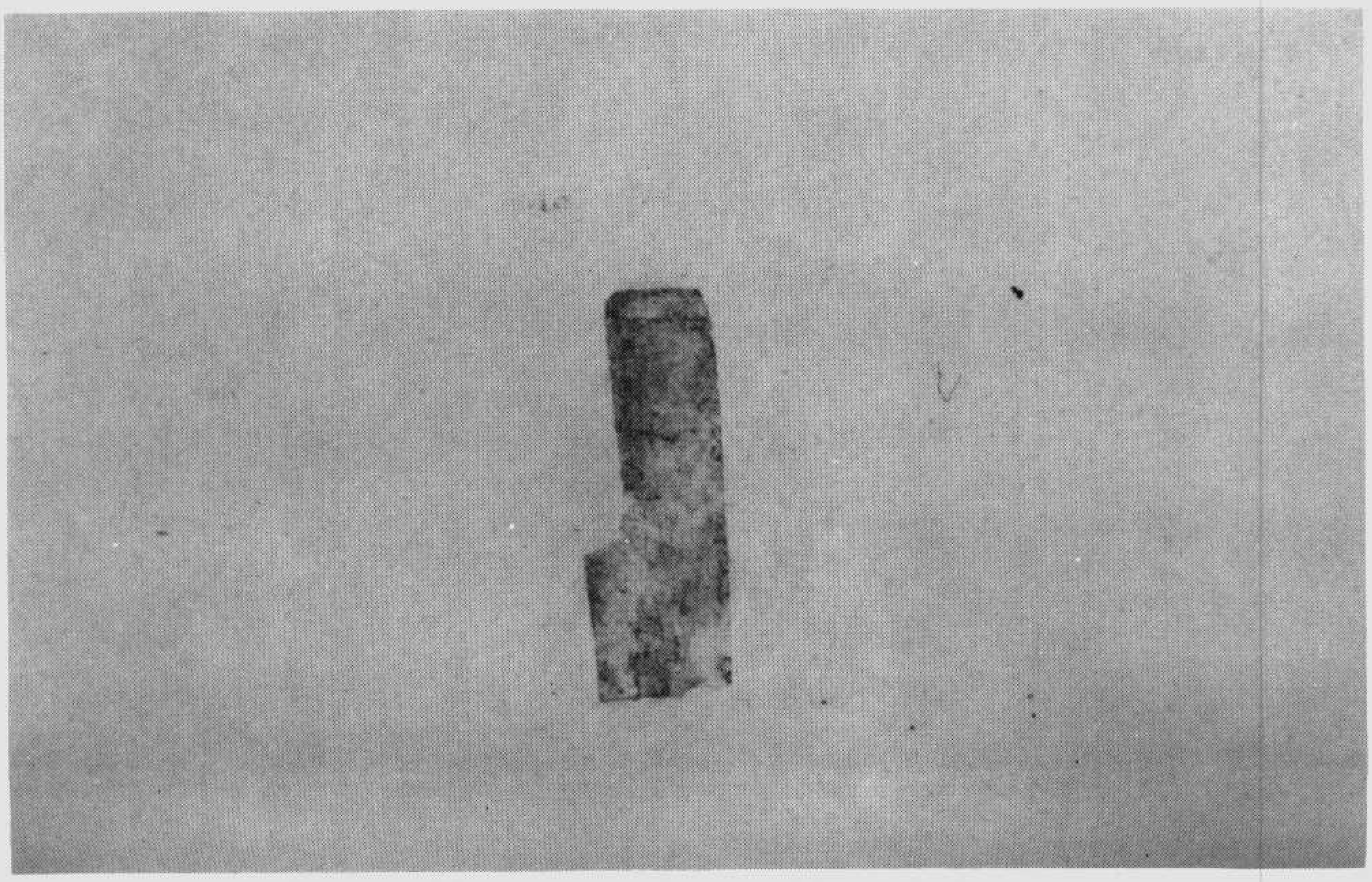


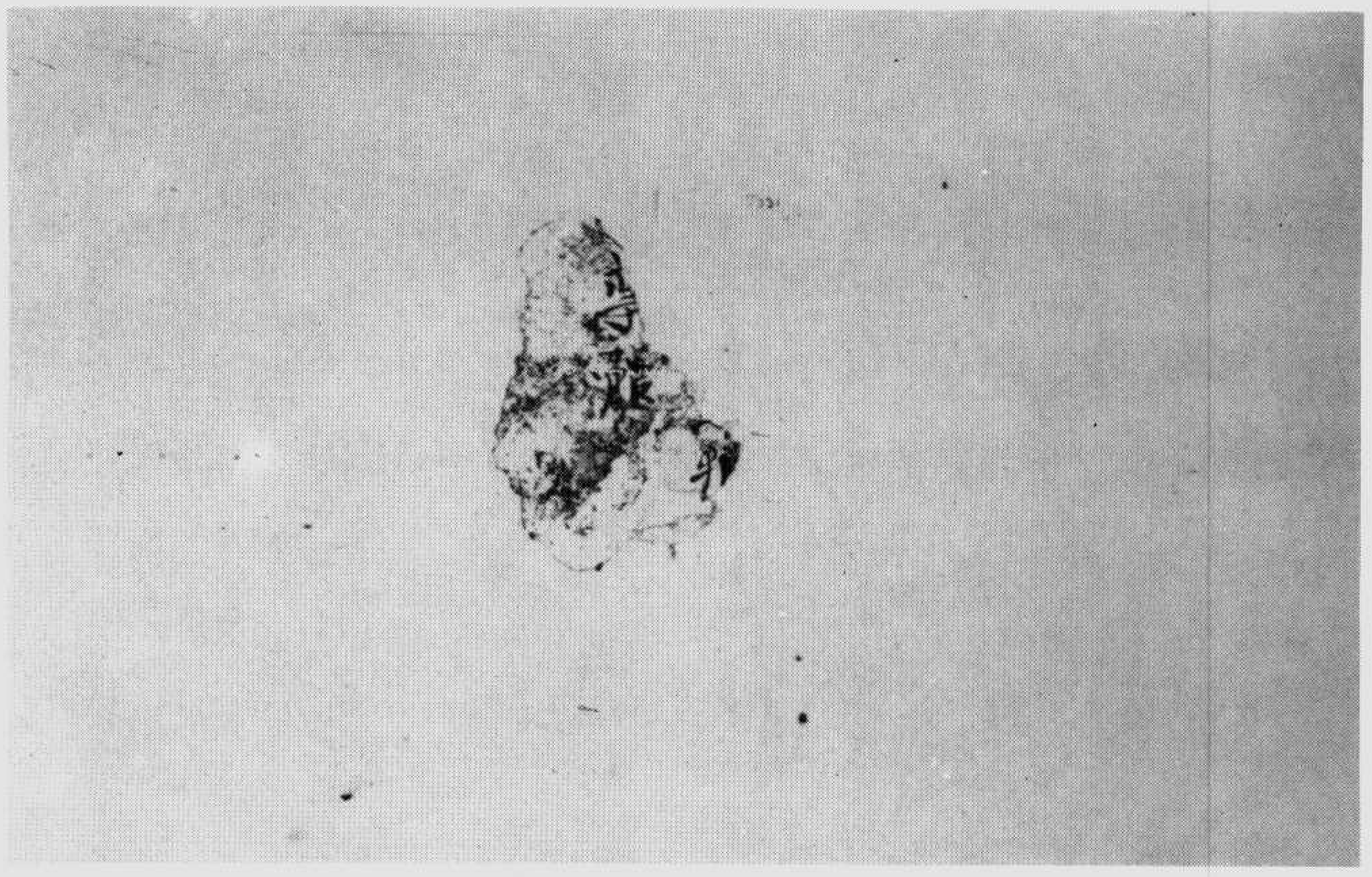


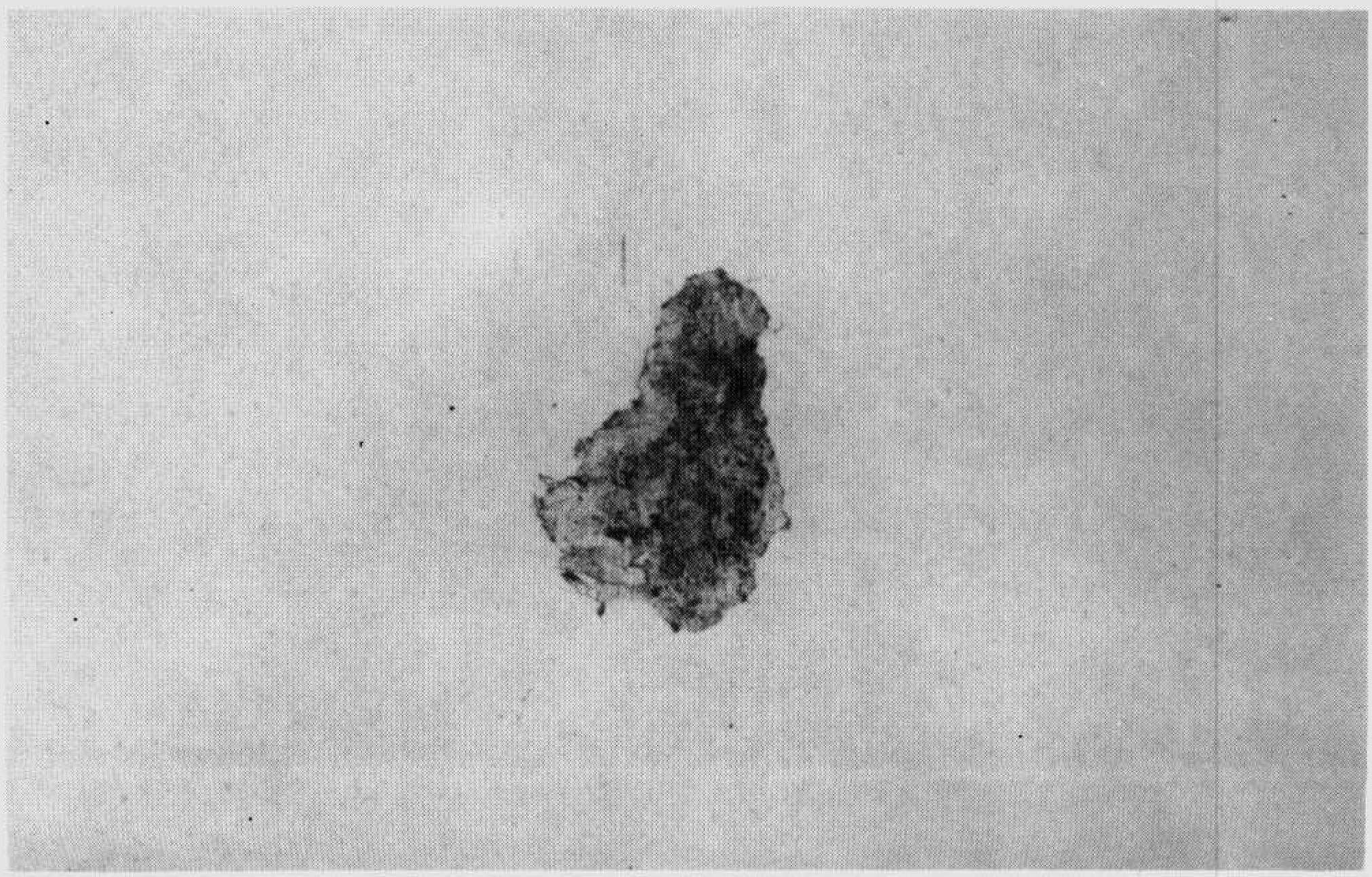

たゝの銀事趙女九郎譜

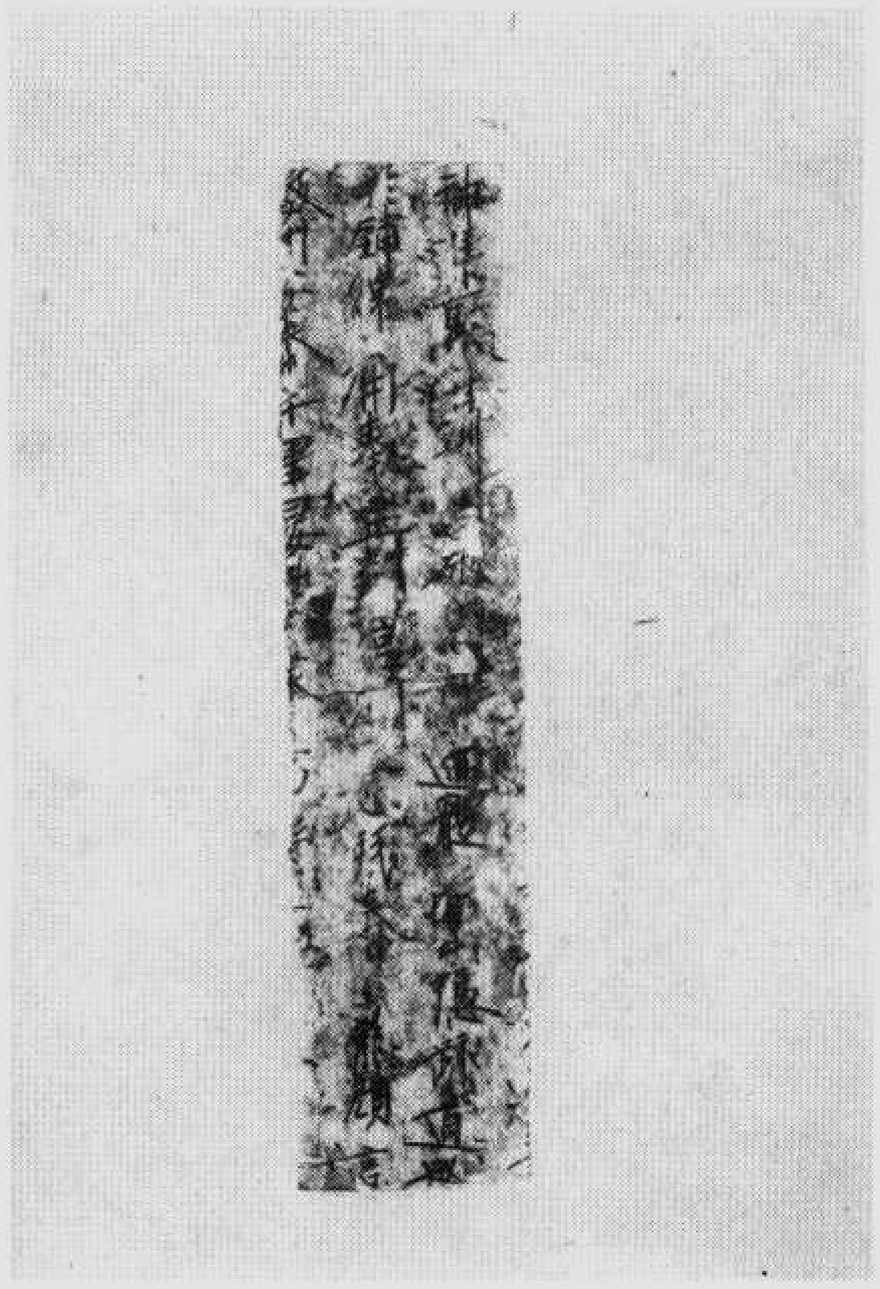


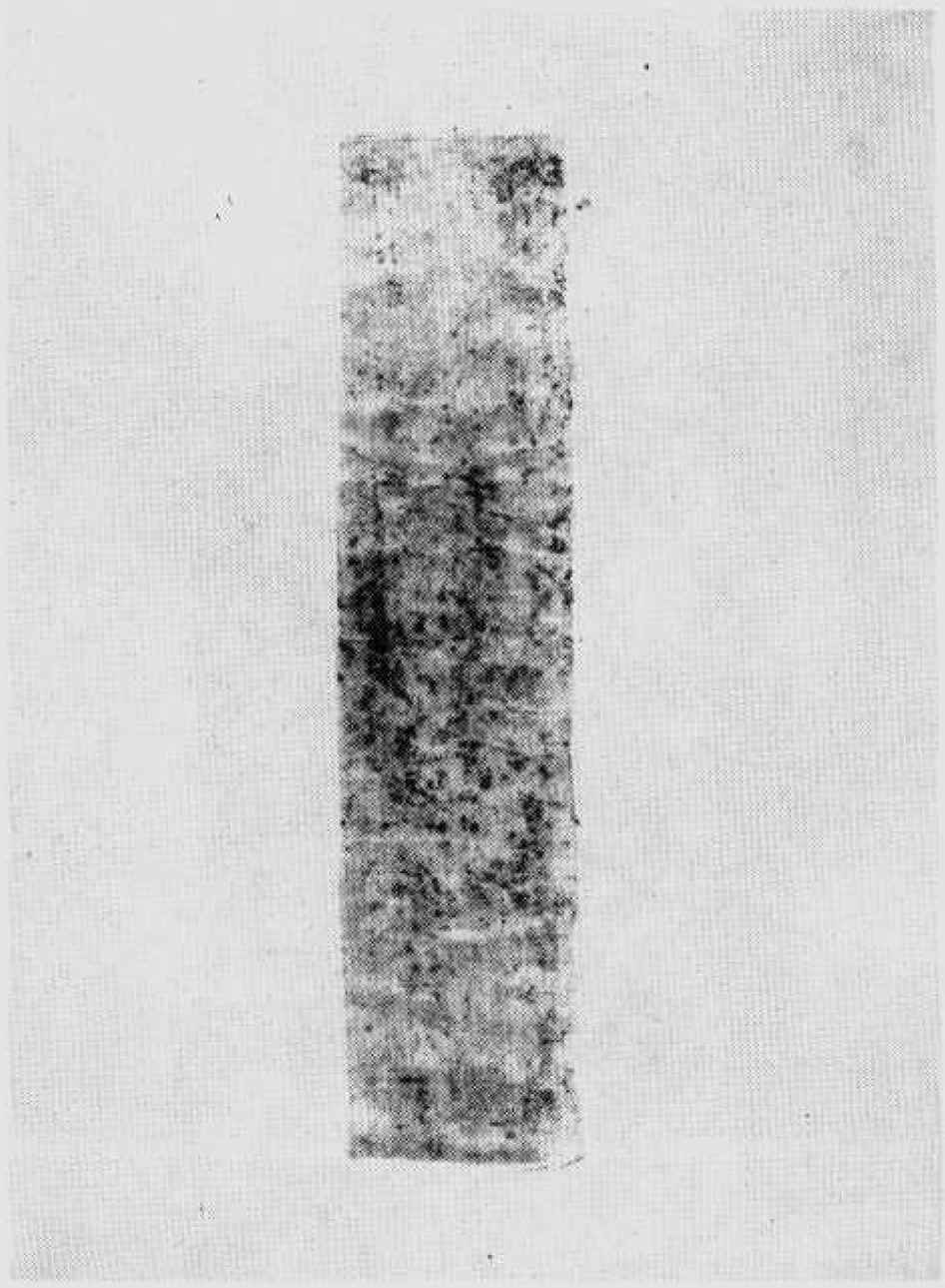


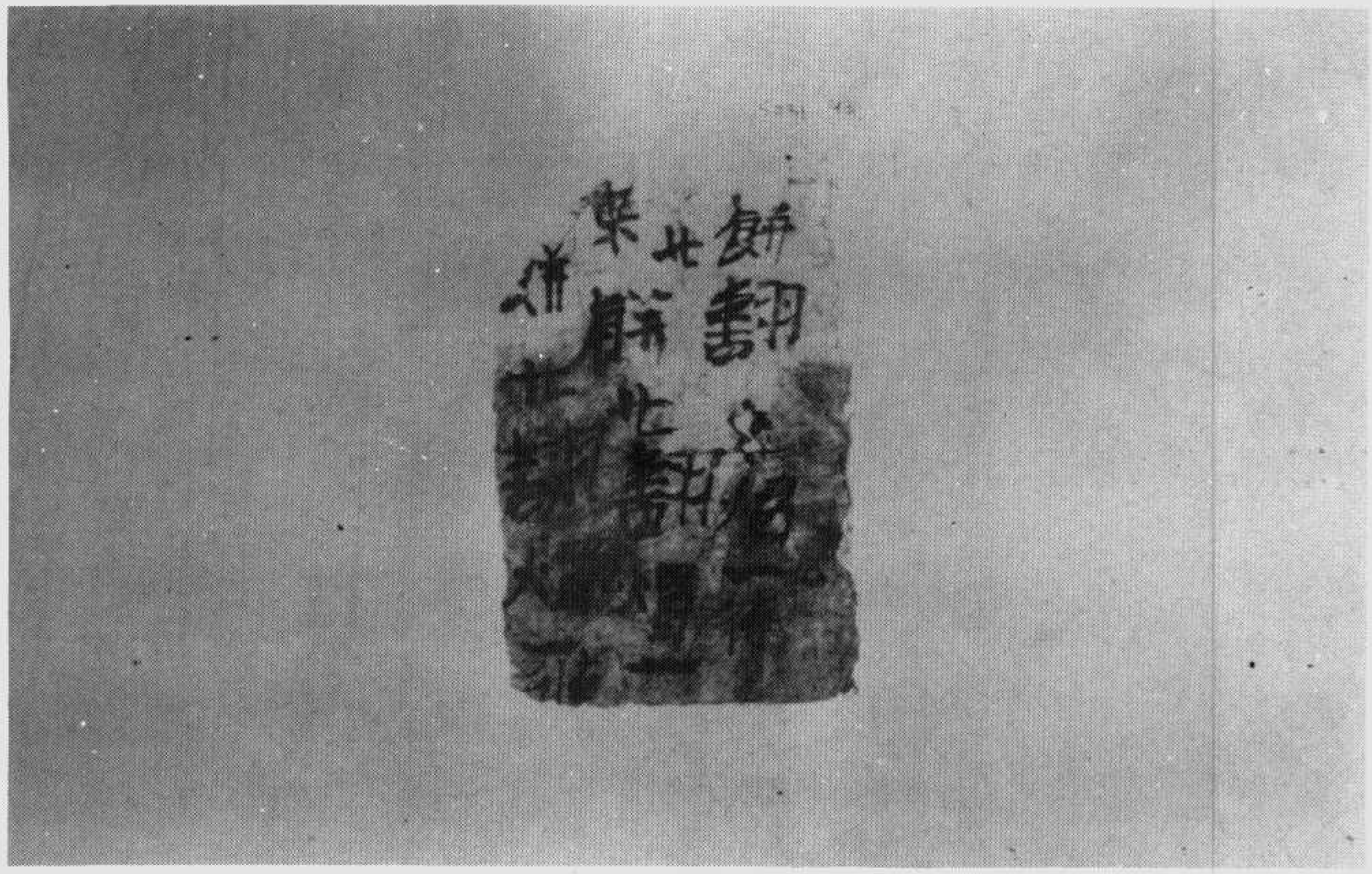


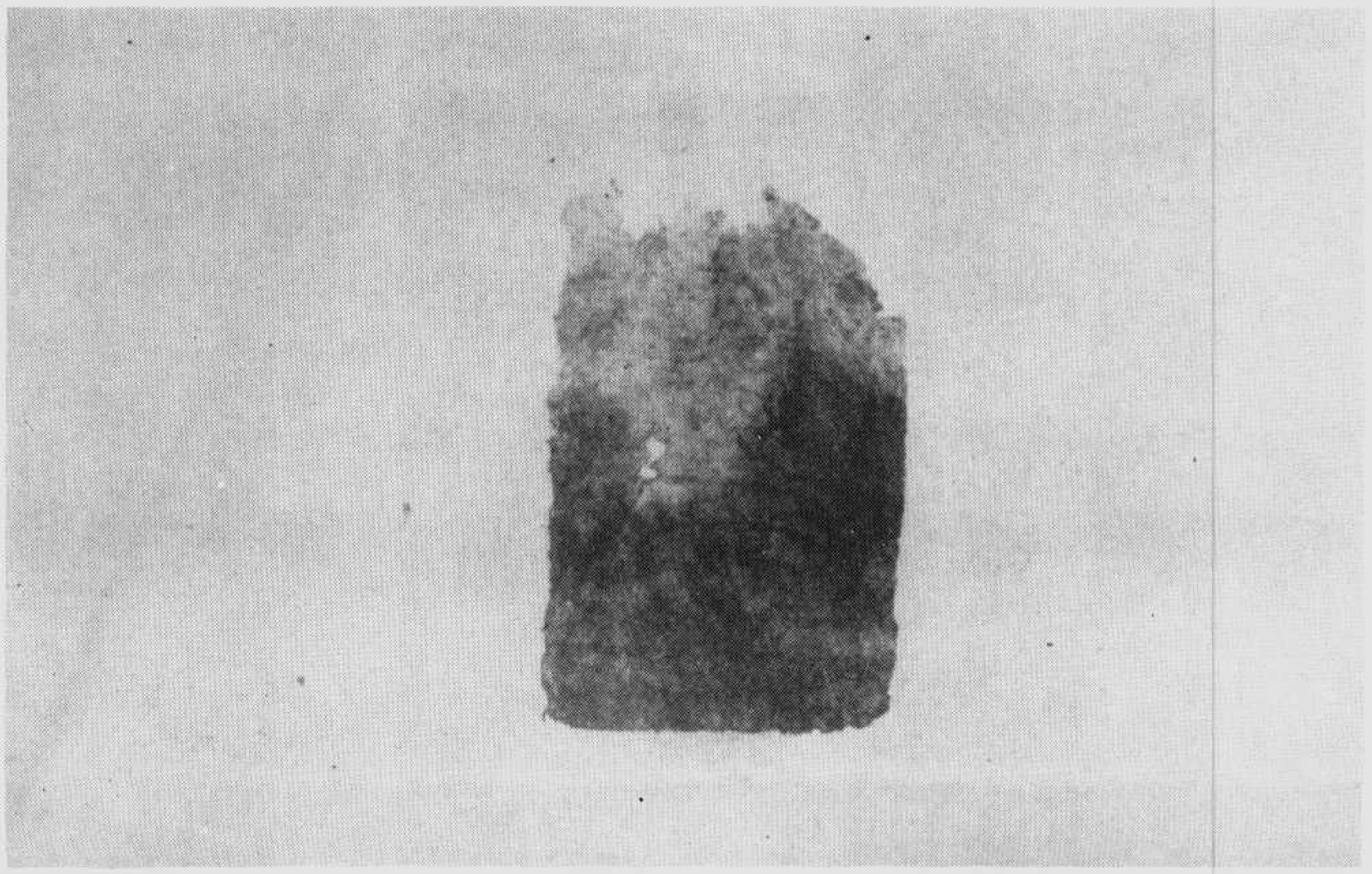


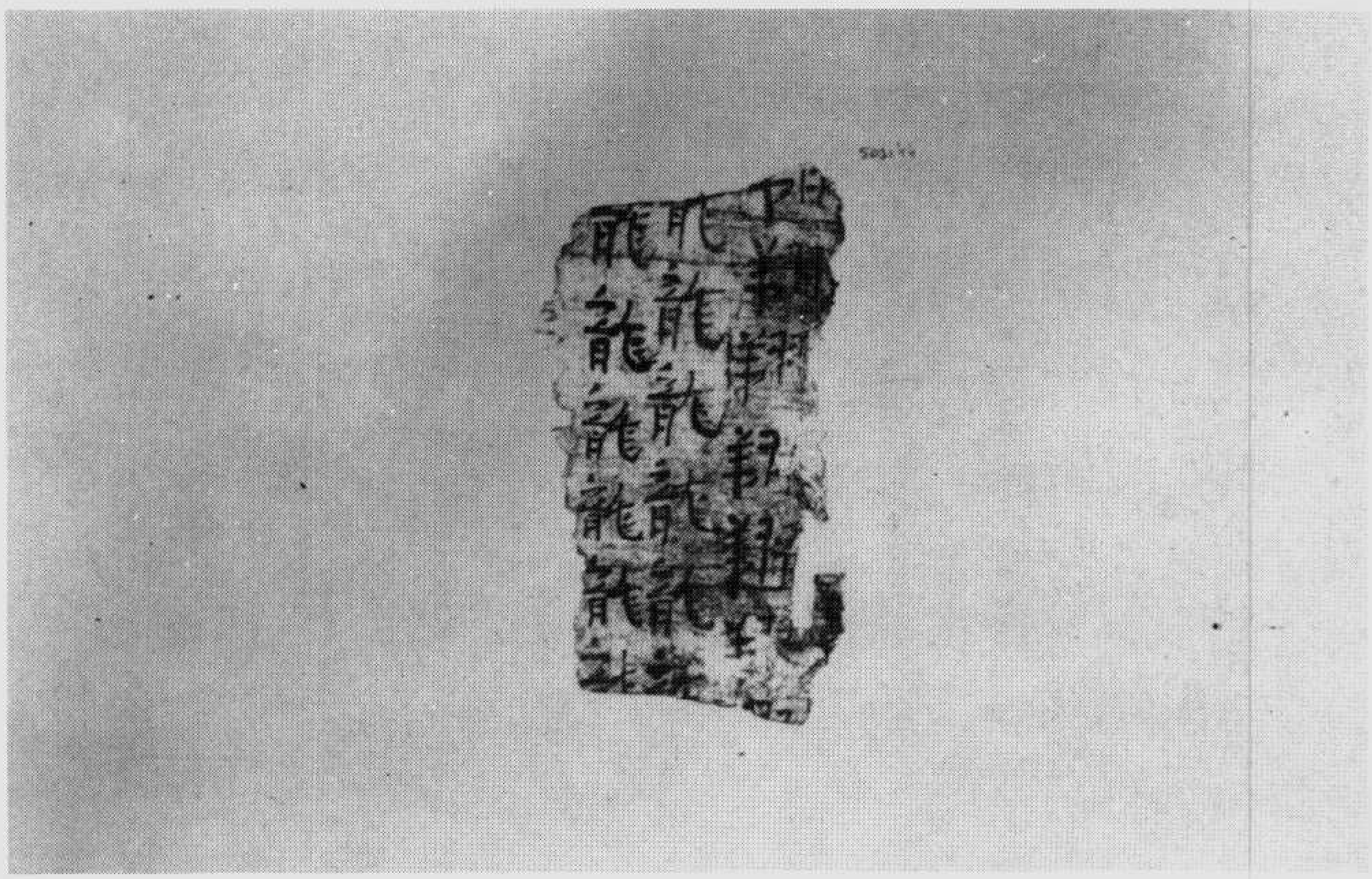


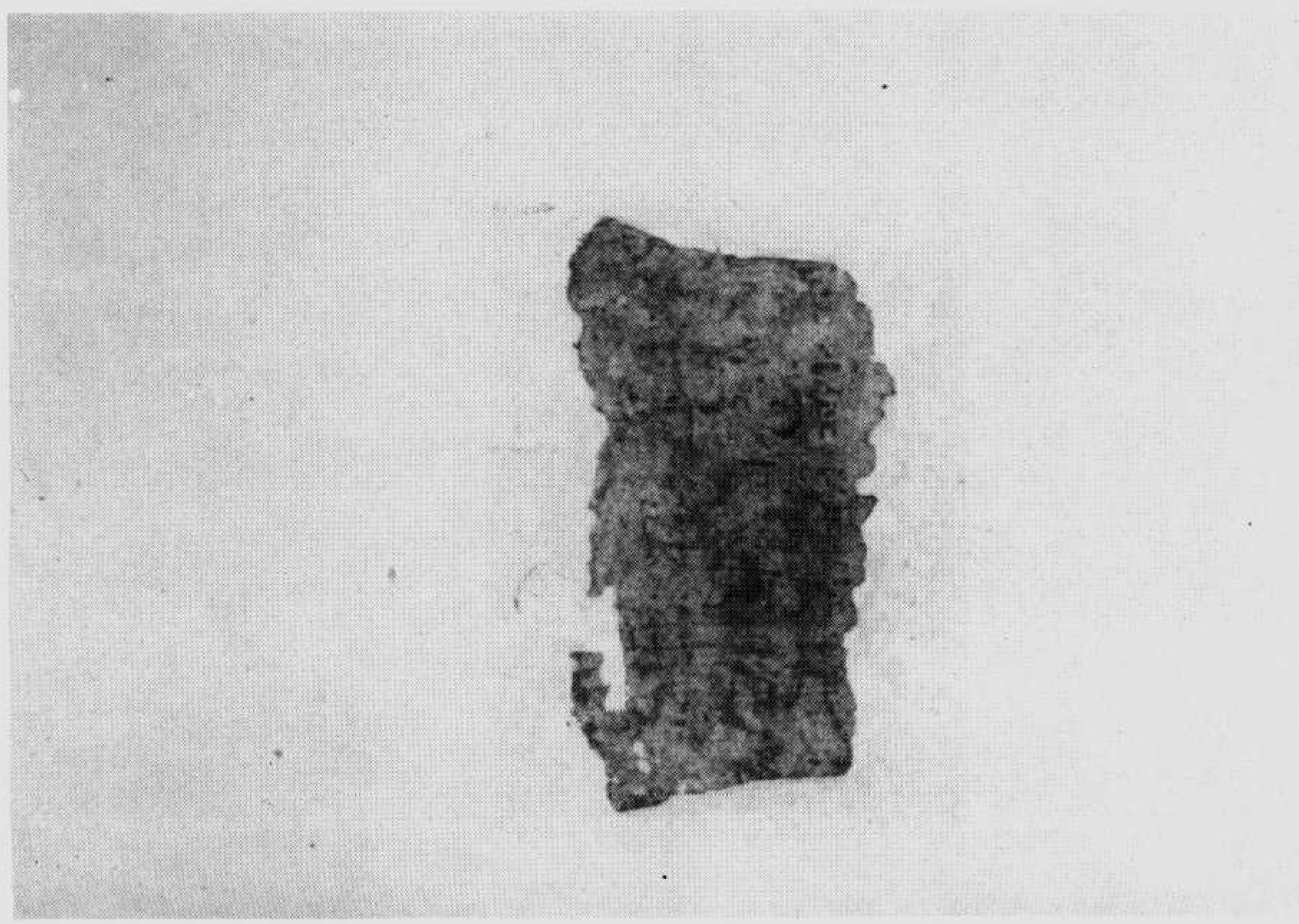


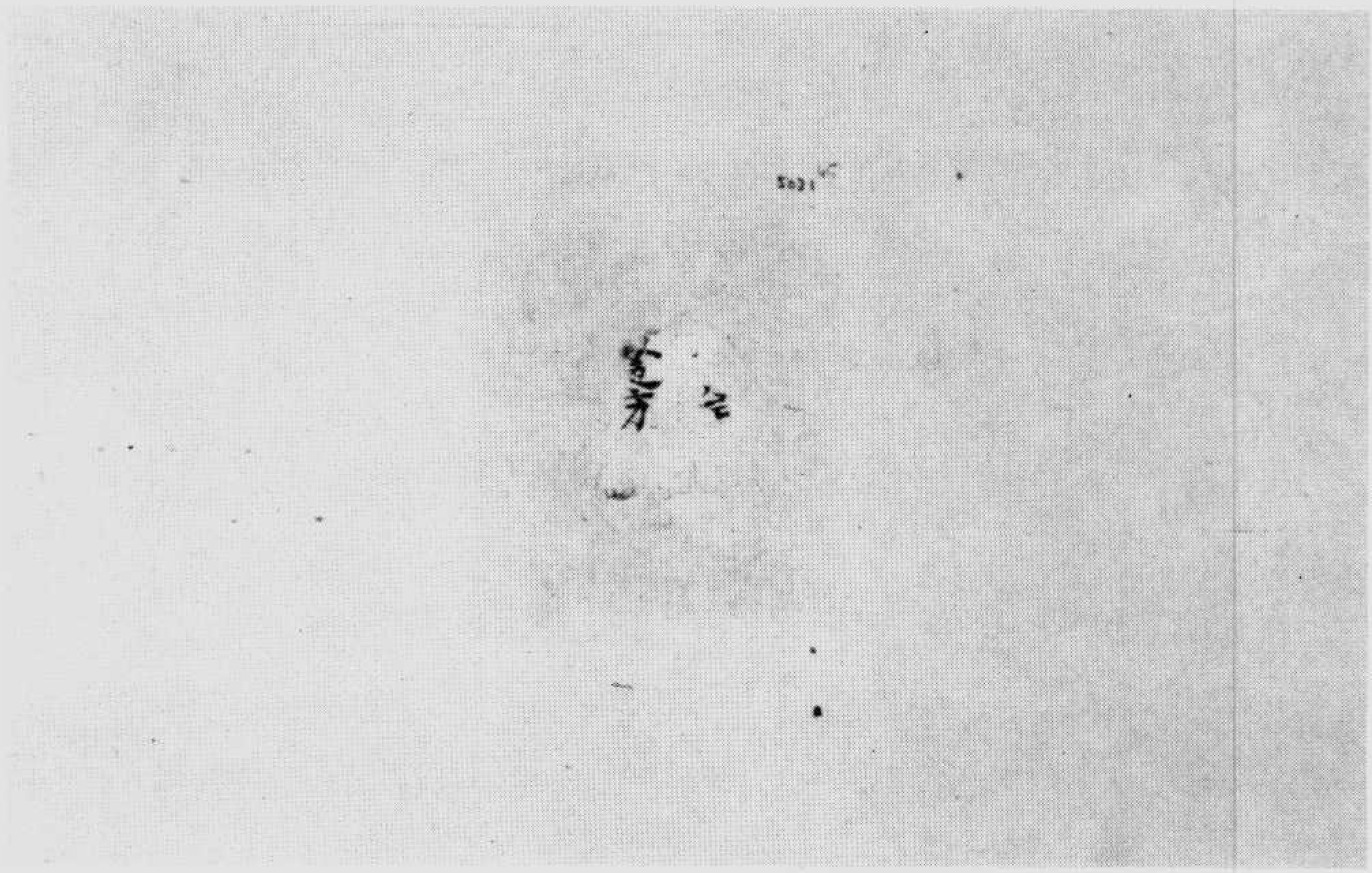


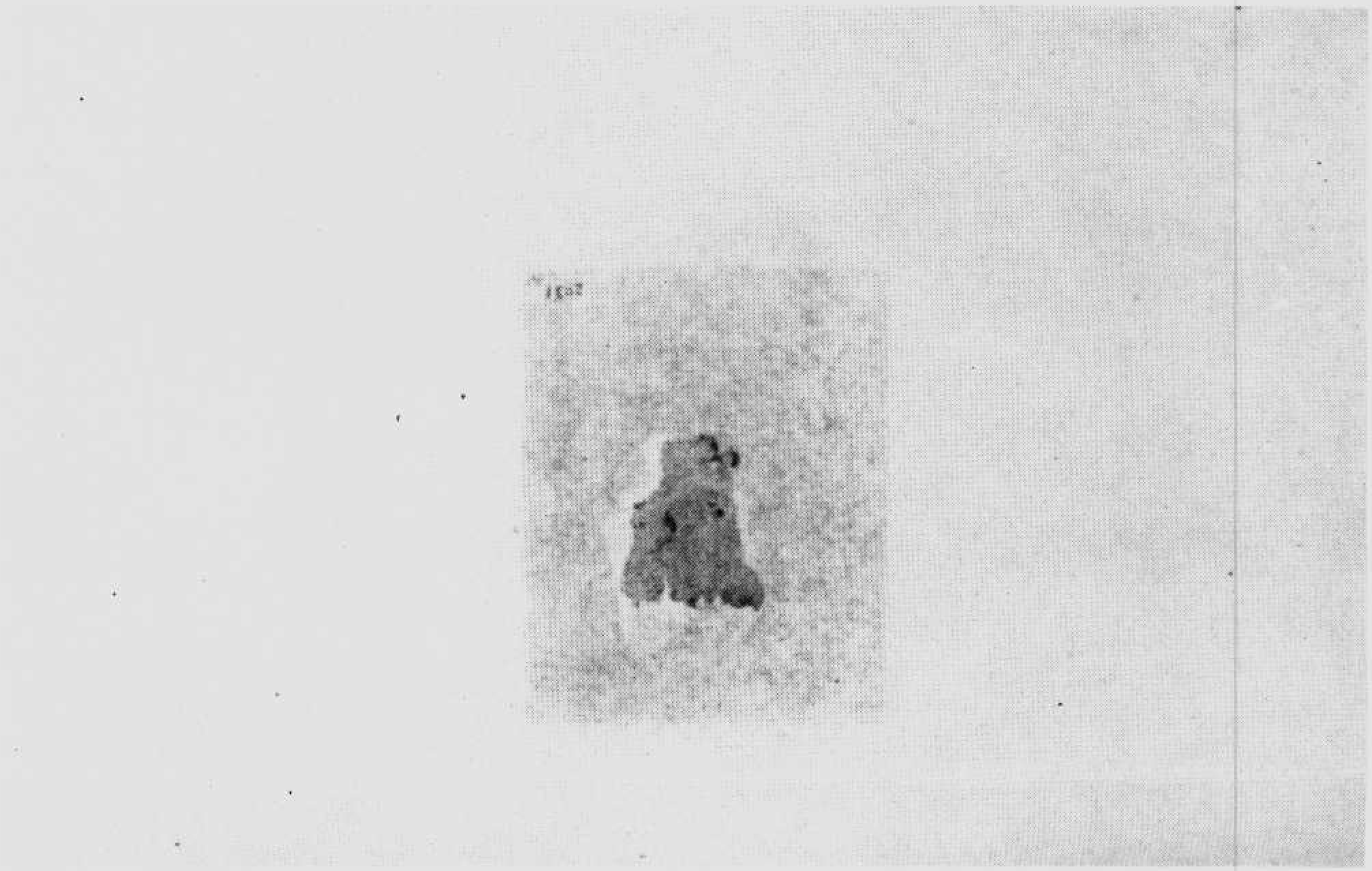


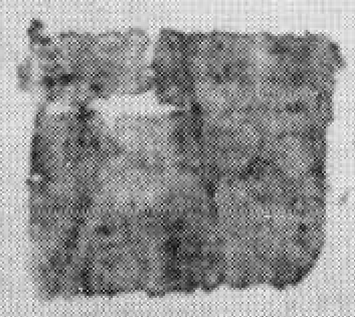


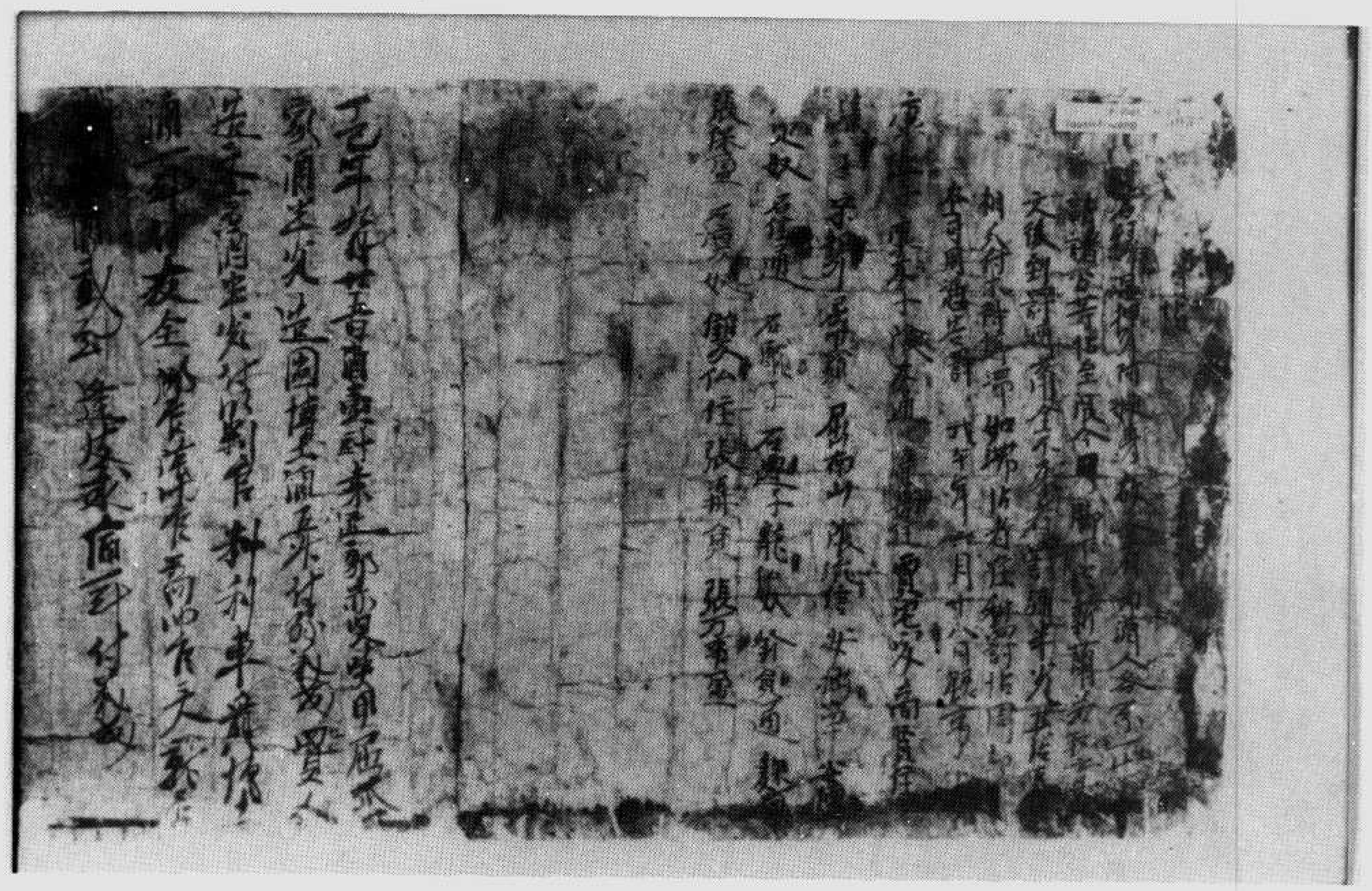




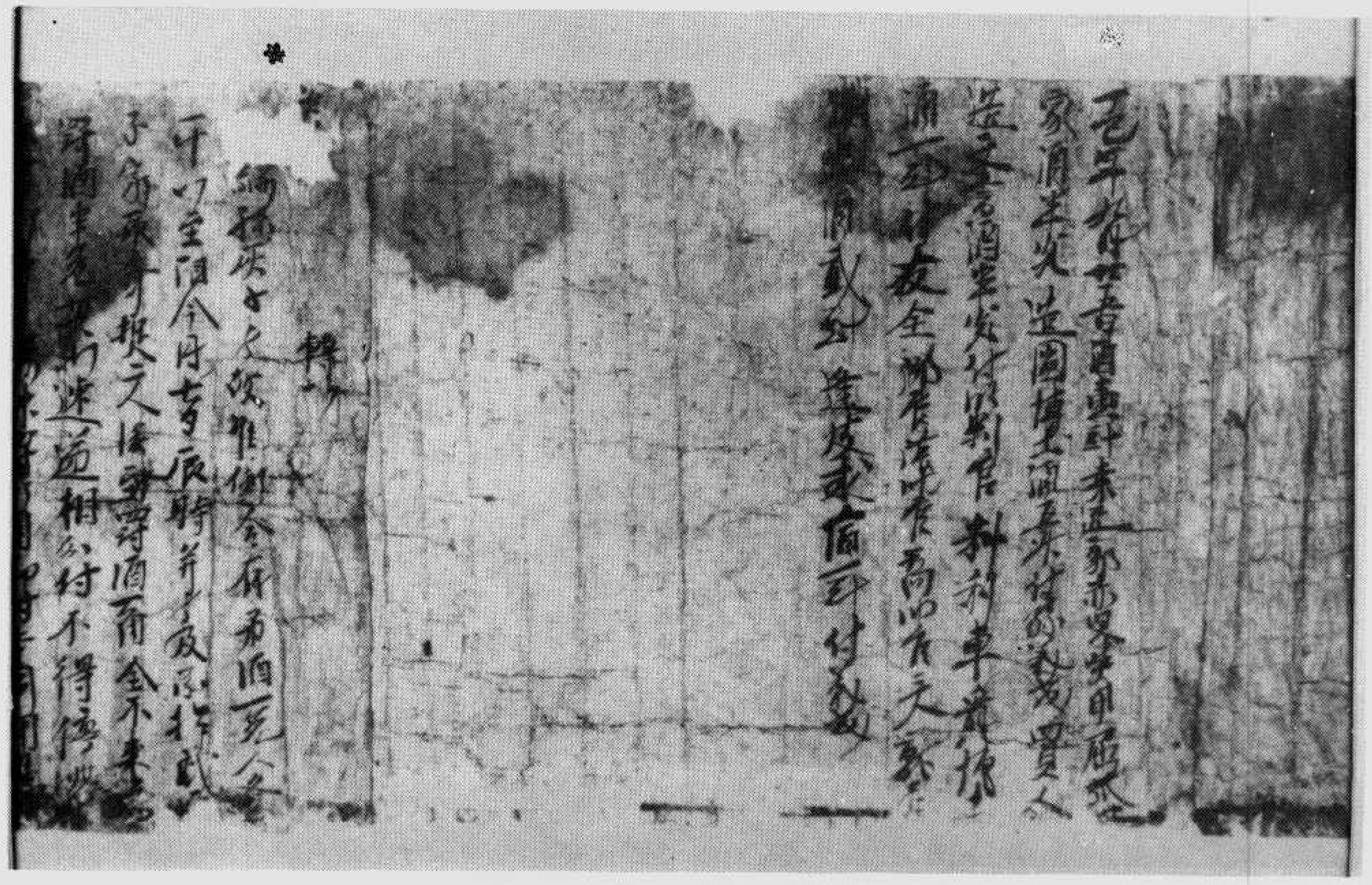


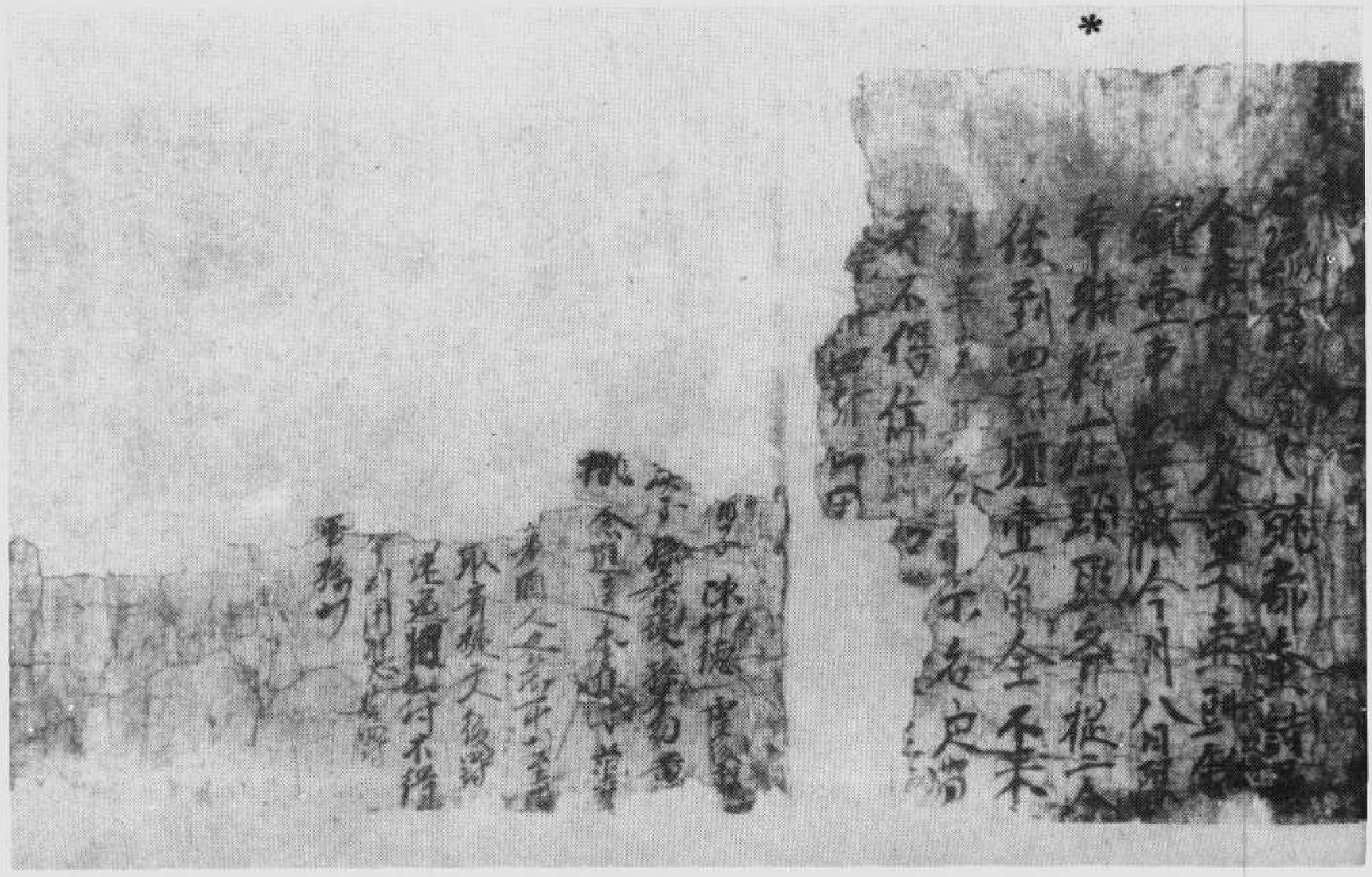


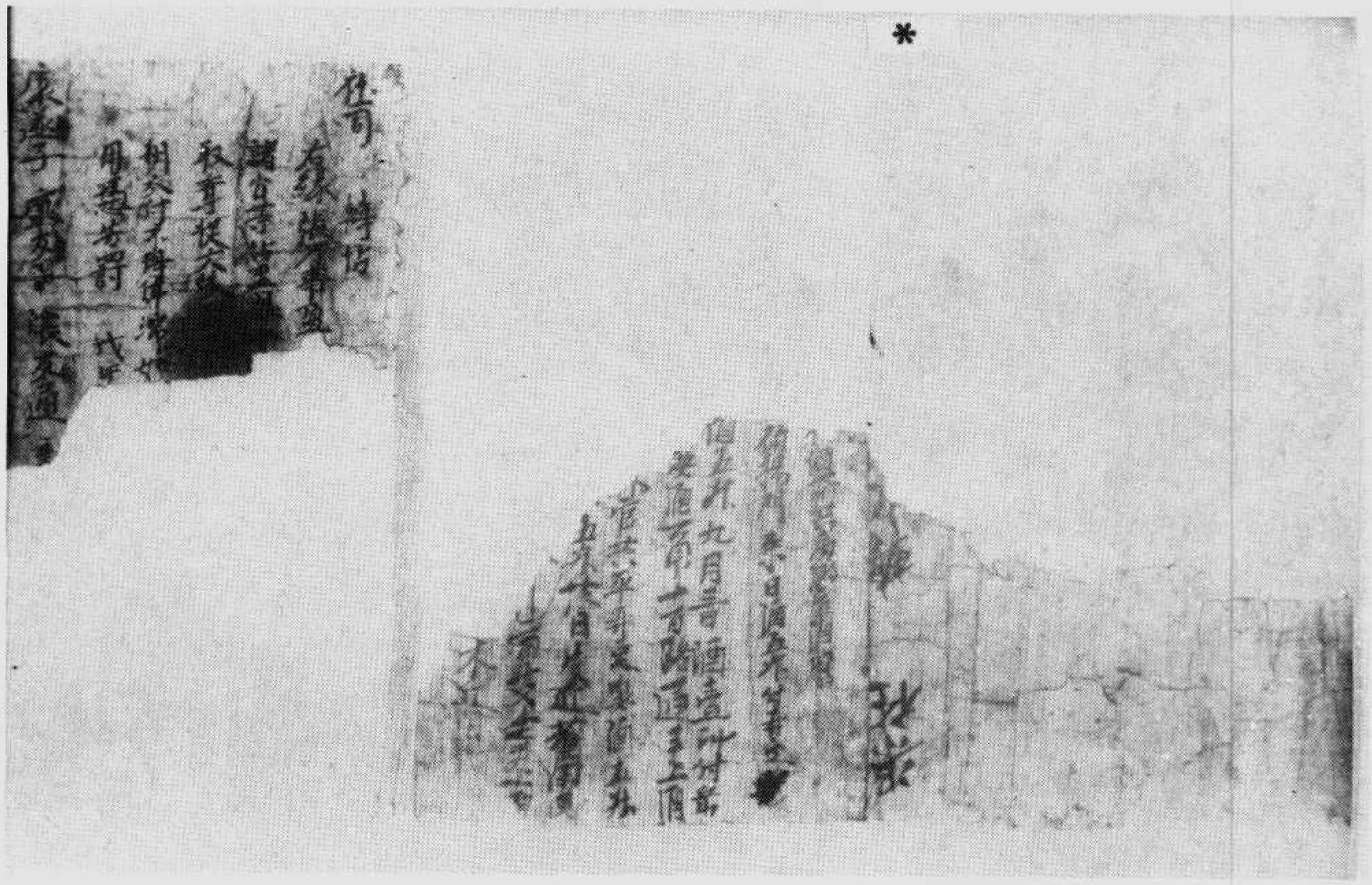


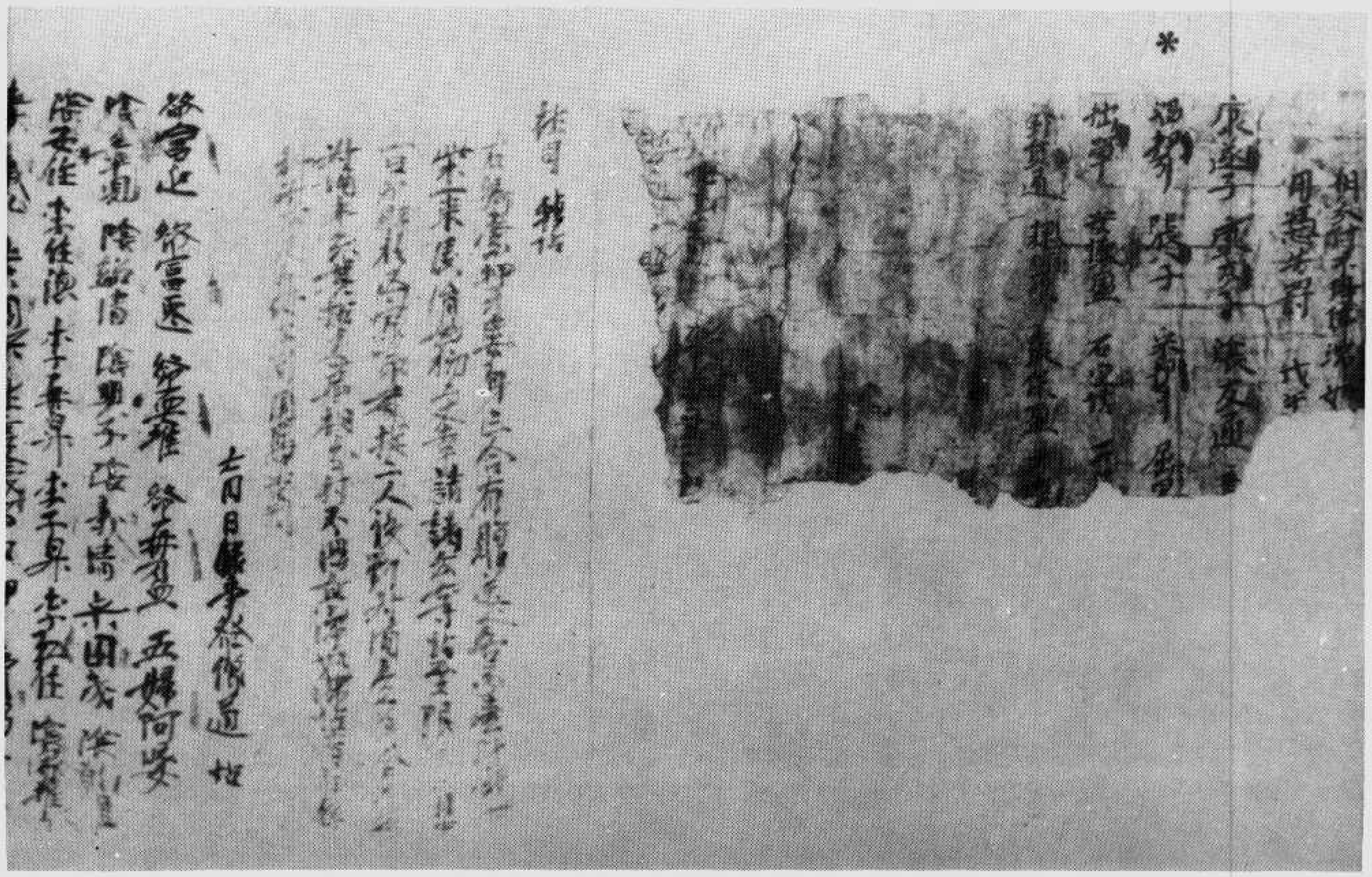


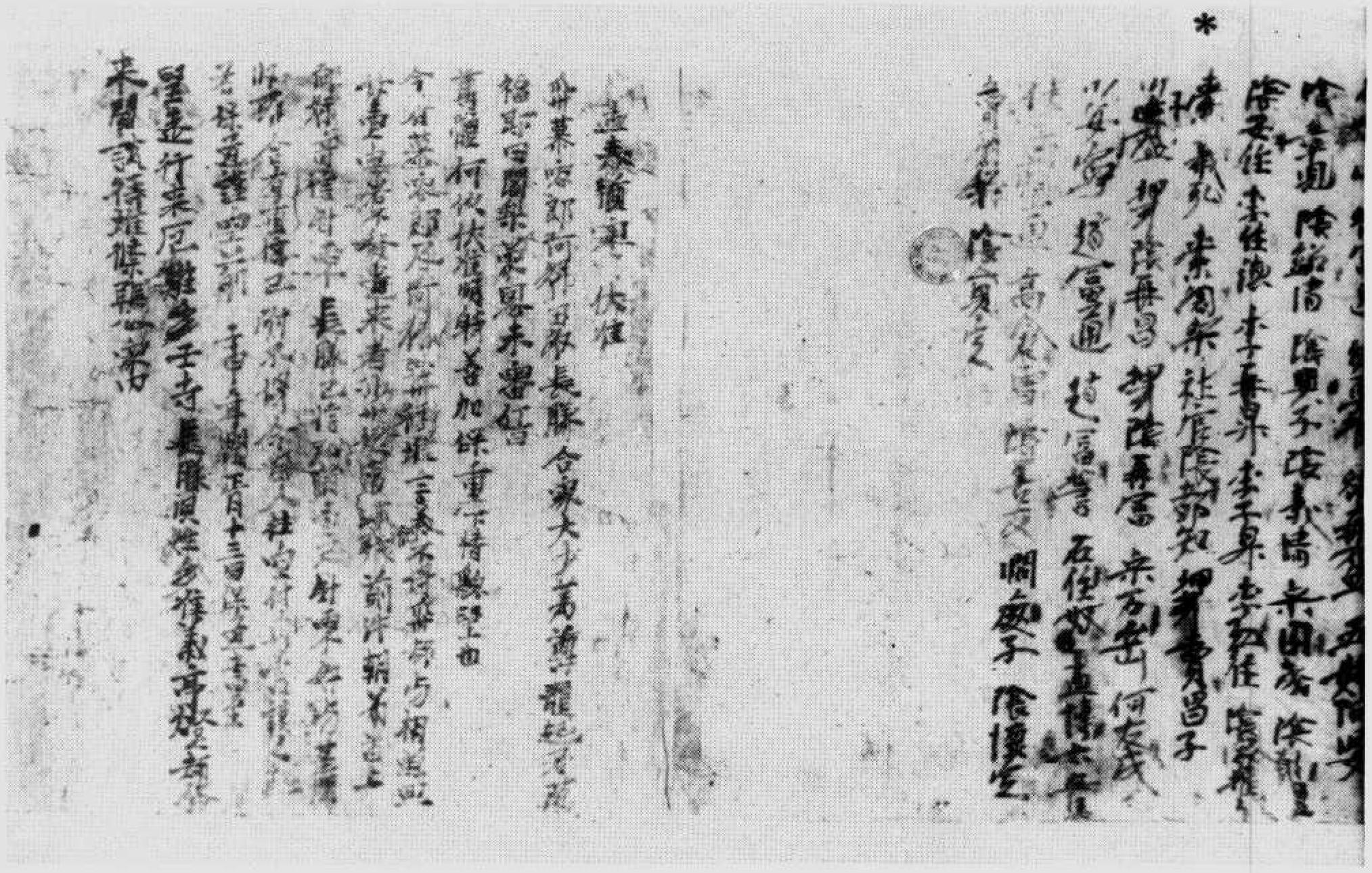
伯五〇三二號　社司轉帖、酒賬

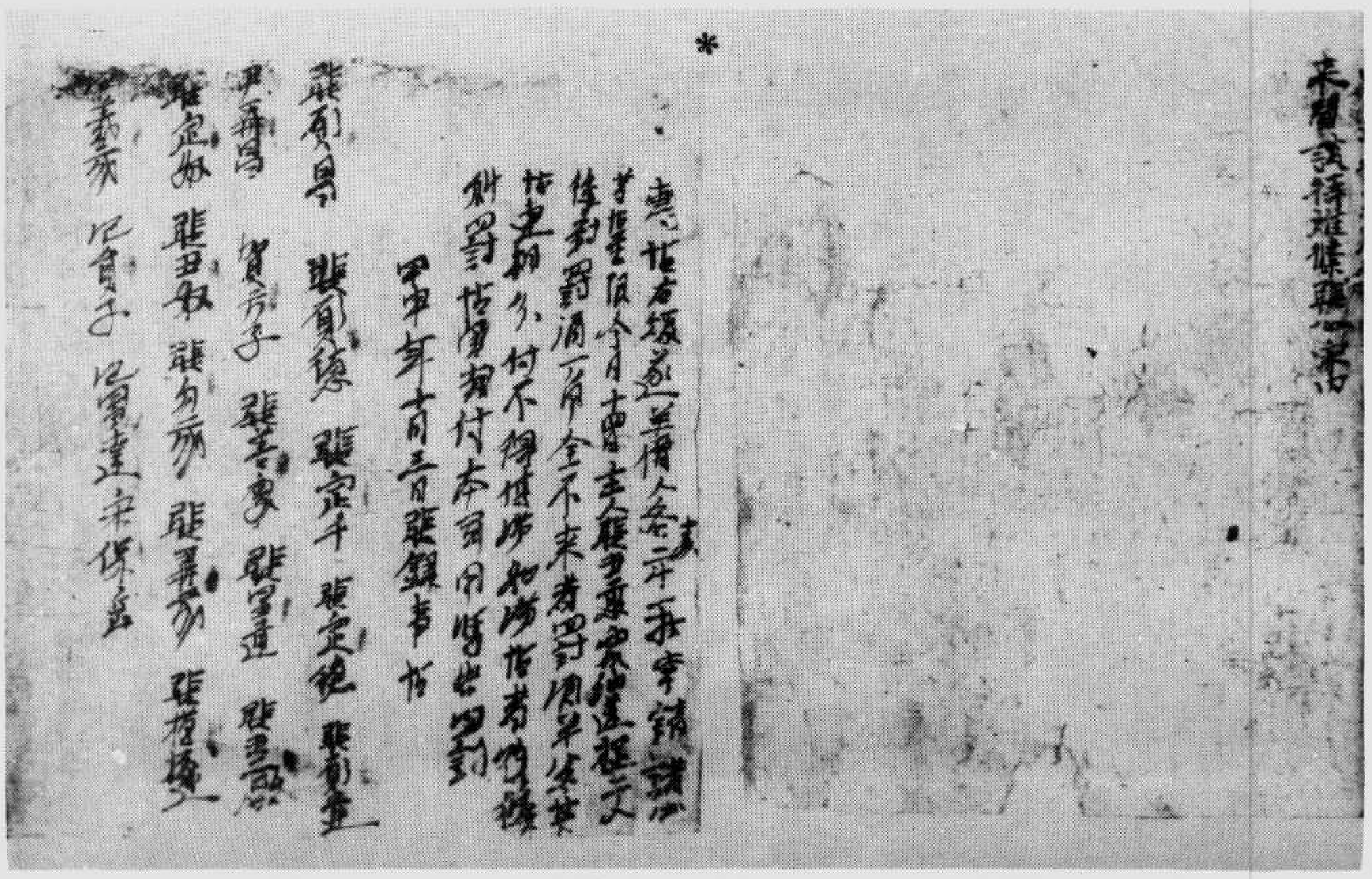


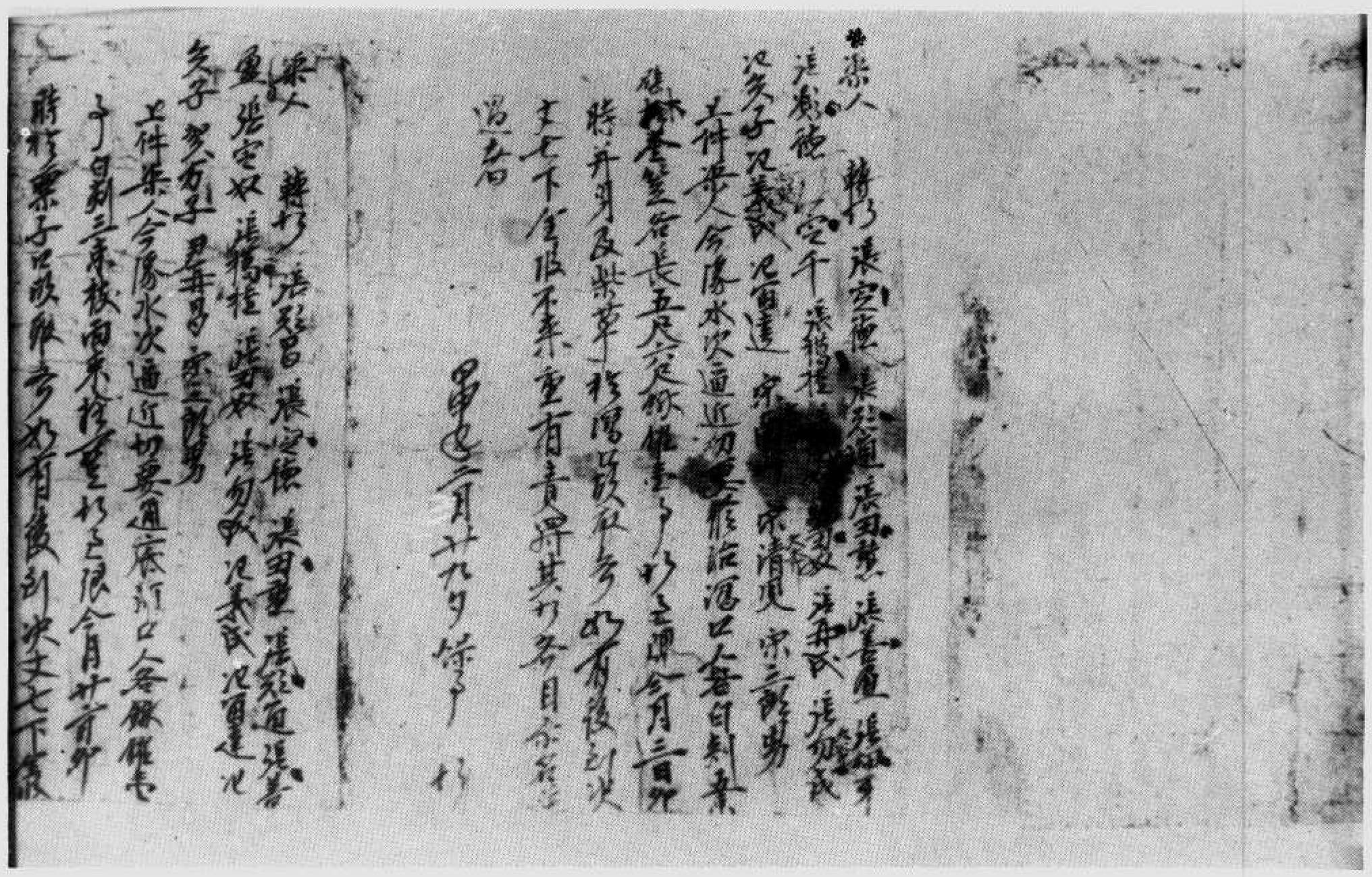


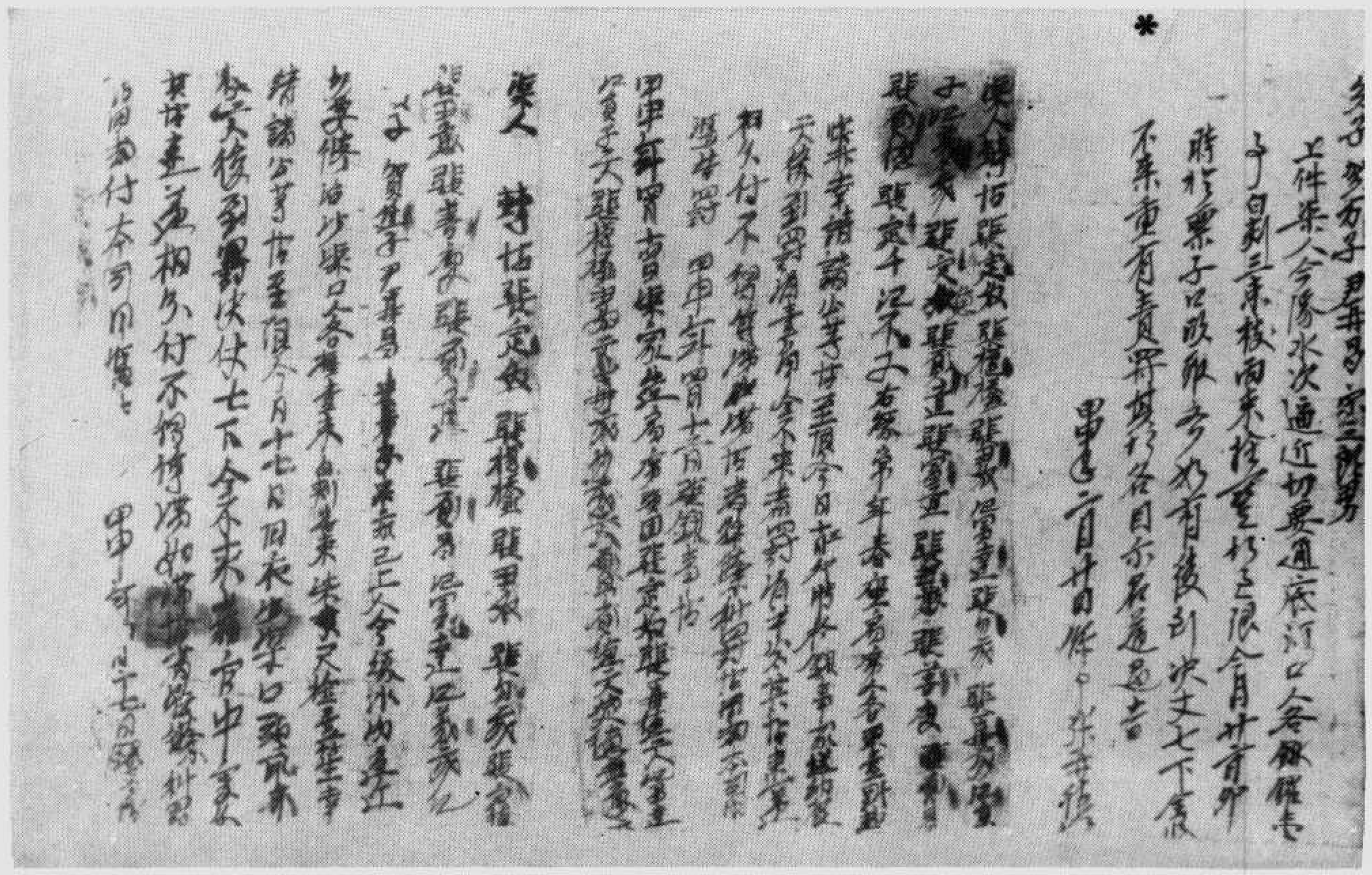


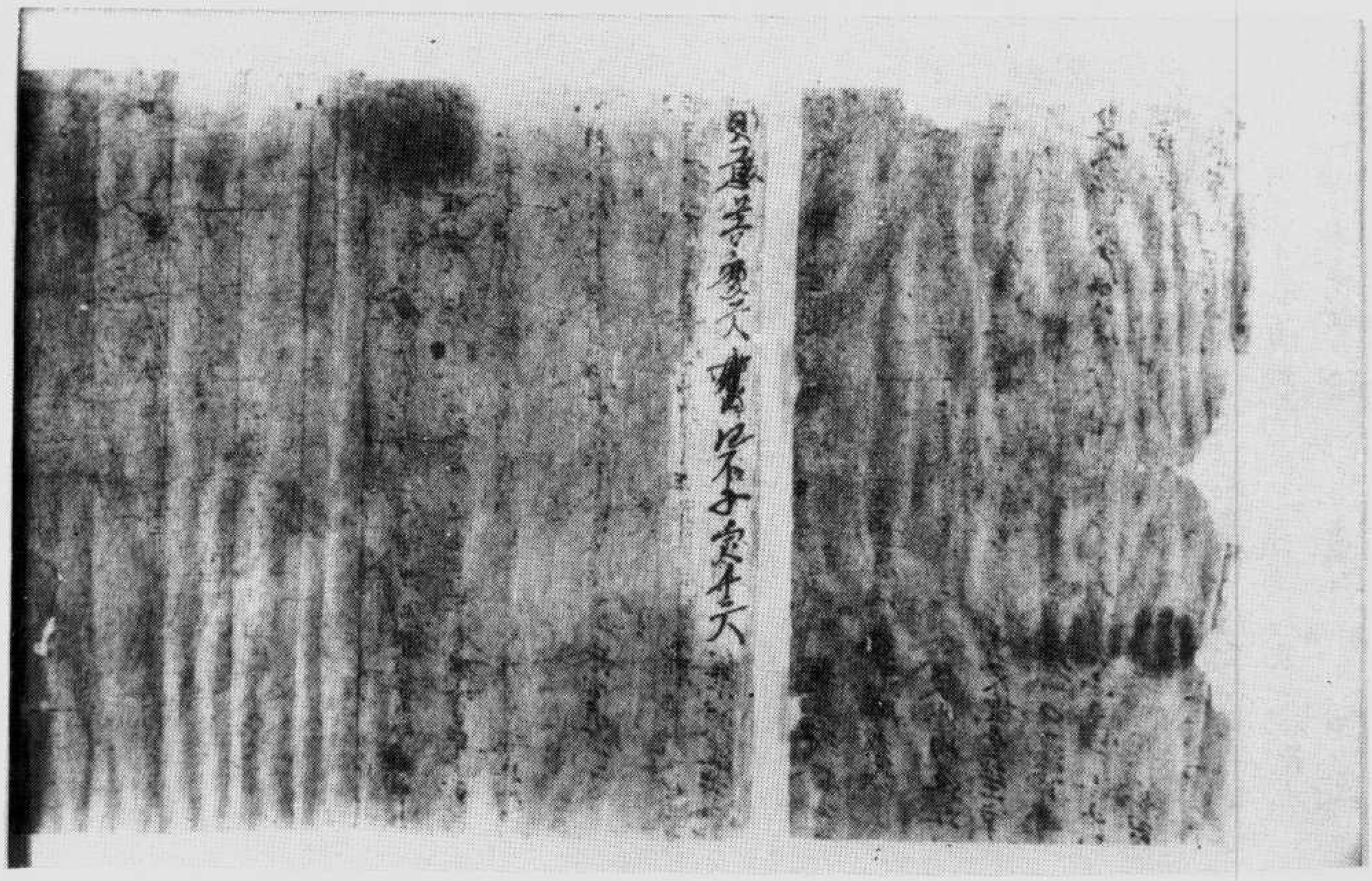


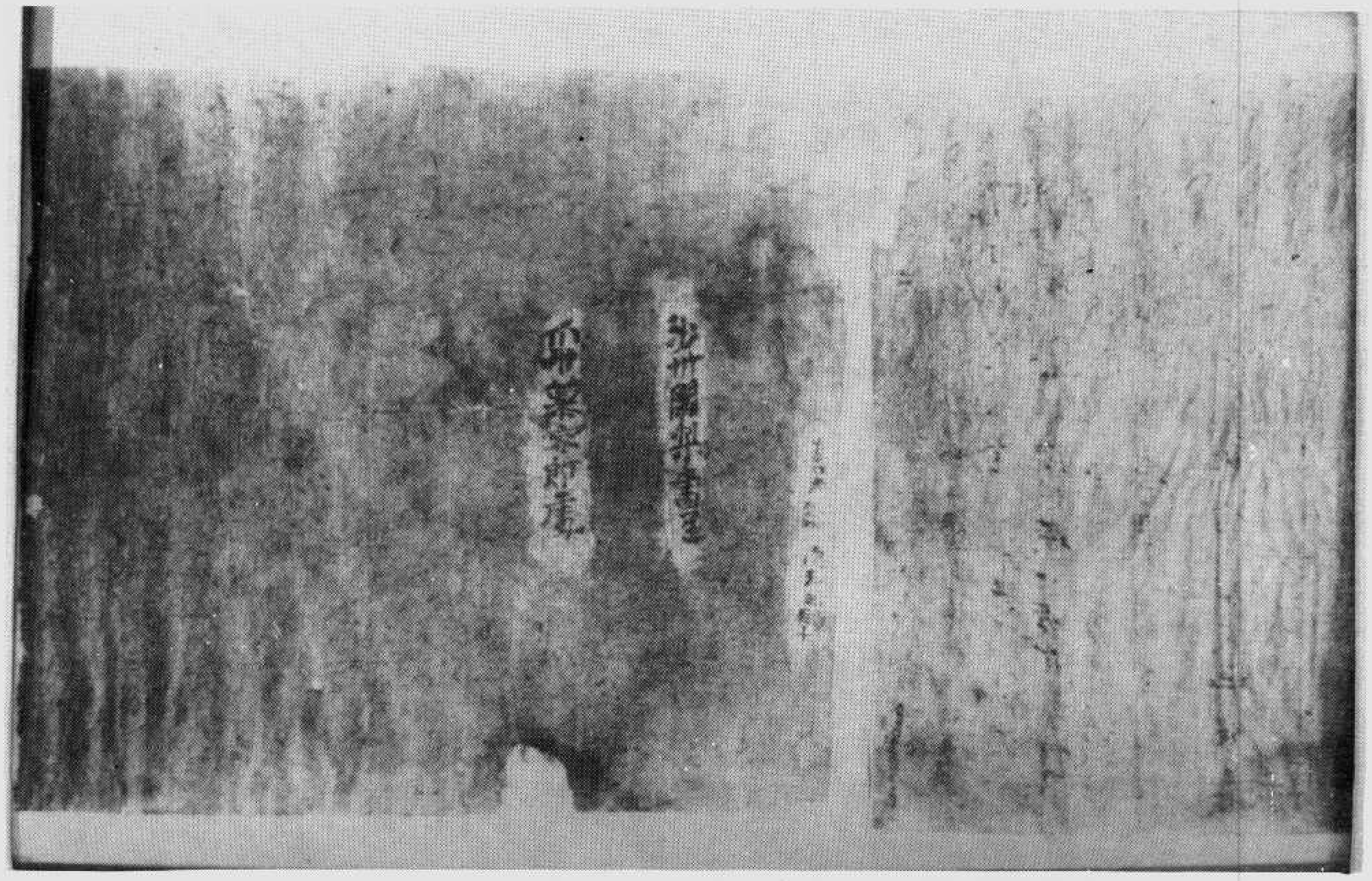


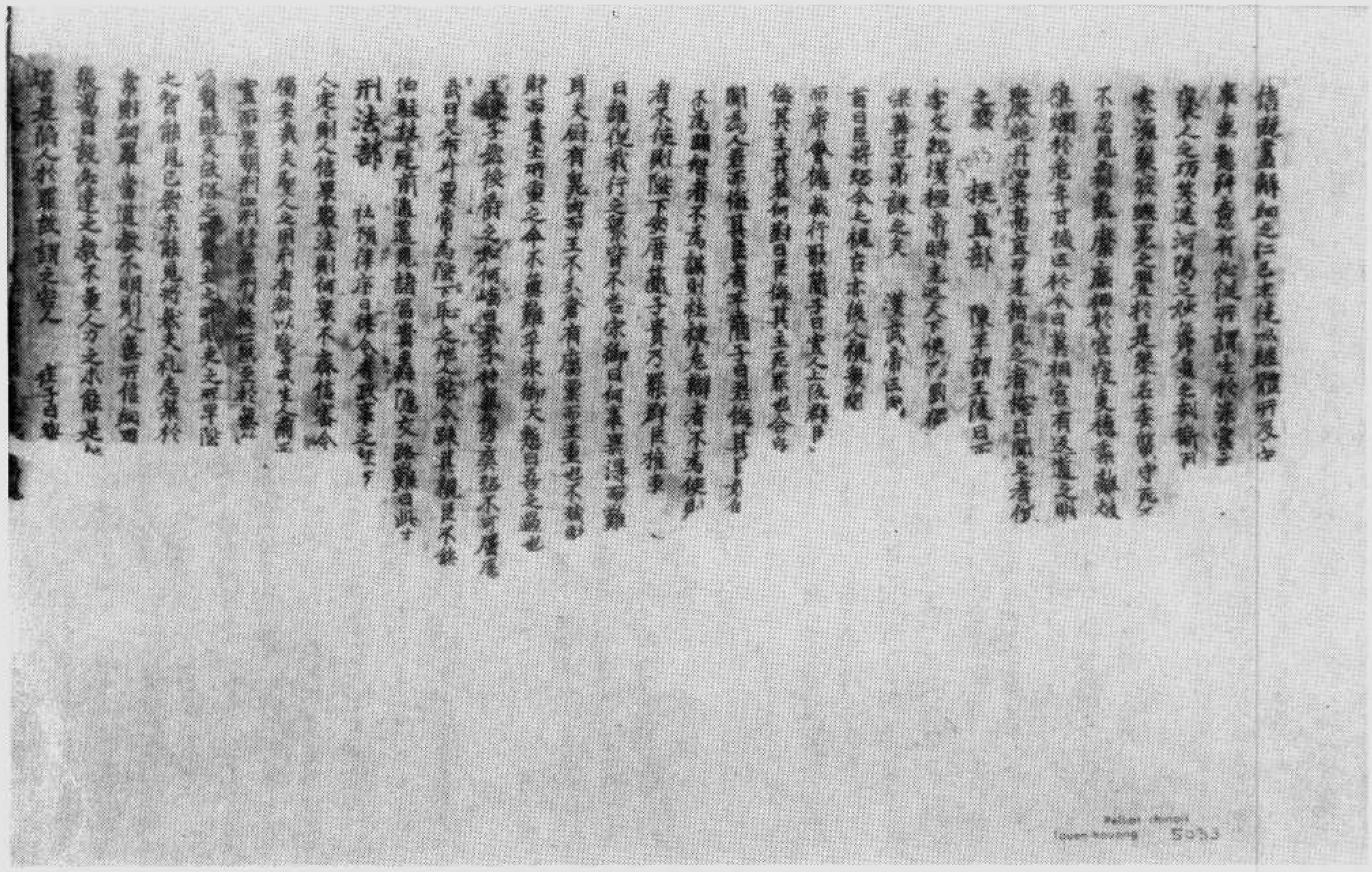






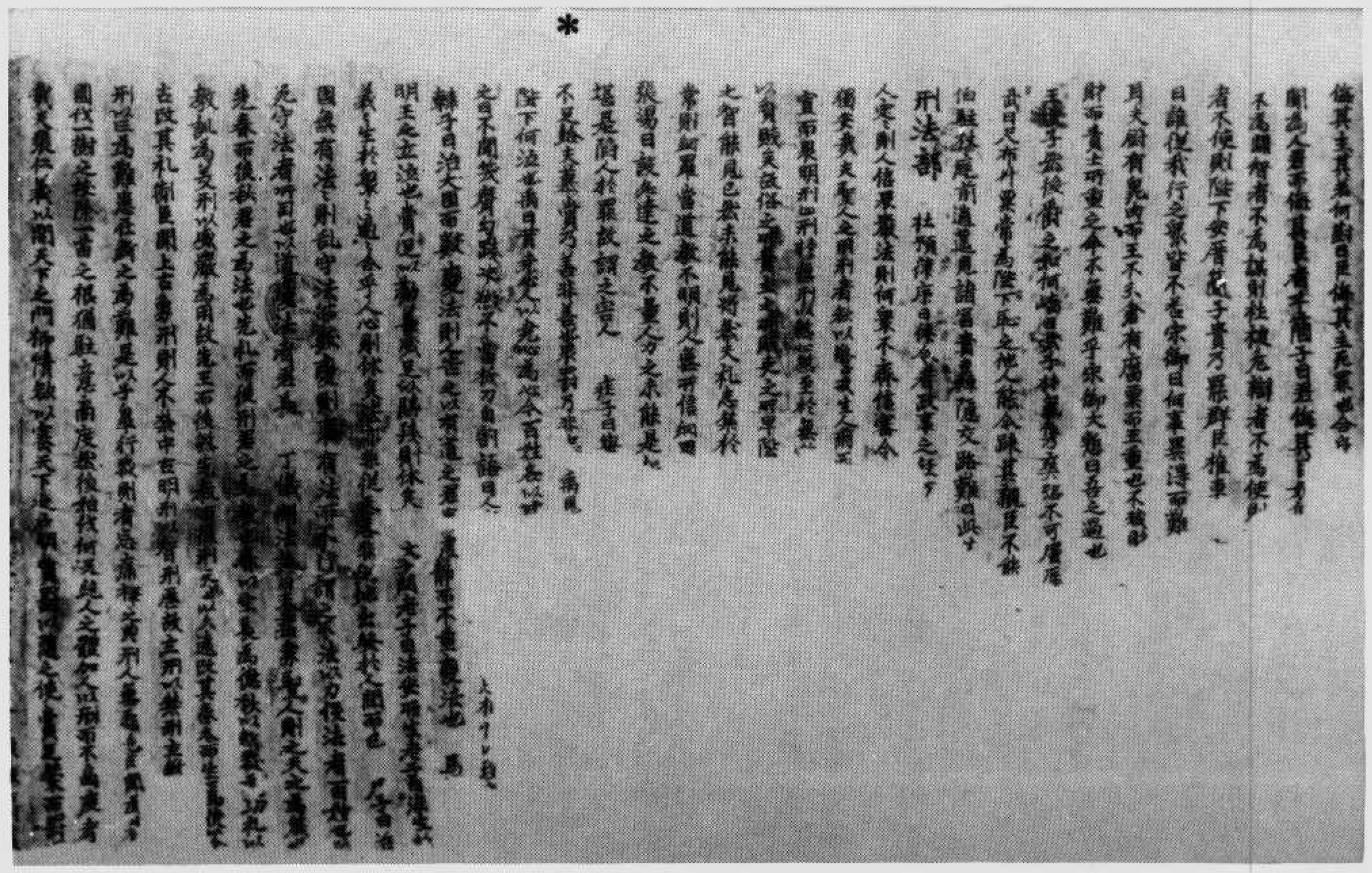


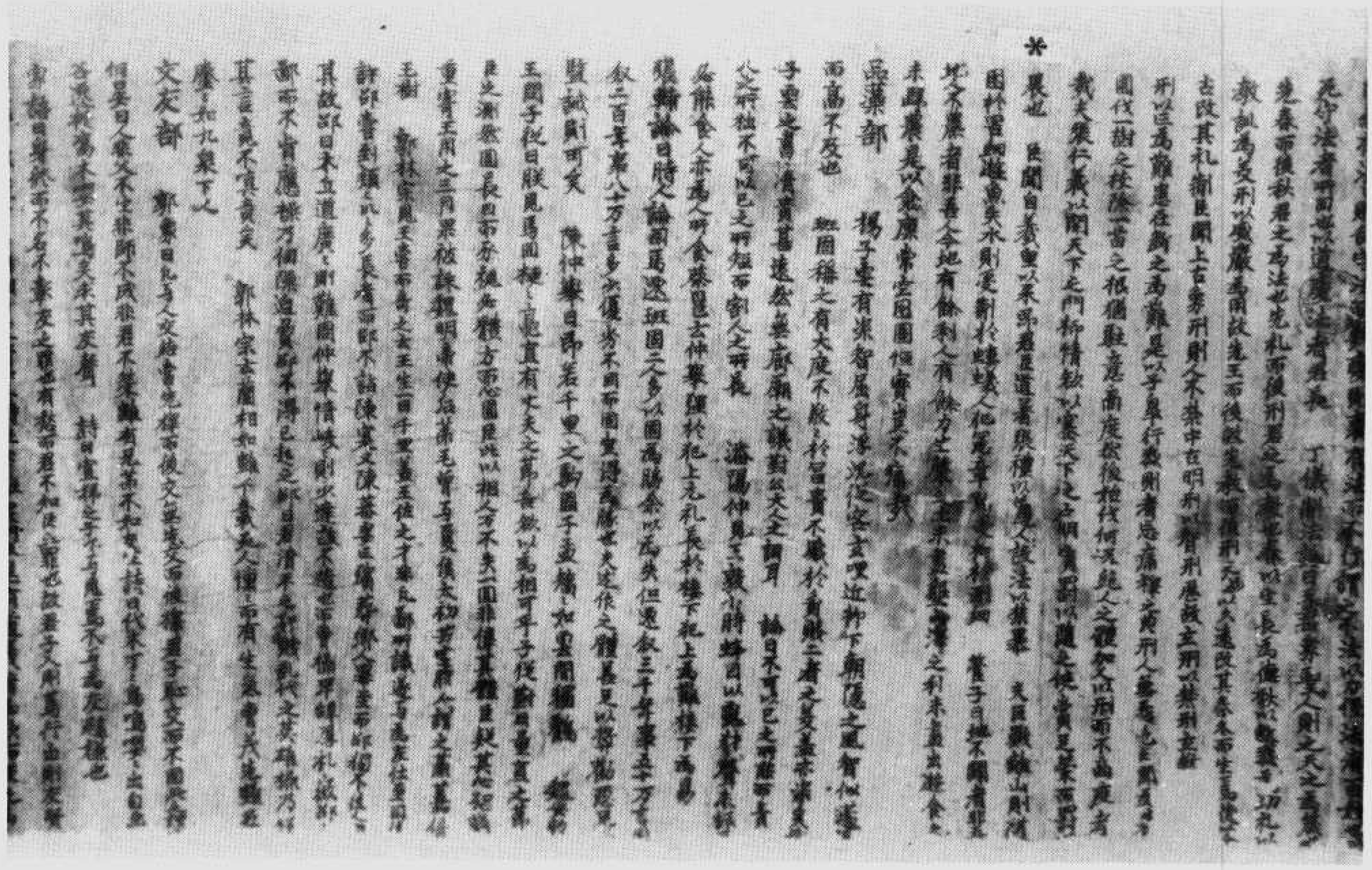




陰、部譴嘲、部志言、部友交、部藻品、部法刑、部直梗卷鈔節忠勵　號三三〇五伯

（號一四四一斯見參）部德





*

業榮樓枝　花開幾今已

遠客心孤語即悲

日恨獨無歸處意

鷄鳴蓬戶雨中

慶今時雖化憂

*

遠客心孤語即悲

日恨獨無歸處意

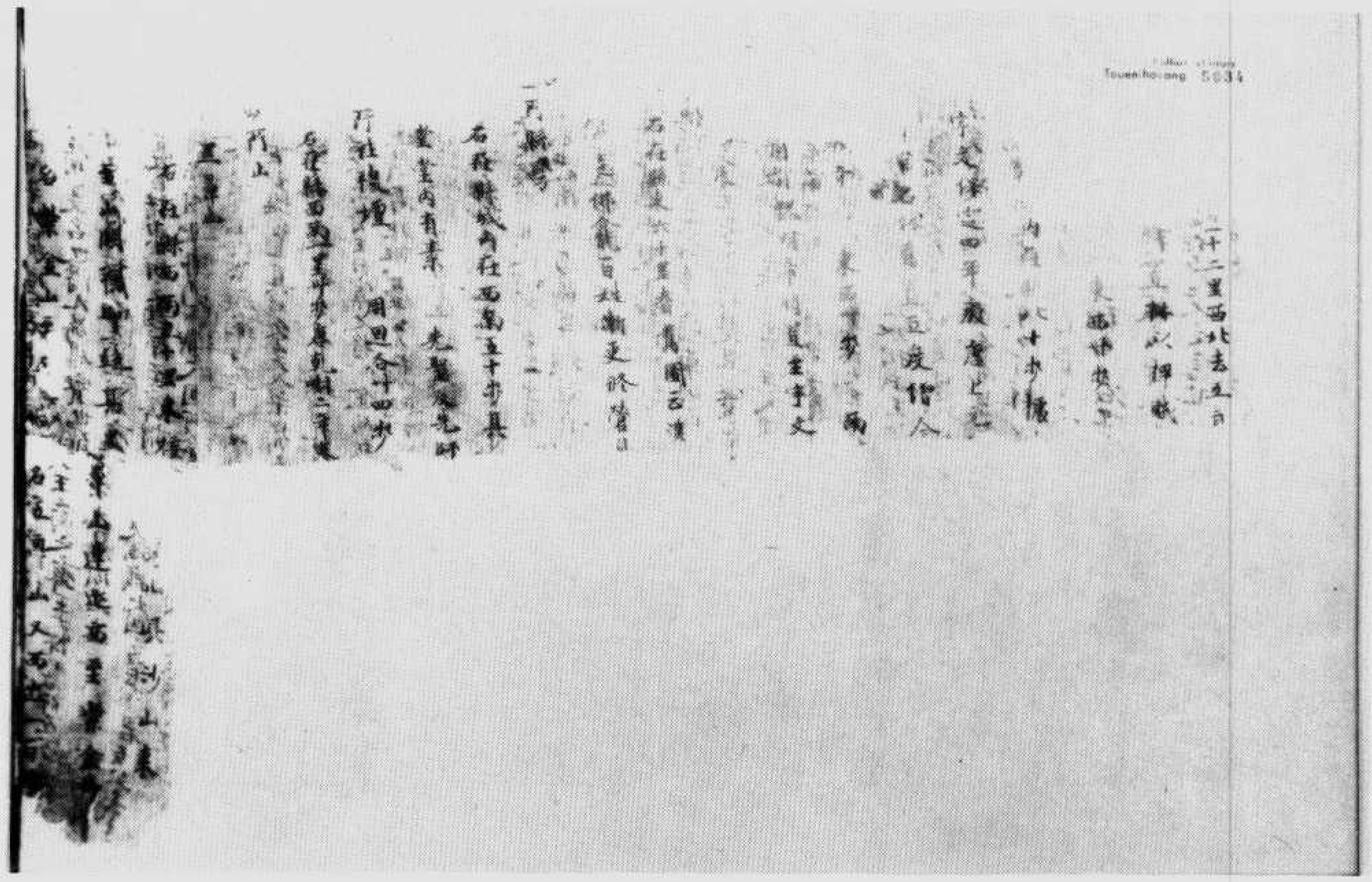
鷄鳴蓬戶雨中

慶今時雖化憂

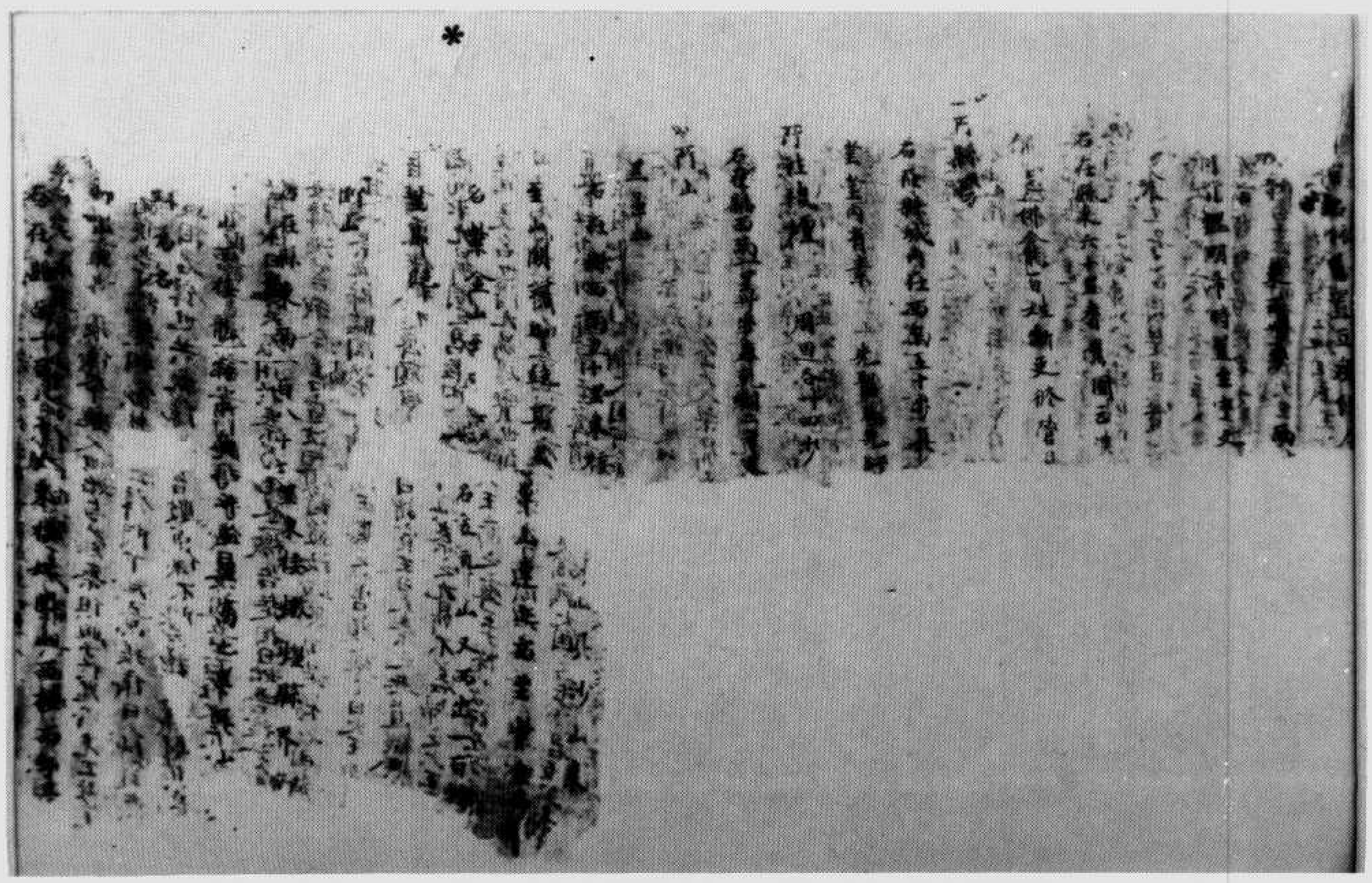
三千週鶴滿奔波

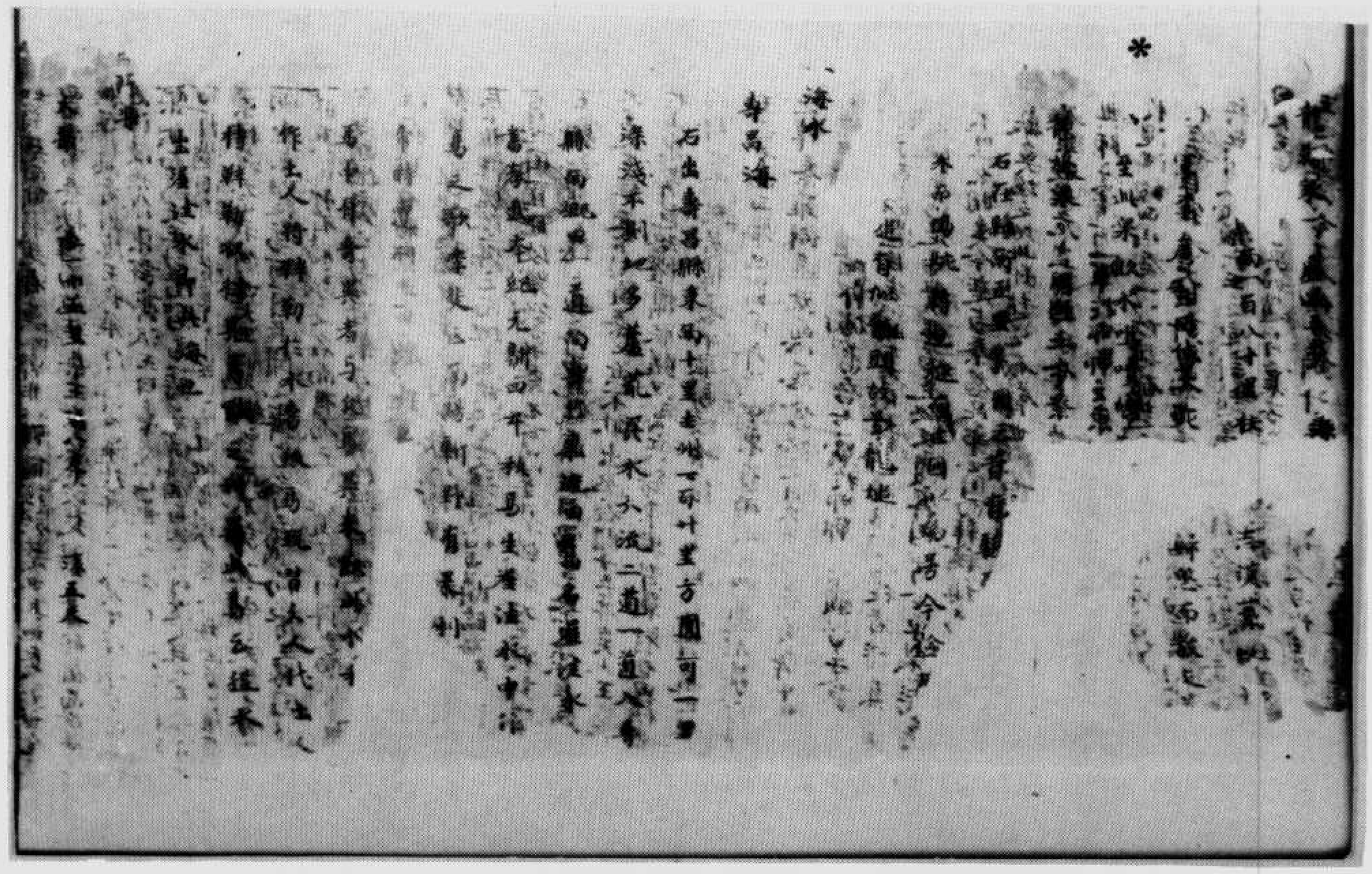
時雖心愉知遠天秋葉可花

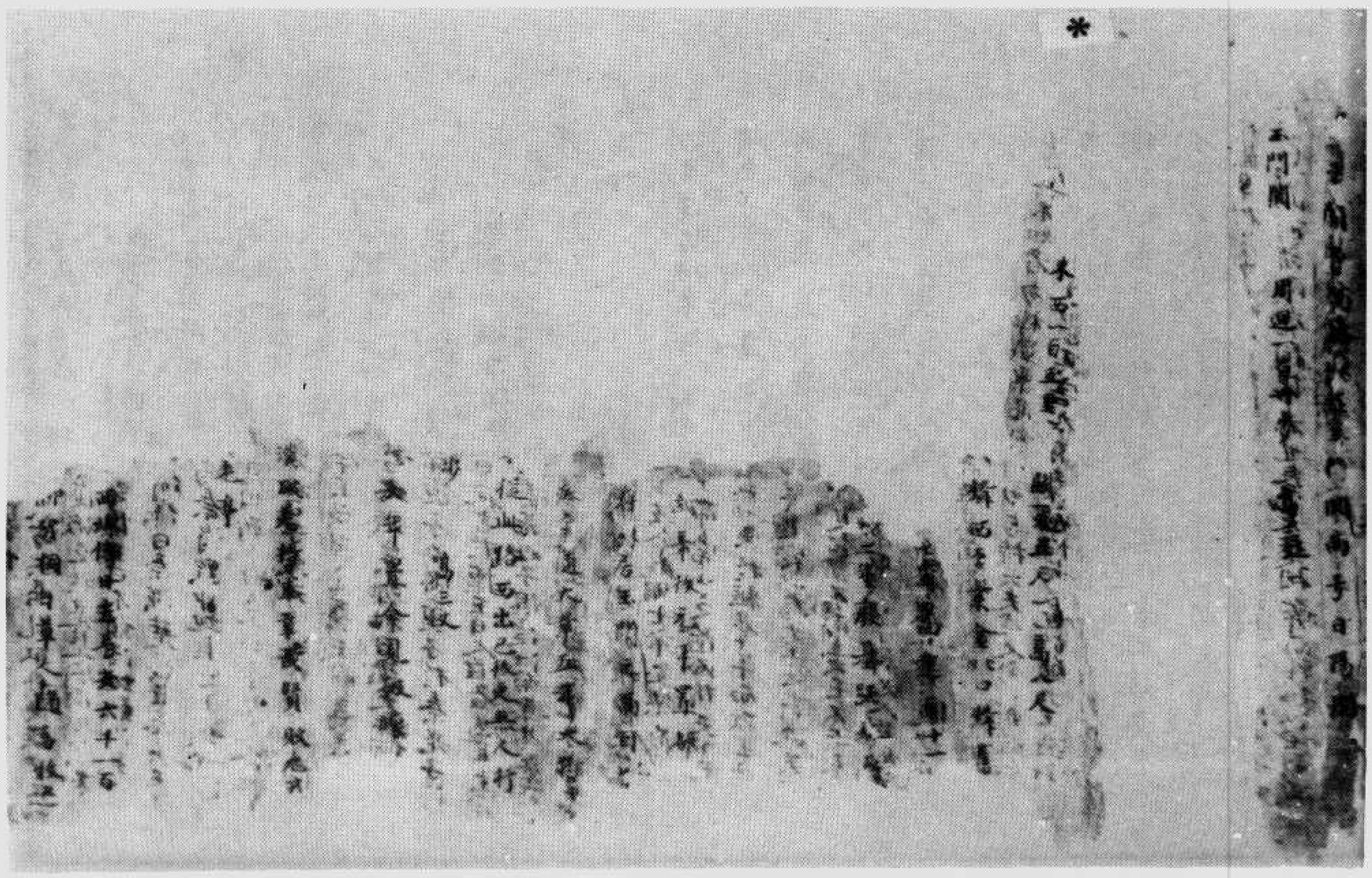
Tsuen-hsiang 5034

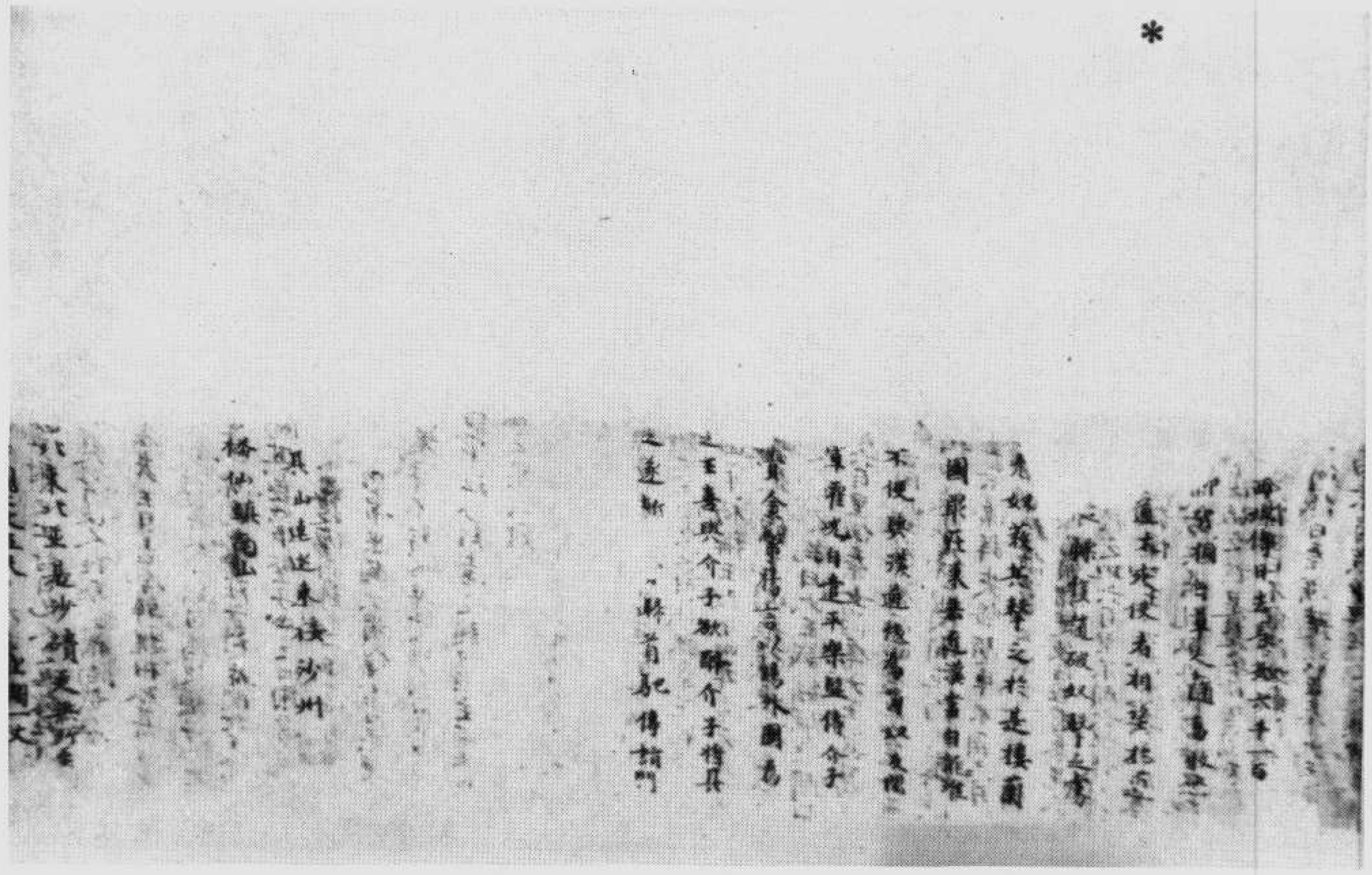


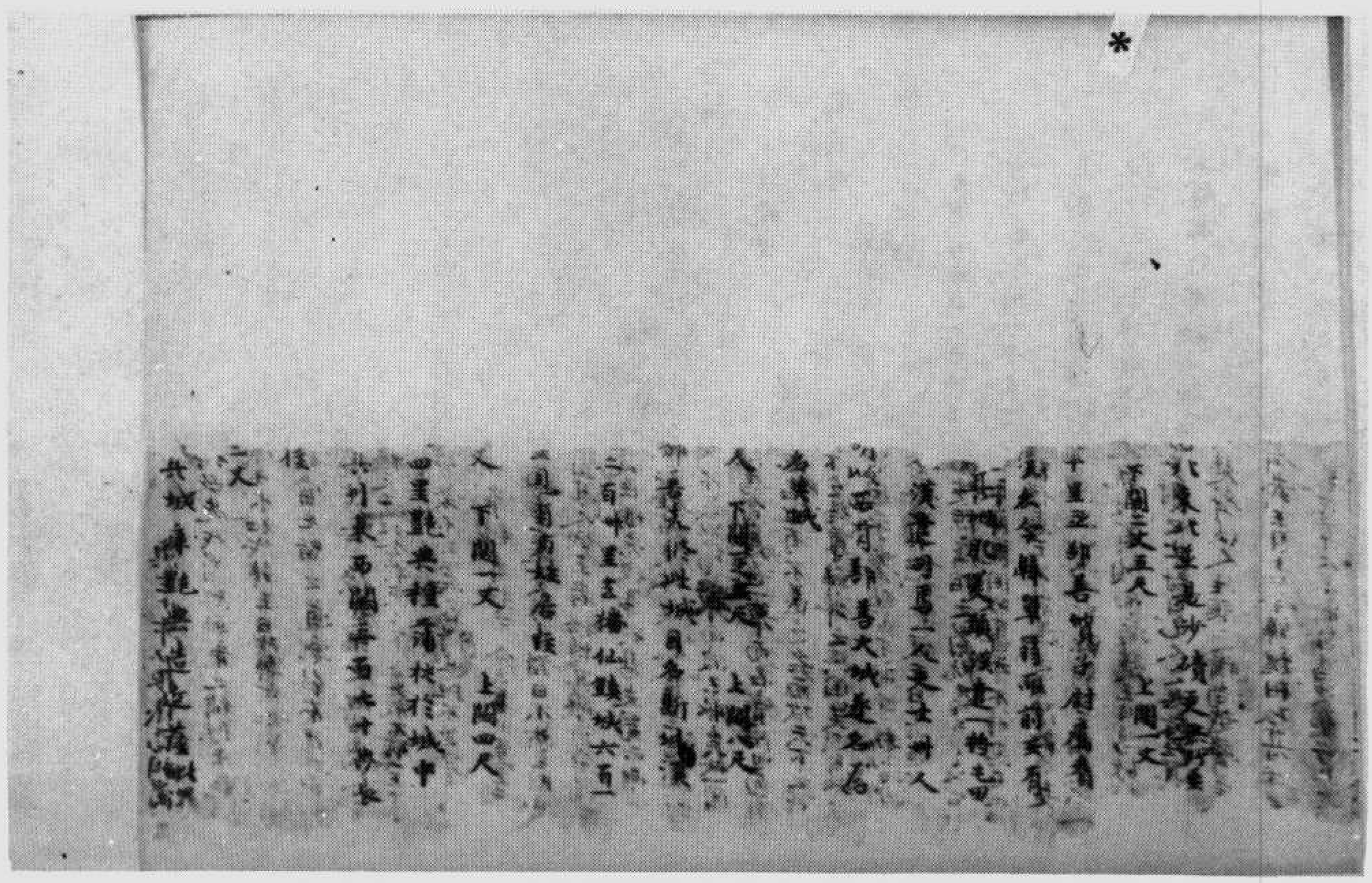
伯五〇三四號　沙州附近關山泉澤等地志

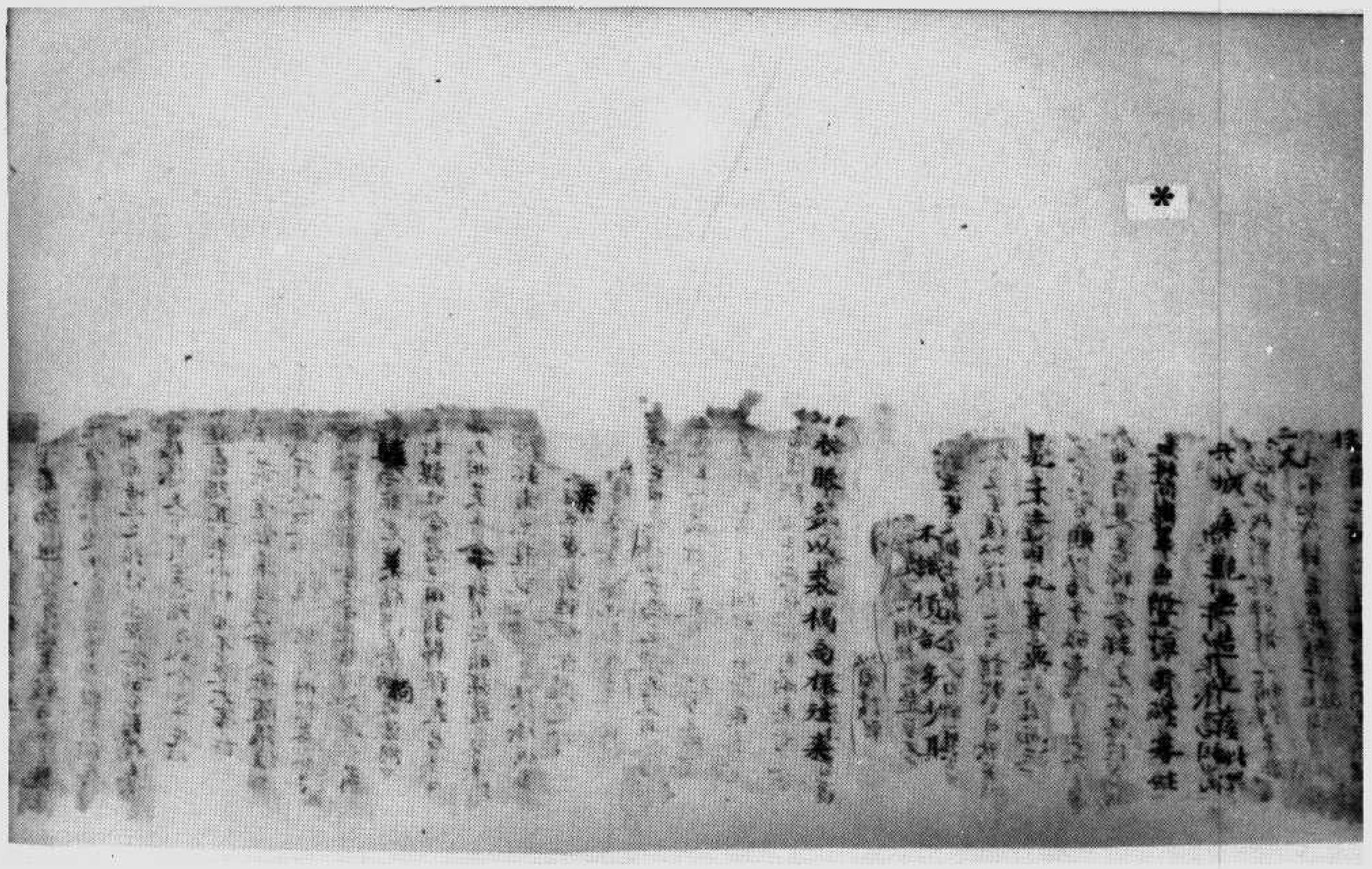


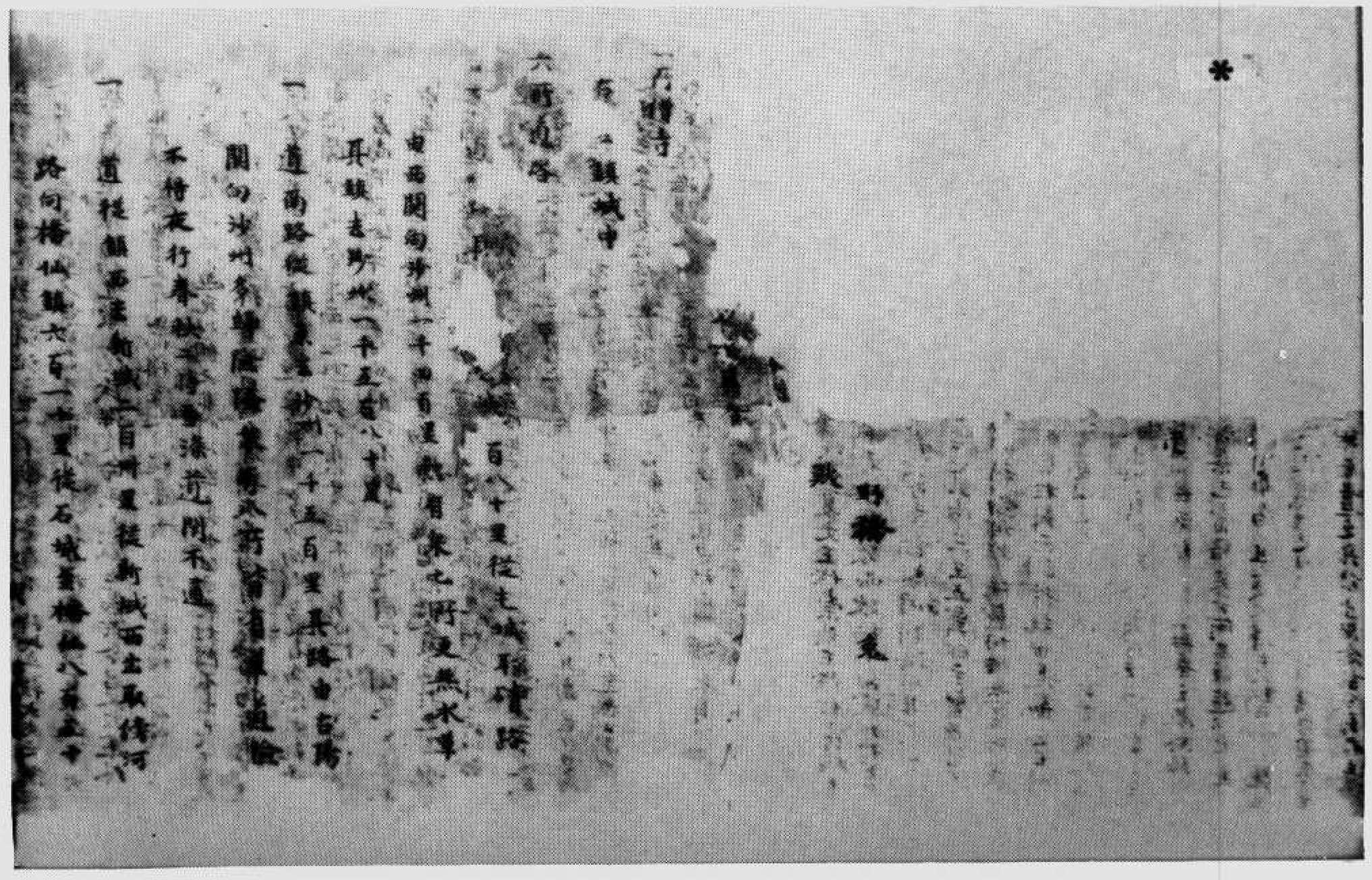






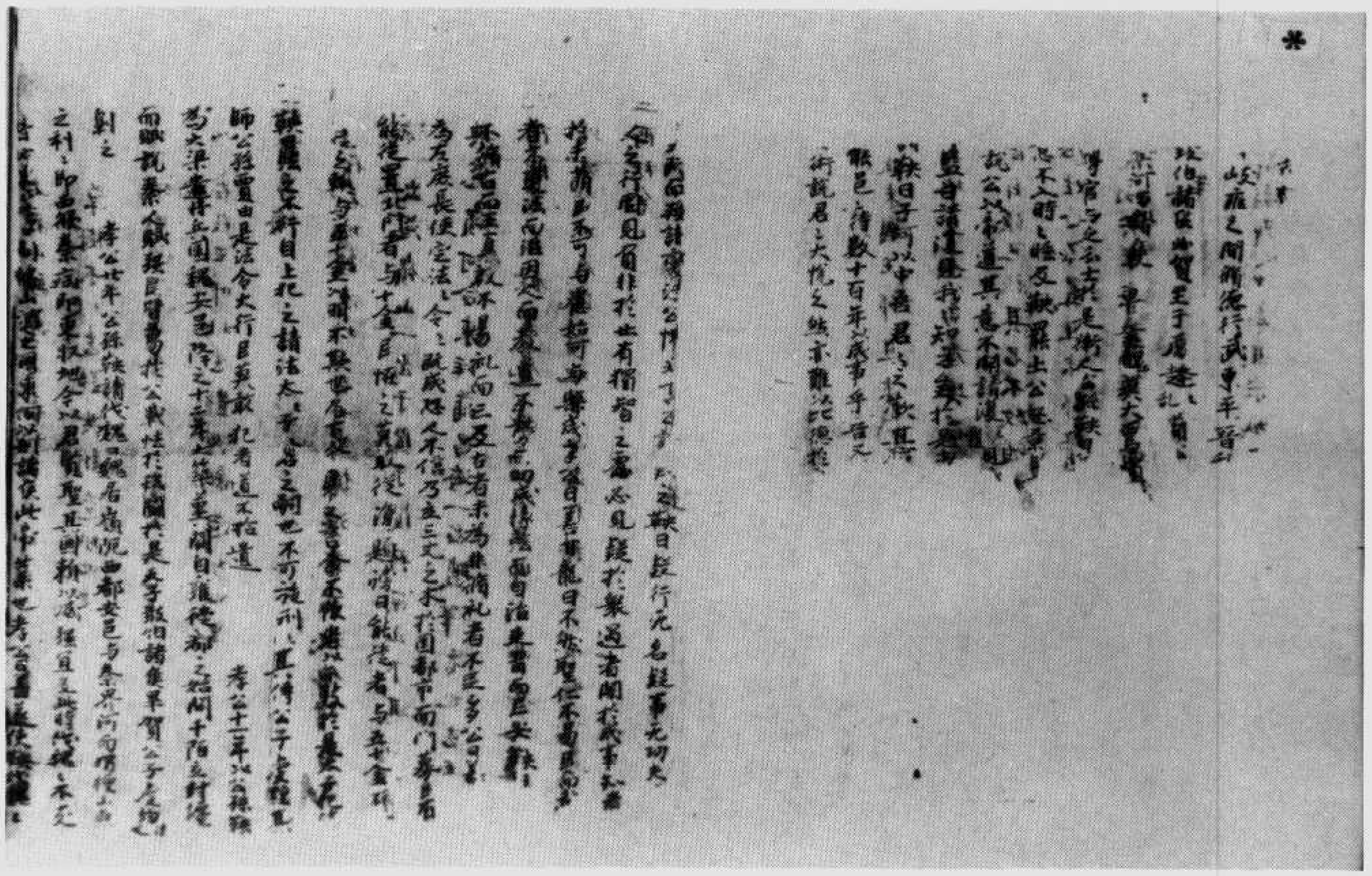




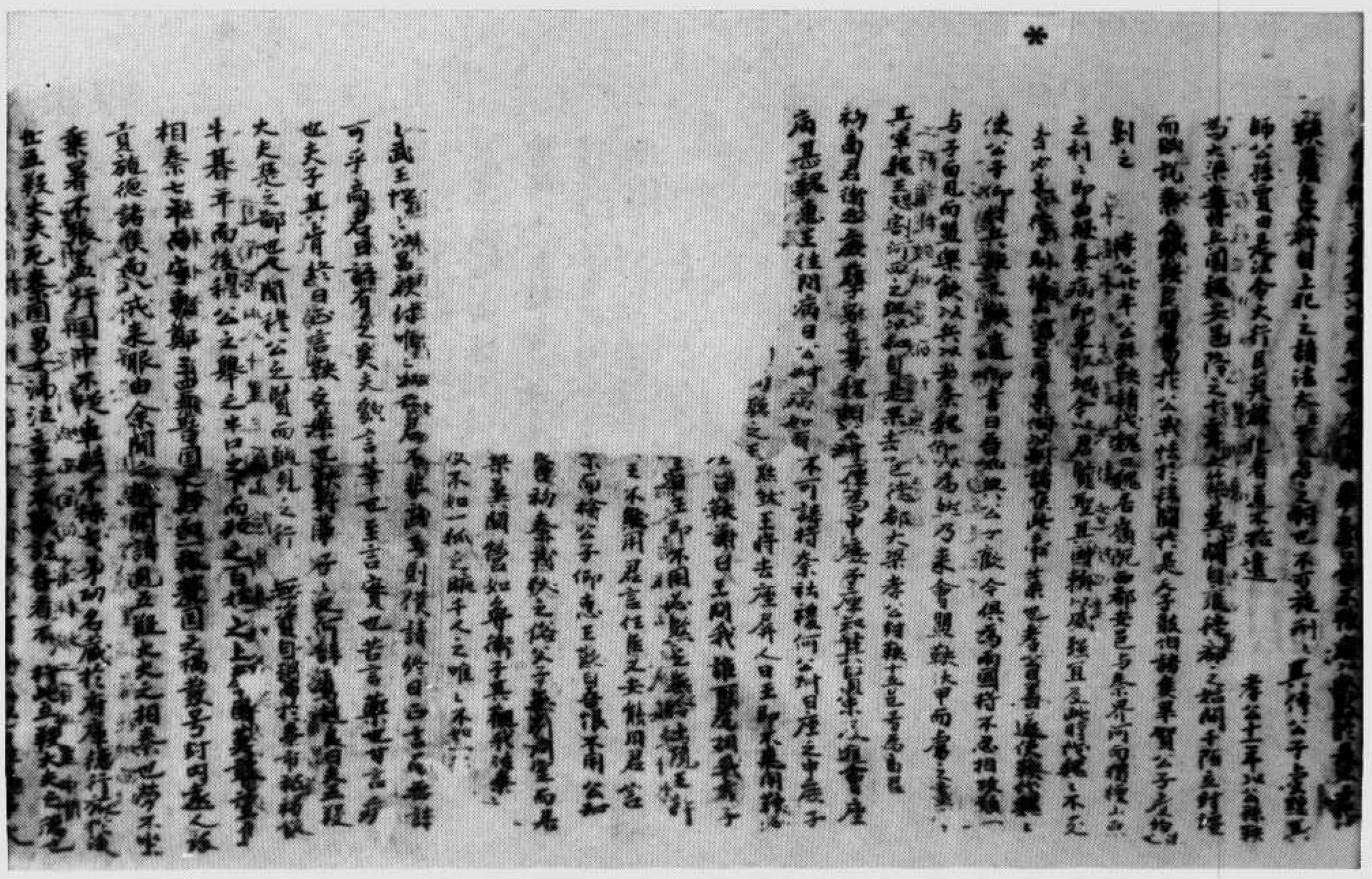


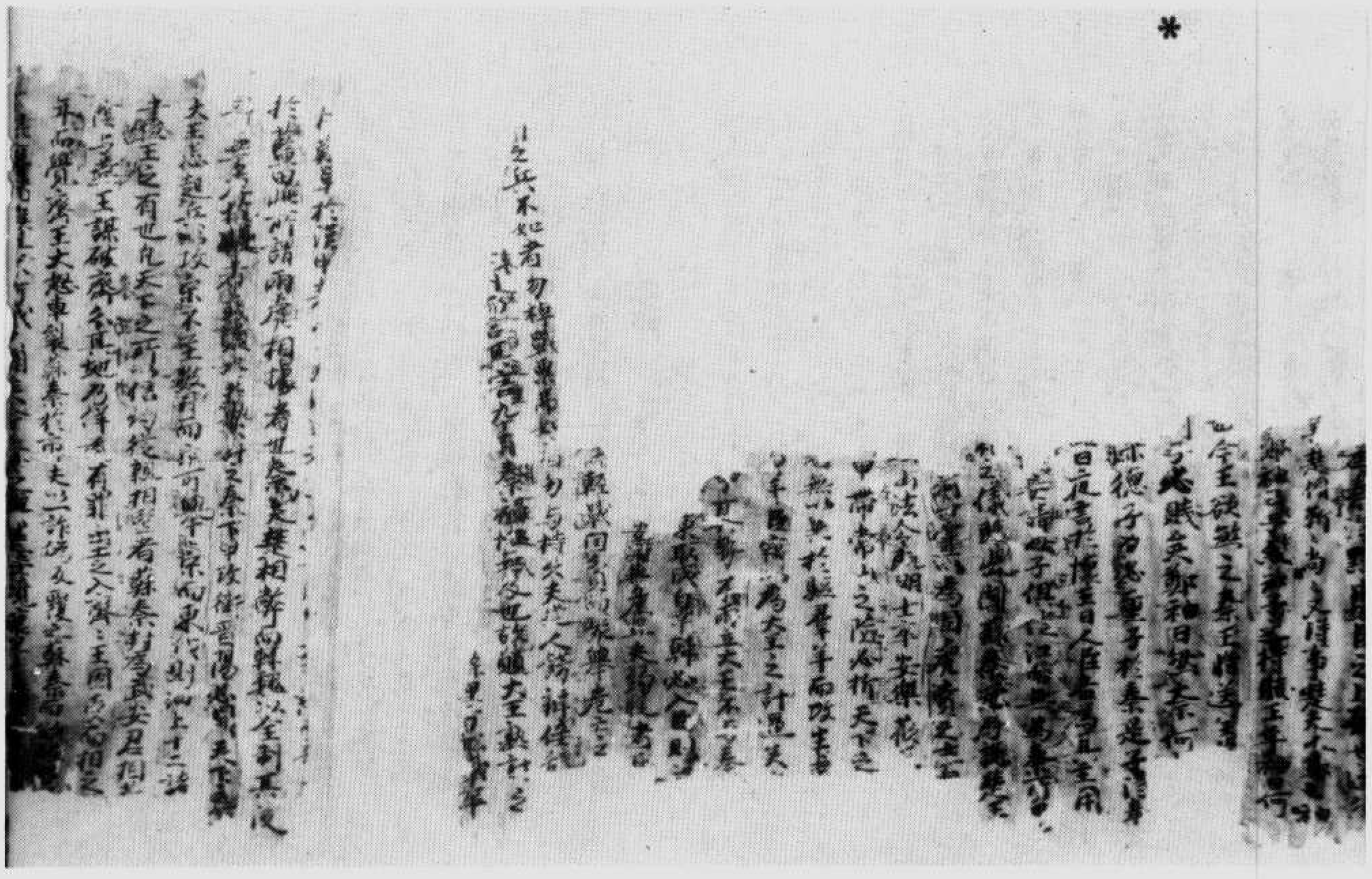
一道往新城西北取清河
路向梅仙鎮六百一十里從石城至梅仙八百五十
里有水草從新城西南向清桃城二百卅里中間
三處有水草每所相去七十餘里從清桃城西北
至梅仙鎮四百餘里道路平夷堪行車馬
一道南去山八十里乙酉山陰駝峰嶺
一道北去為者一千六百餘有水草路當清昌海
西度計大河
一道東南去薩毗城四百八十里
馬二十五匹 重關三匹五人
上關八人
石是城壕無人住居荒之城 西北五十步
二所廢北城並破壞無人居也
一城周迴二百五十步 馬五人已下
石殘山頭壘石為城去平州七百步長上無水
草樹木之處乾尖新造城四里
一城周迴一百卅步 馬五人已下

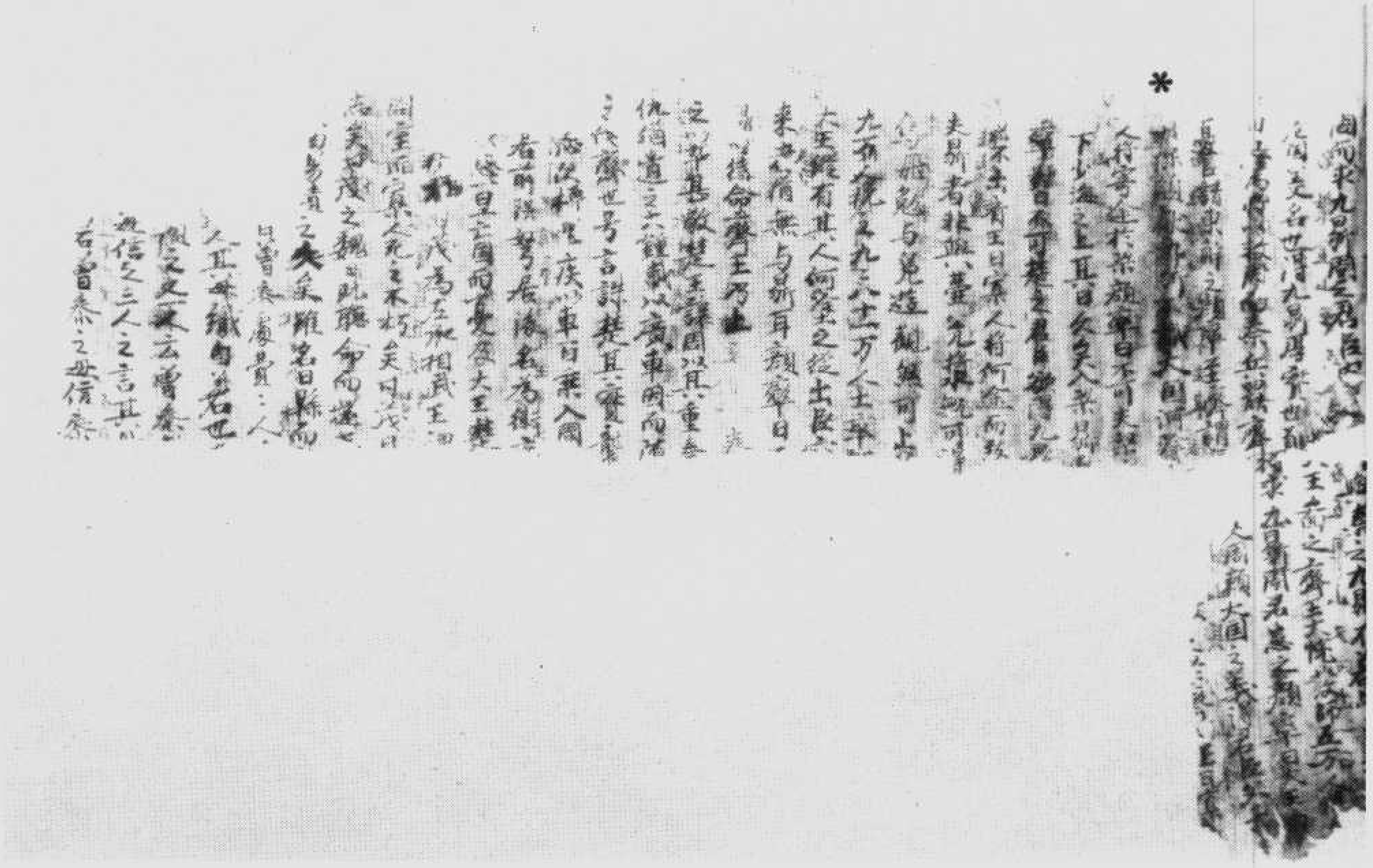
平樹木之處乾尖新造城四里
一城周迴一百卅步 馬五人已下
石在平州西北乾尖新造城四里
西南當海 [illegible]
在石城鎮東北三百里據遼書為新州
源一出蒙嶺山一出于闐北麓兩源合流
東逕鄯善城南合流而東北注蒲昌海
陽關三關鎮軍屯田 [illegible]
增城皆以石為垣時也 [illegible]
一所城合
土地平沃多產粟麥
河自漢已後其名不改通
西域者置屯田校尉
漢關東屯田 [illegible]
平樹木之處乾尖新造城四里
都關所治在且末城

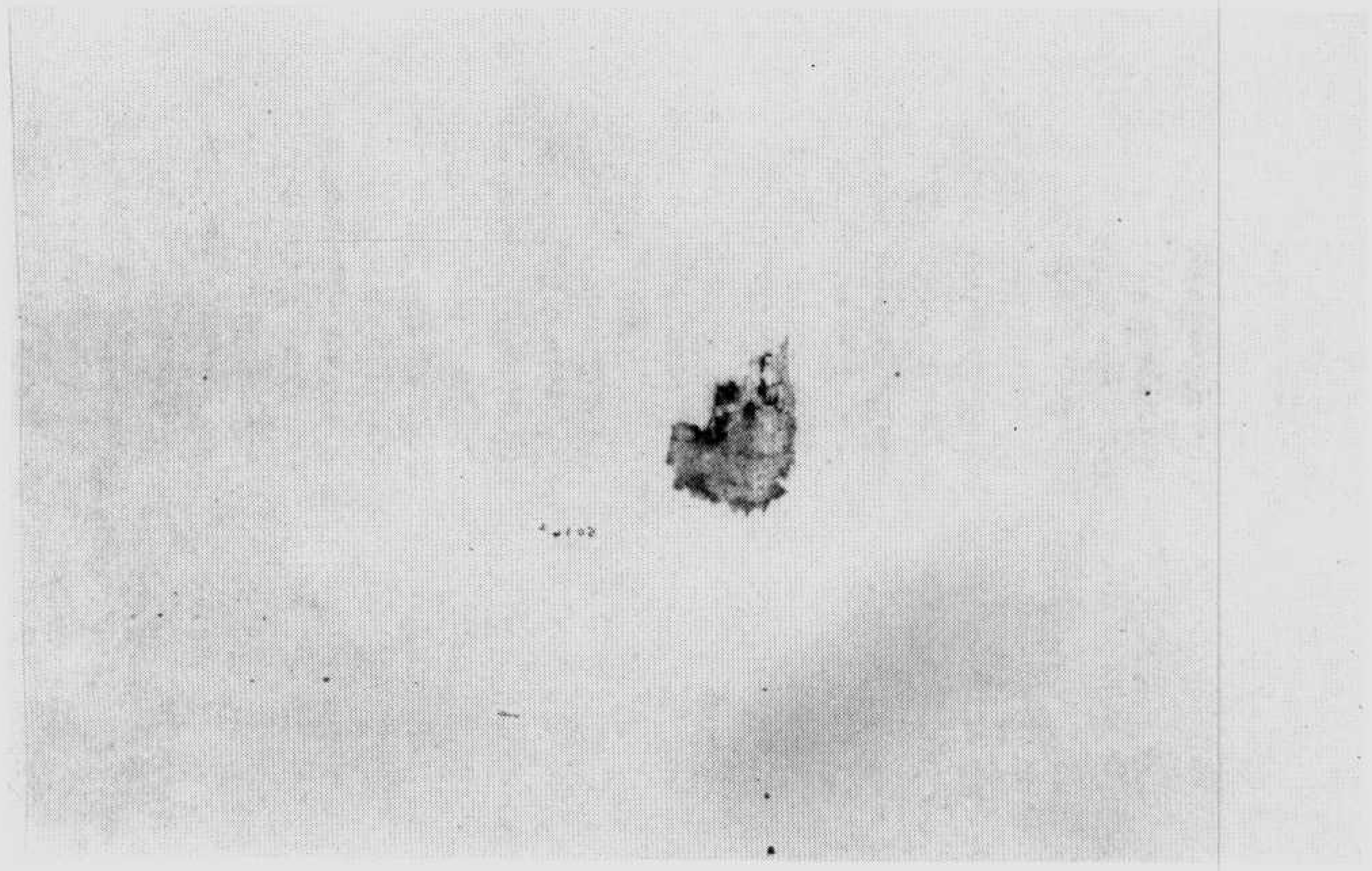


伯五〇三四號　背　面　春秋後語（秦語）

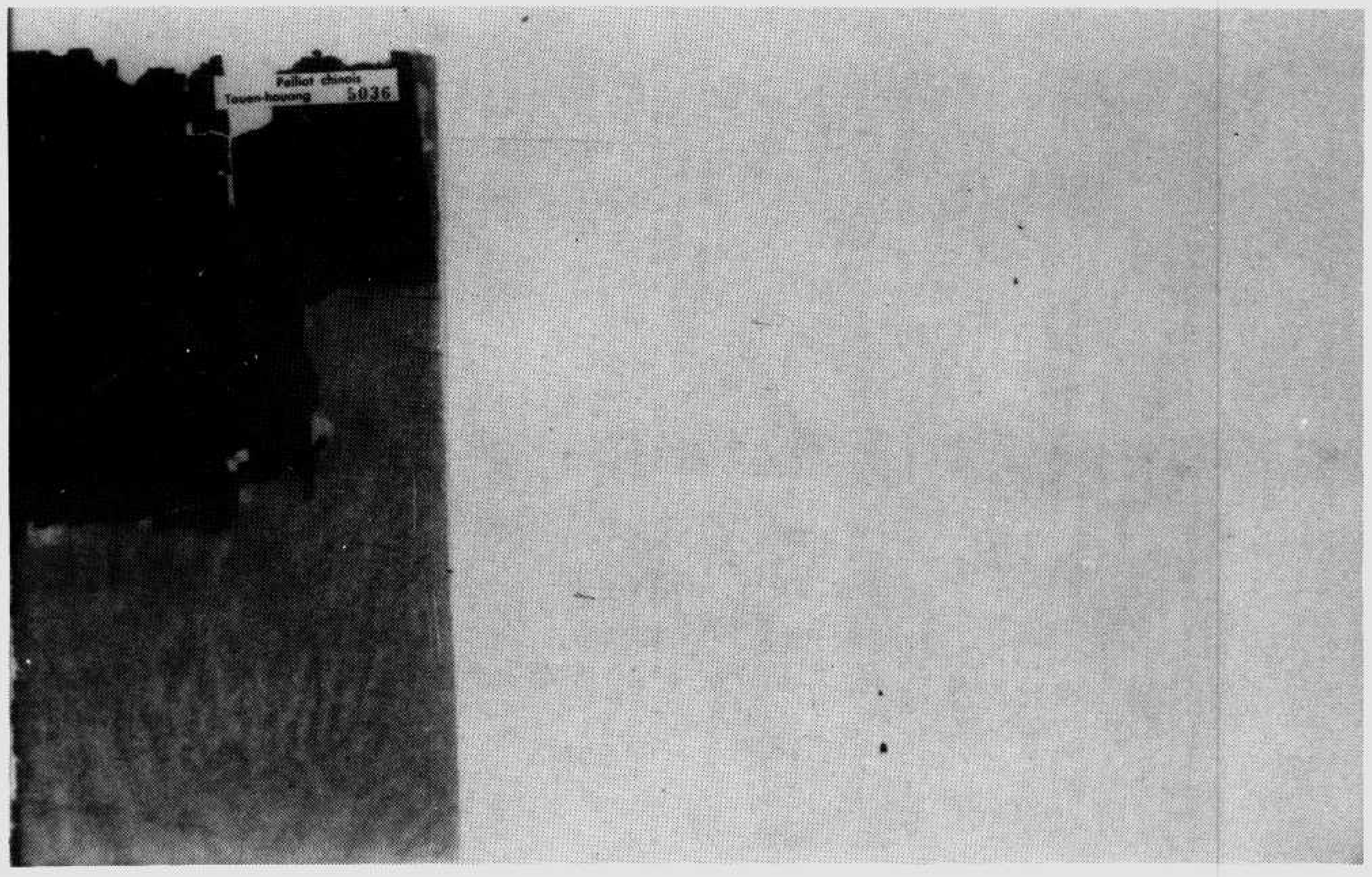




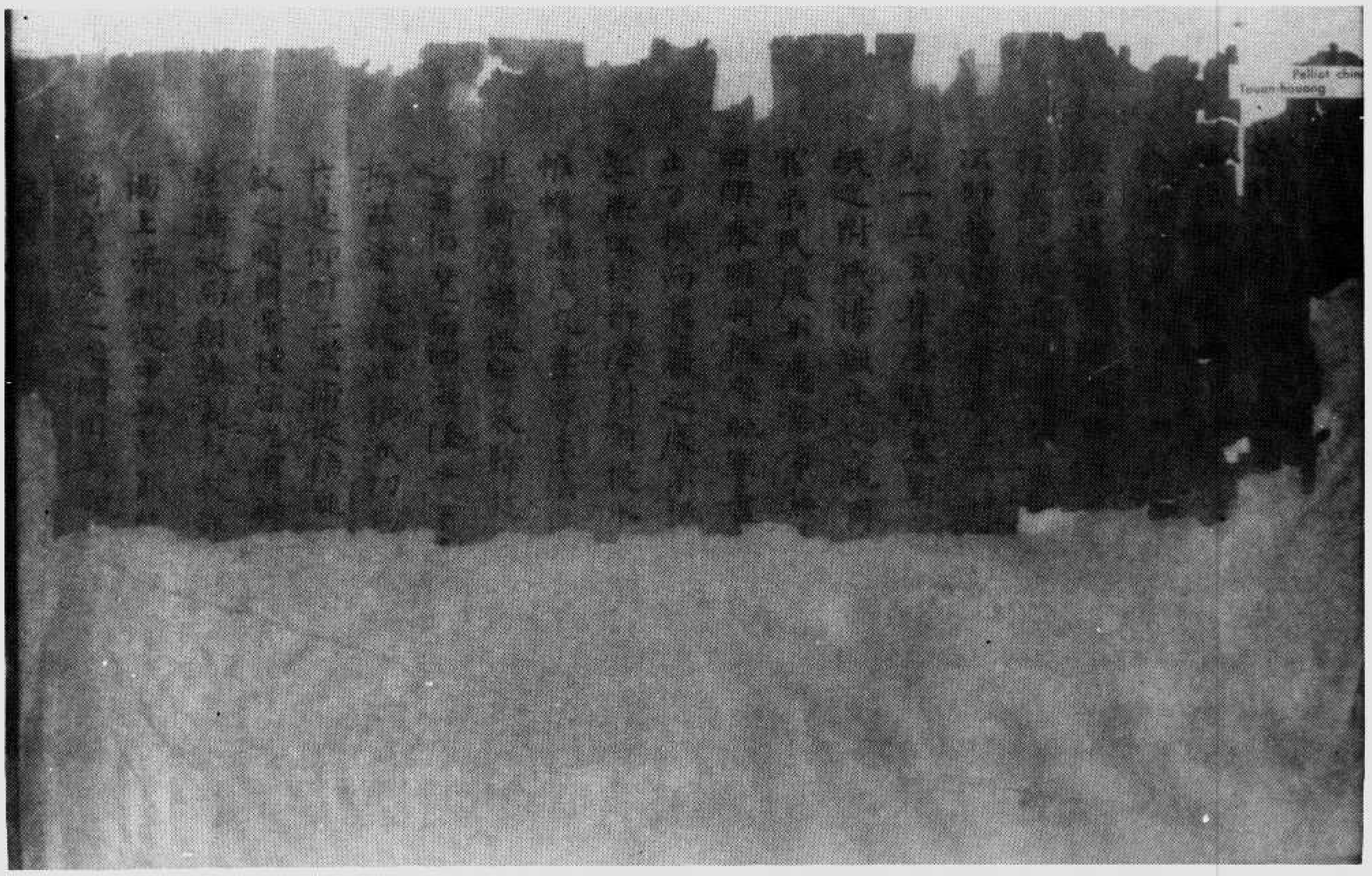


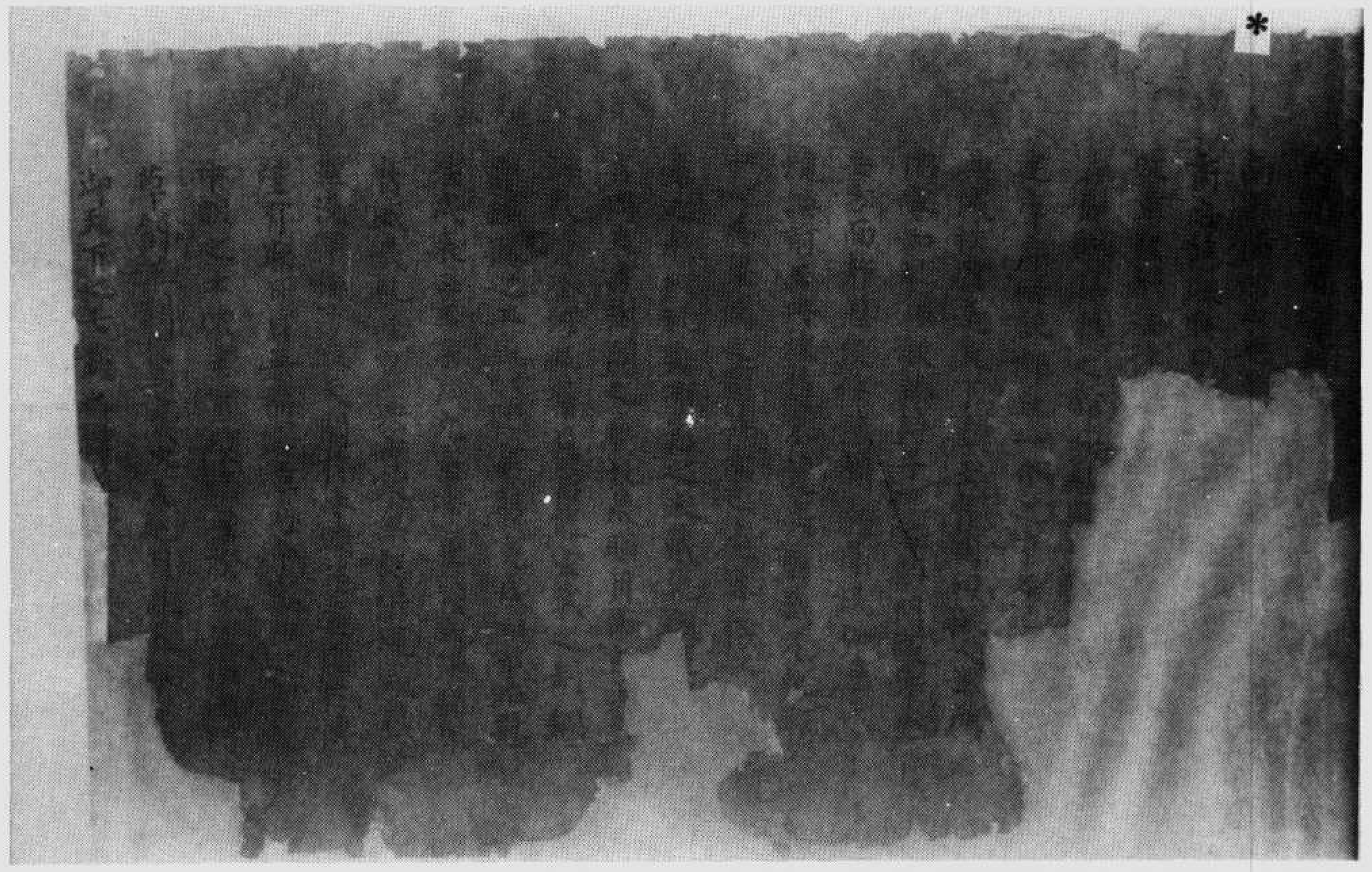


▼伯五〇三五號　殘書儀

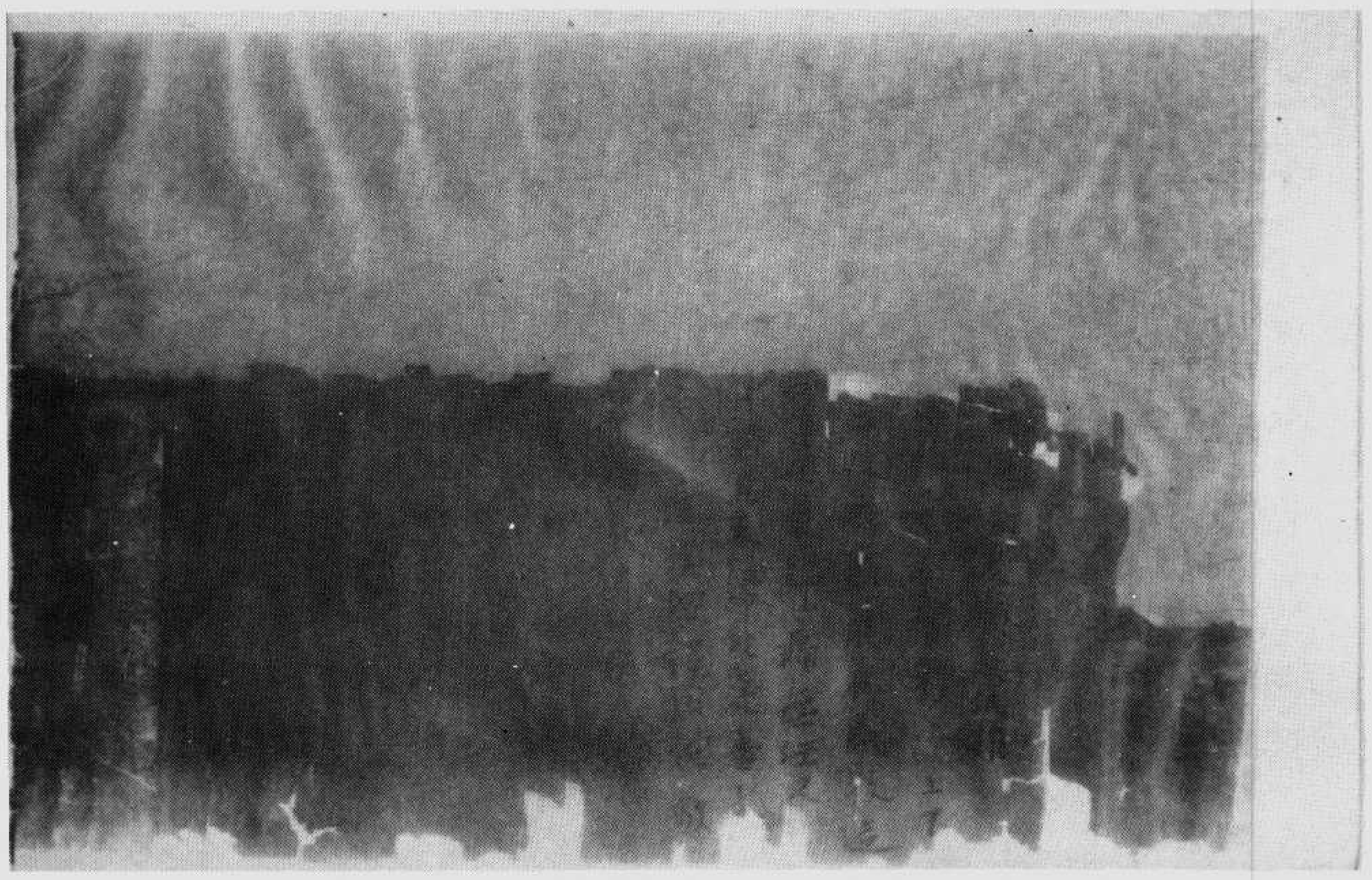


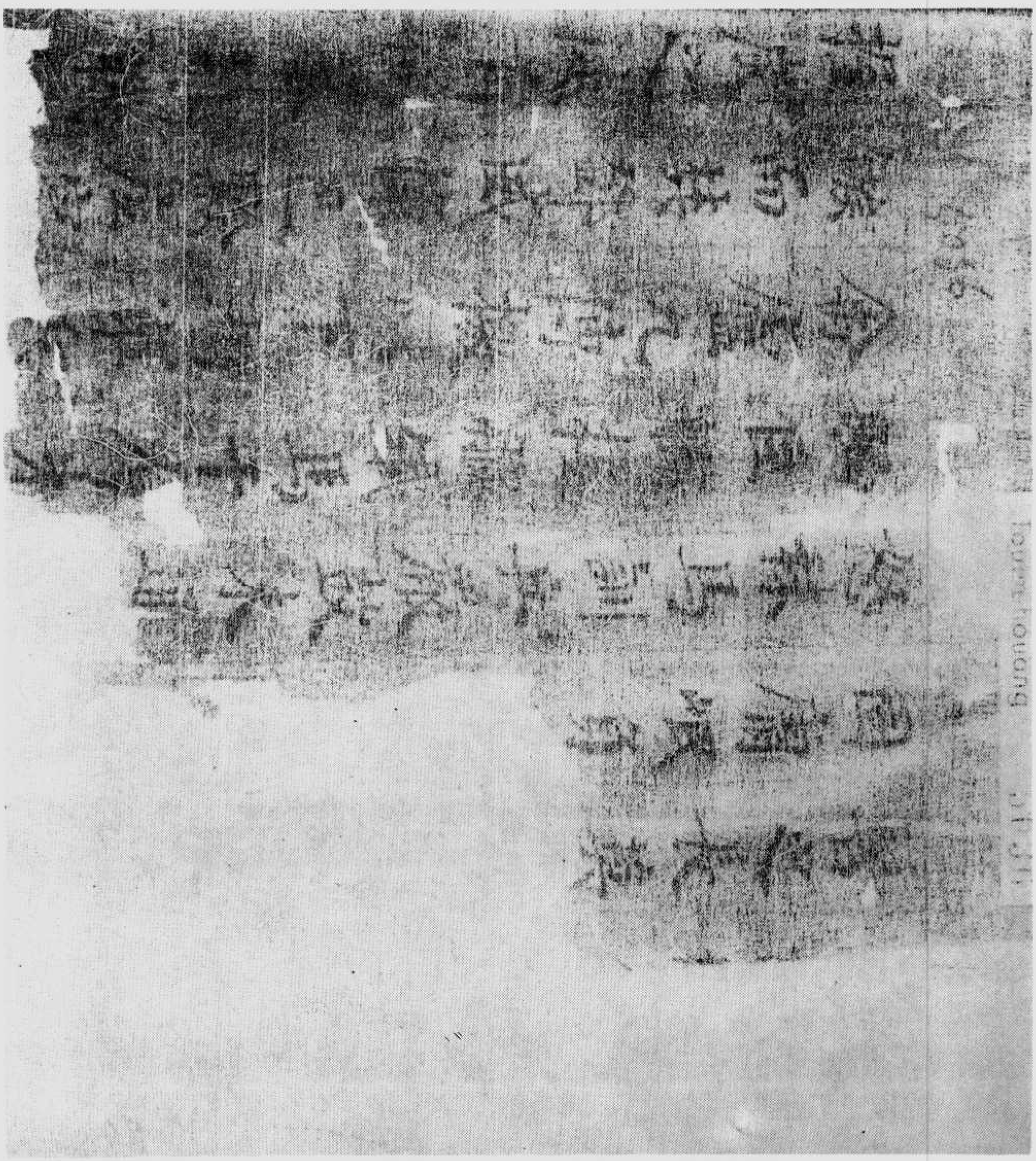
（大放淺深附）序并銘闕石公佐陸選文　號六三〇王伯





▼伯五〇三六號　背　面　殘狀（附深淺放大）





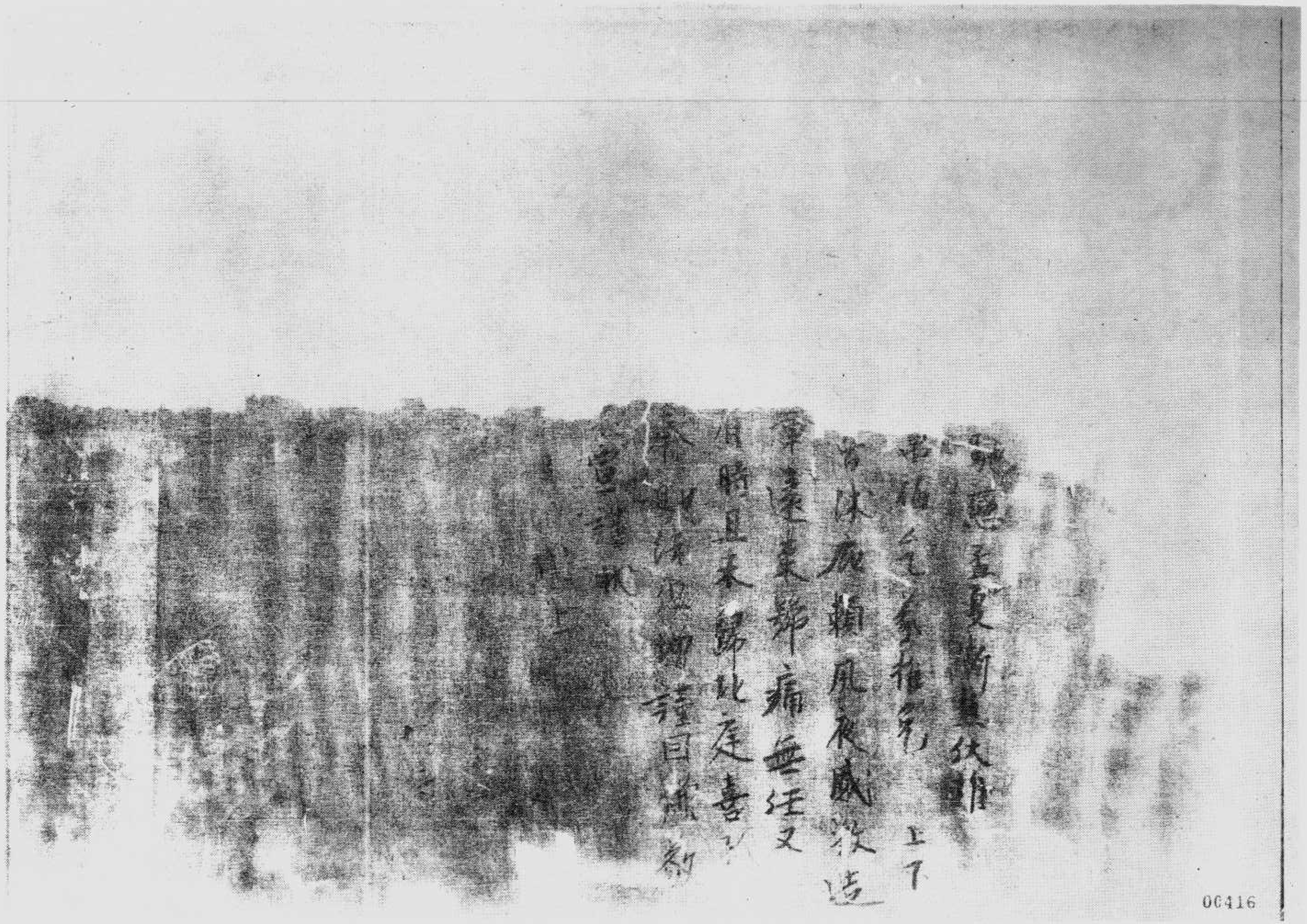
[illegible]
怒秣馬訓兵厥敵未遒
帥臣龍接靈旗馬千方渚
命盧九僕獄[illegible]聖凱[illegible]
誅而英雄威儀已聆[illegible]
握炭之徒[illegible][illegible]籬戰
次師營商校華夷士女衿
紛一旦雲集壷漿塞野諠
氓之附咸湯殿土之覩闔
罪吊民農不遷業市無
四隩奉圖羽檄交馳軍書
止万機而尊巖之度不偏
容無改於行陣討猶投水
帷幄謀成几案曾未淹
其綺席棄彼寶衣歸旋
之重栢壓而四海隆平下
拯蘊塗炭救此擠流切均
於是仰叶三靈俯從億兆
叙之圖獨帝禋宗光有神
望攝袂而朝諸夏布教都
協上策利從中興甫服縱
騎穹宿盈之國[illegible][illegible]共[illegible]

00413

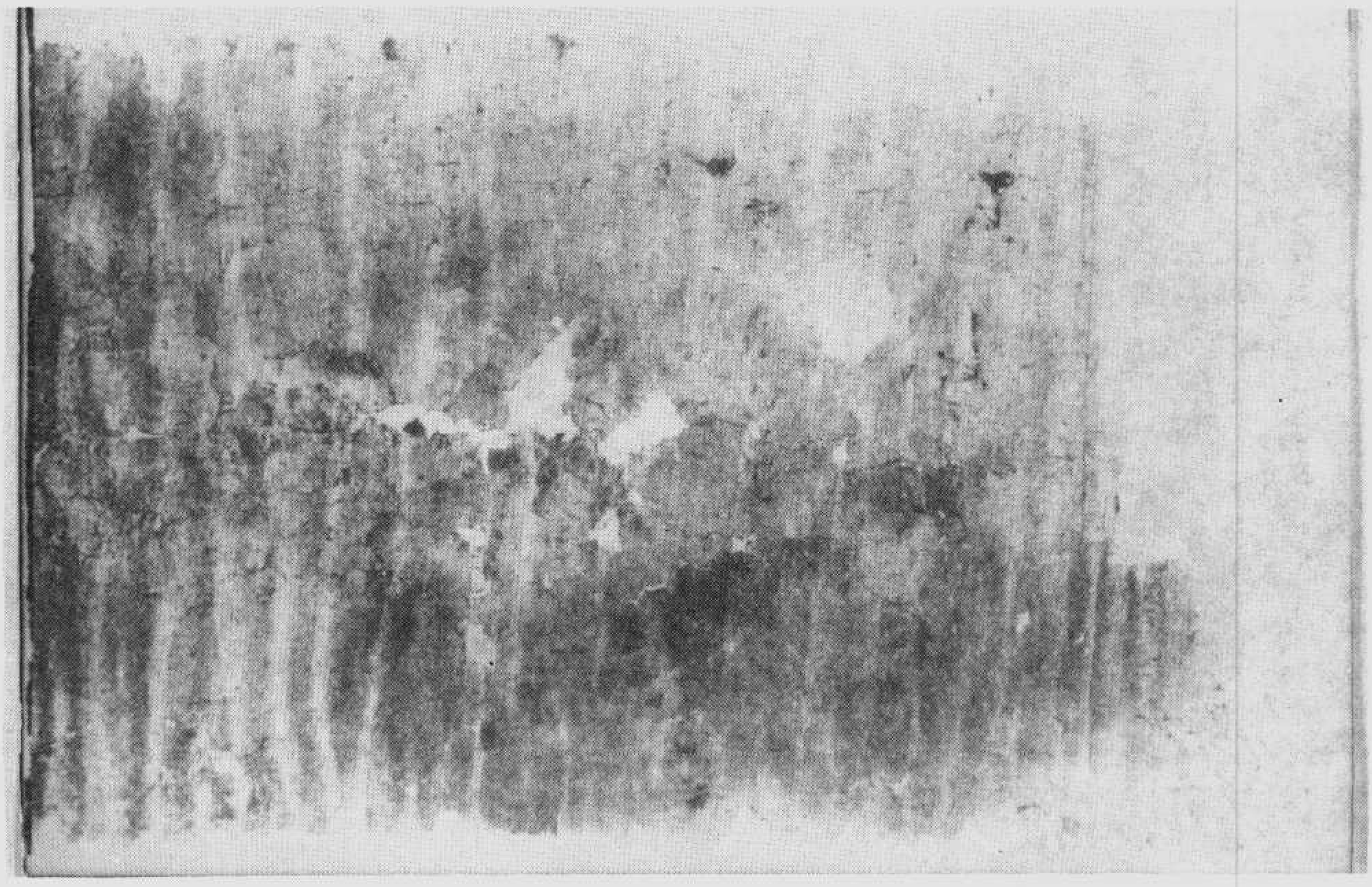
*文獻通考卷[illegible]

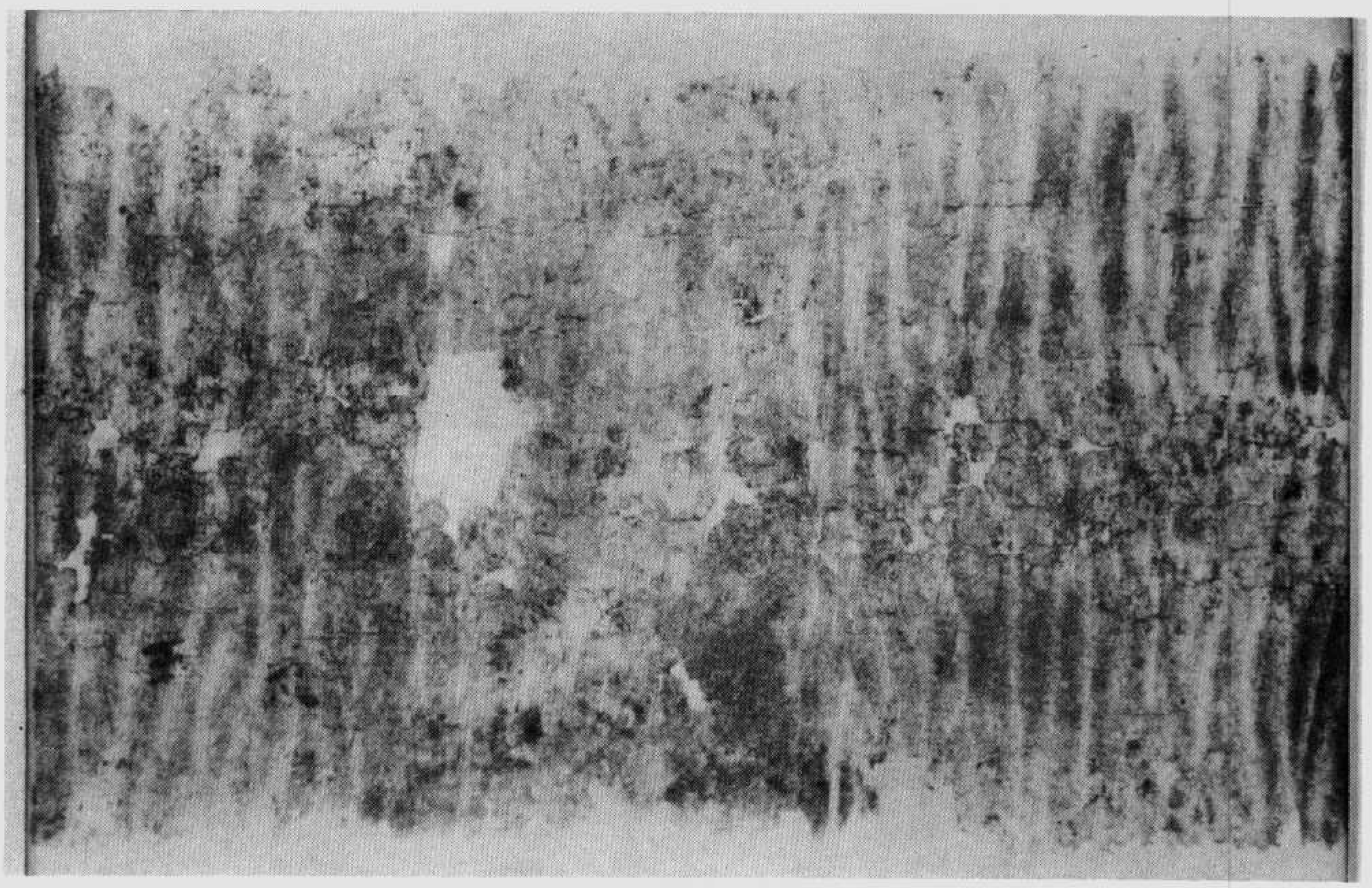
南羅障河而無[illegible]
南志益廣聽[illegible]
改章程創法律
若雲關集雅之館而[illegible]
建庠序略設郊丘一介之士[illegible]
典威秩於是天下學士[illegible]向風人[illegible]
關家知禮讓教[illegible]侍子化[illegible]期門[illegible]
安方面靜息役徒務[illegible]民[illegible]
規謨前王典故[illegible]
中國為象關之制其[illegible]
章之教經禮垂布憲之文載記[illegible]
言周史書樹關之夢北[illegible]明月[illegible]
海獸黃金河渚樂貝倉龍雲武之制鋼
爵鐵鳳之工或[illegible]
法或表正玉[illegible]帝[illegible]
磨威戮禮經舊典[illegible]
無沒罕稱乃假天關於牛頭託遠圖於陳
望有賜耳目無補憲章乃命審曲之[illegible]
中明之士陳圭置[illegible]
草創華關於是歲次[illegible]
御天下之七載也[illegible]

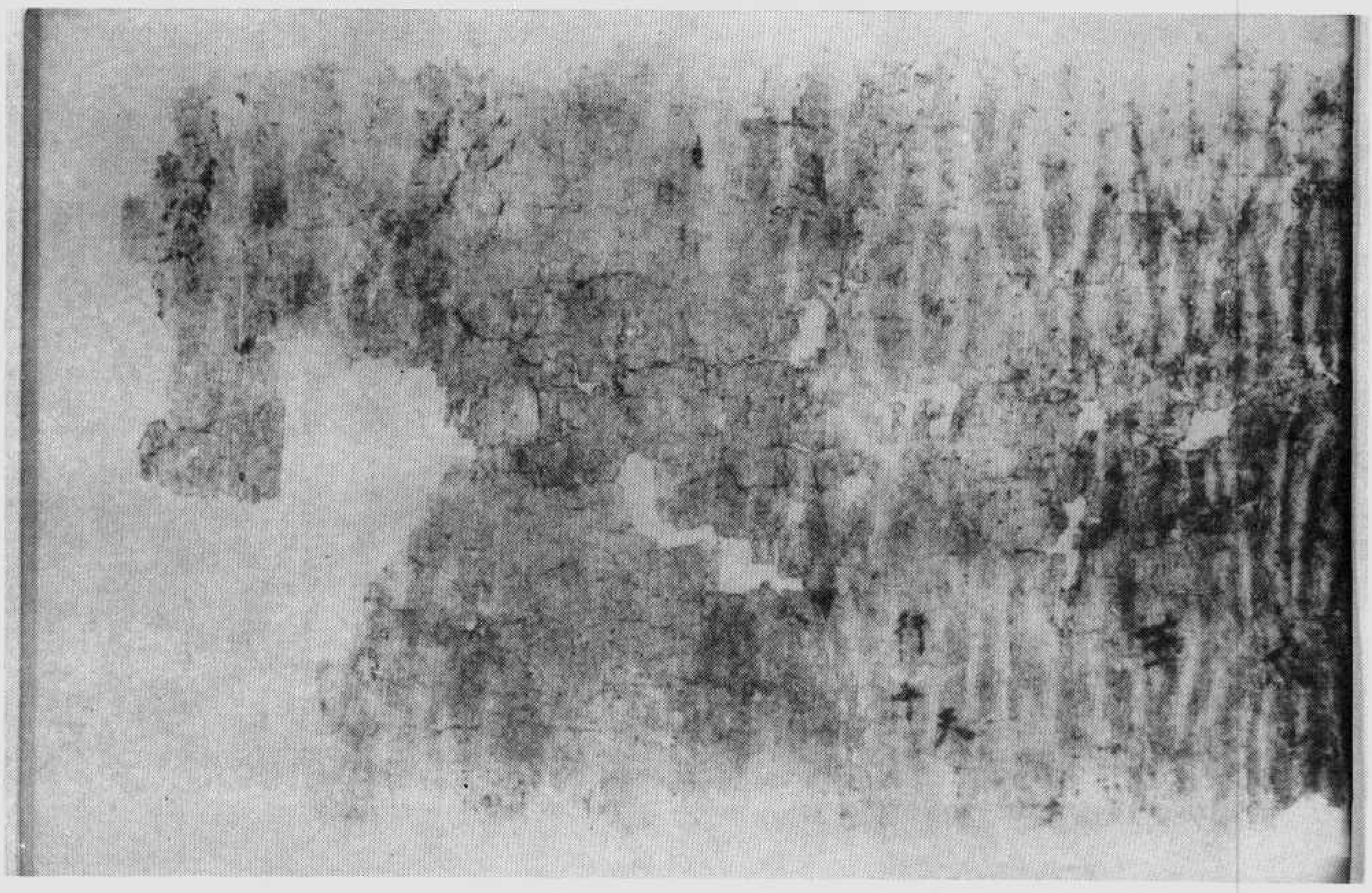
00415

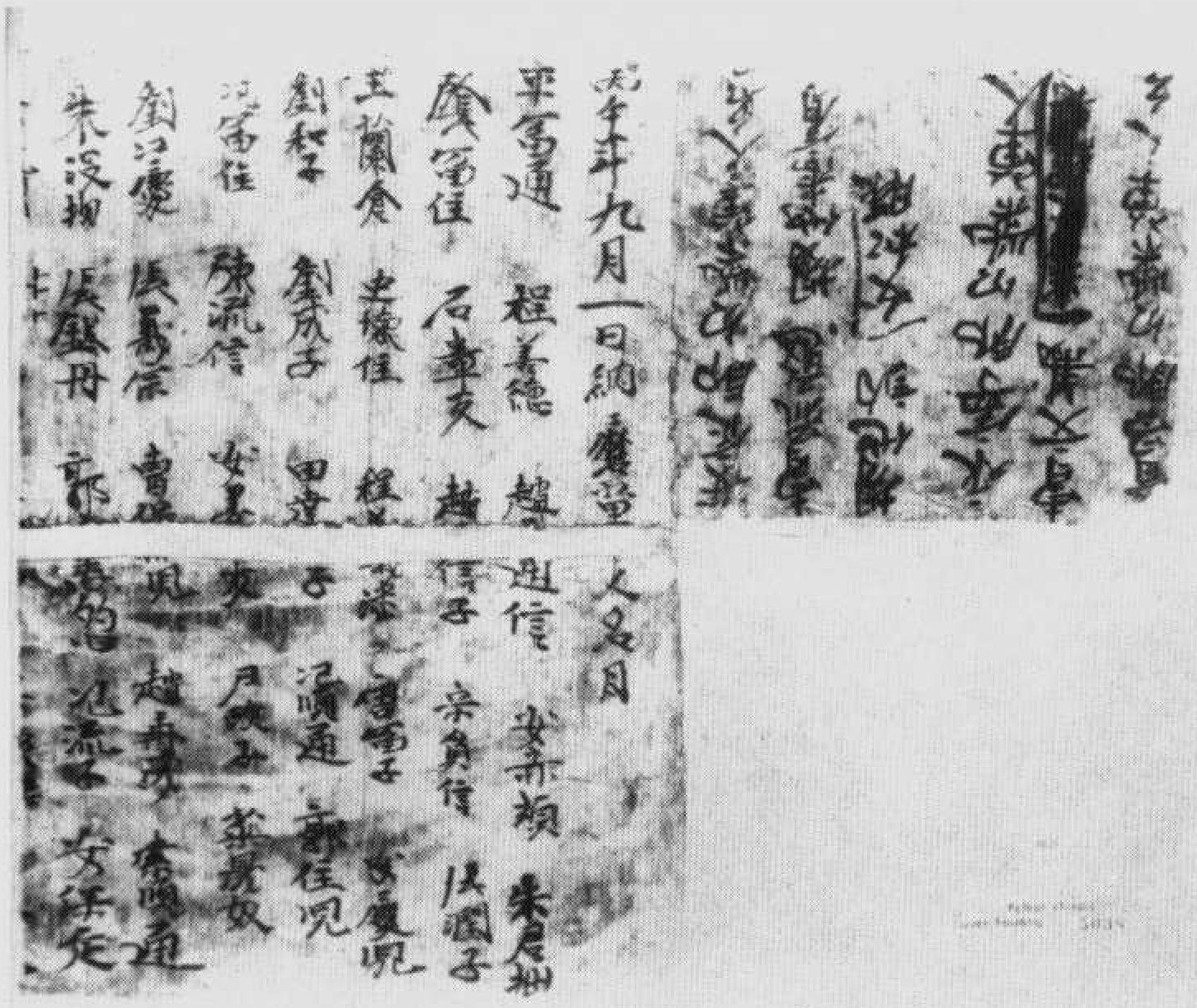


伯五〇三七號　駕行溫湯賦、白鷹表、蕭州刺史答南番書

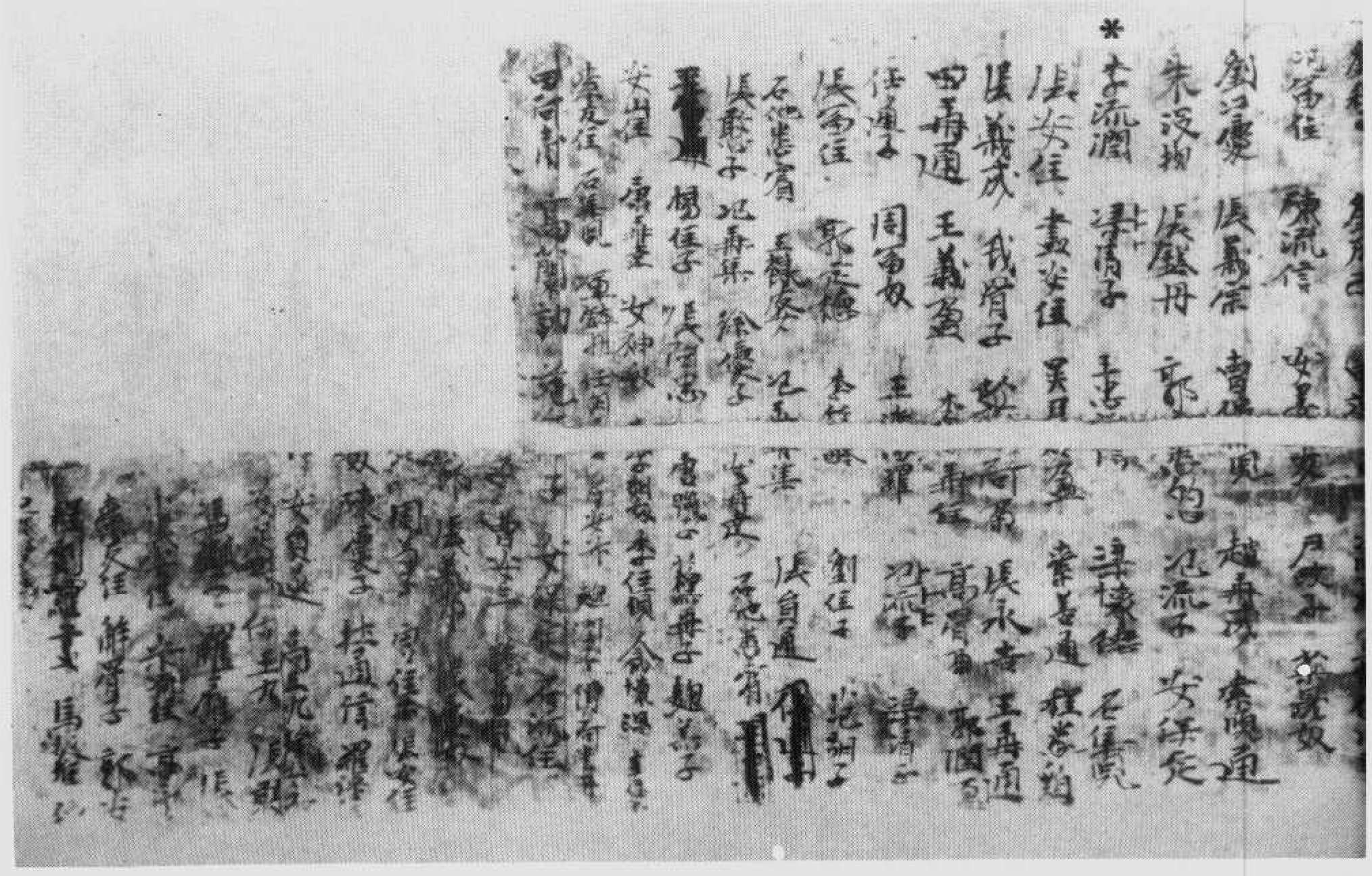




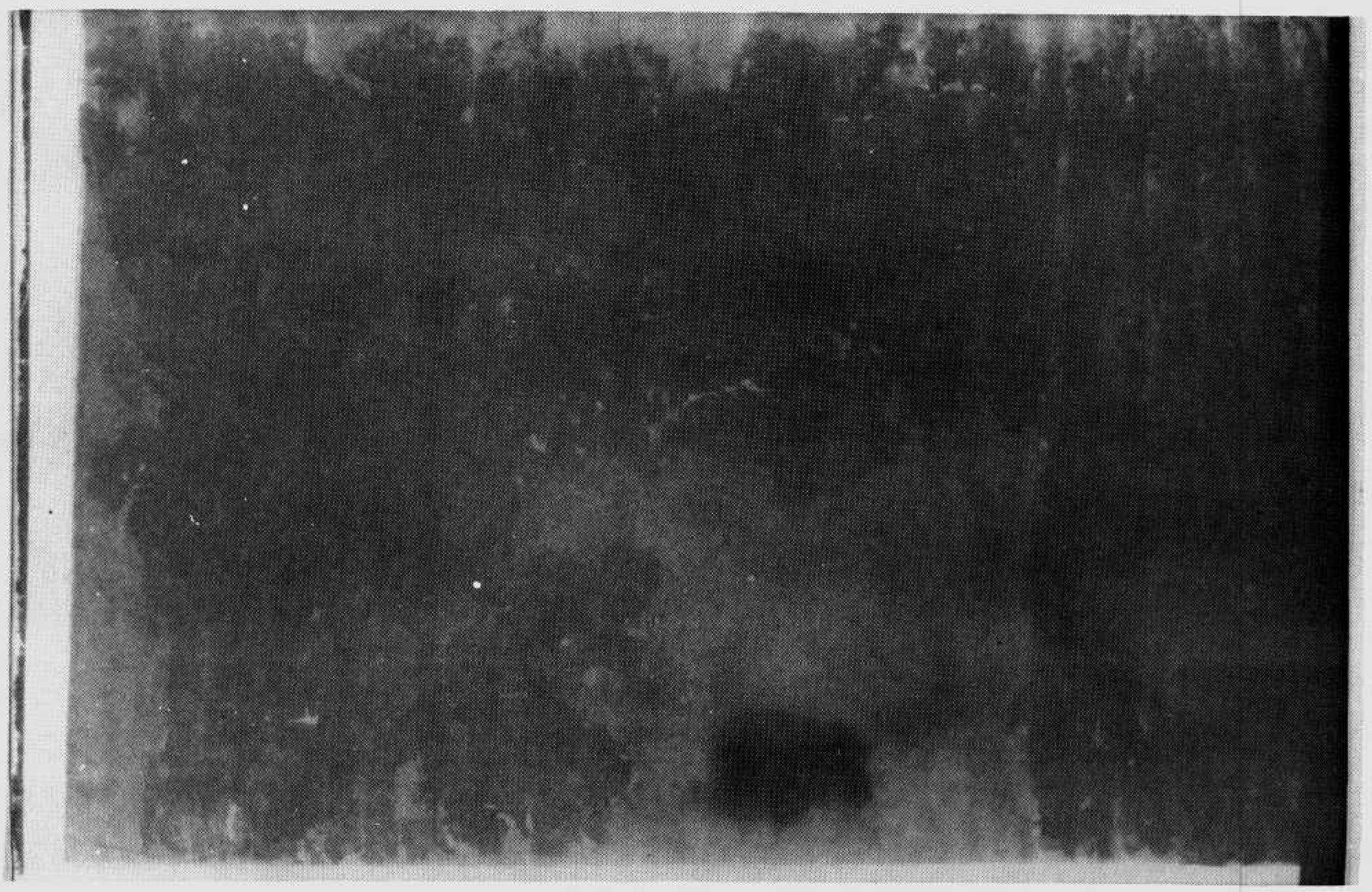


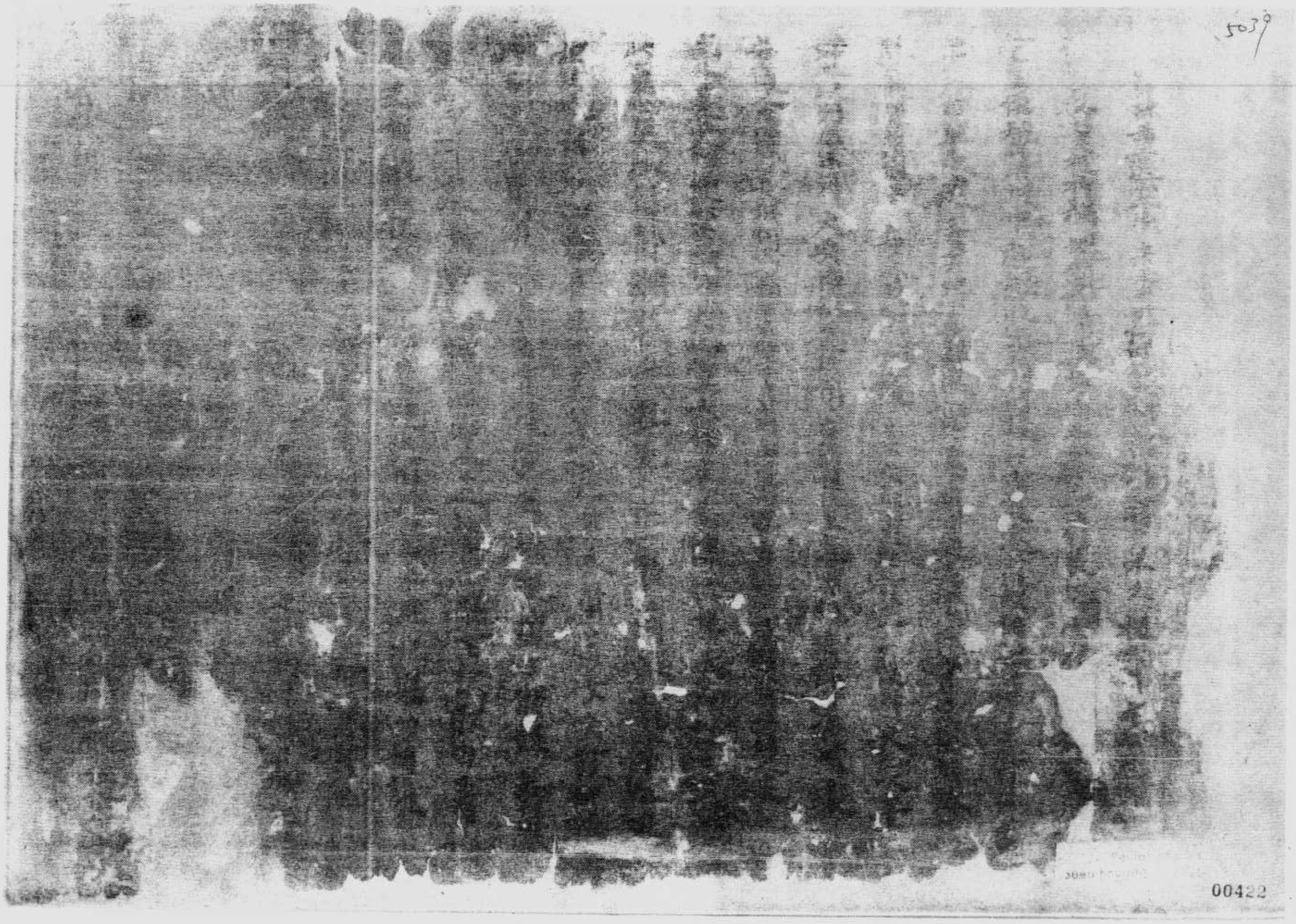


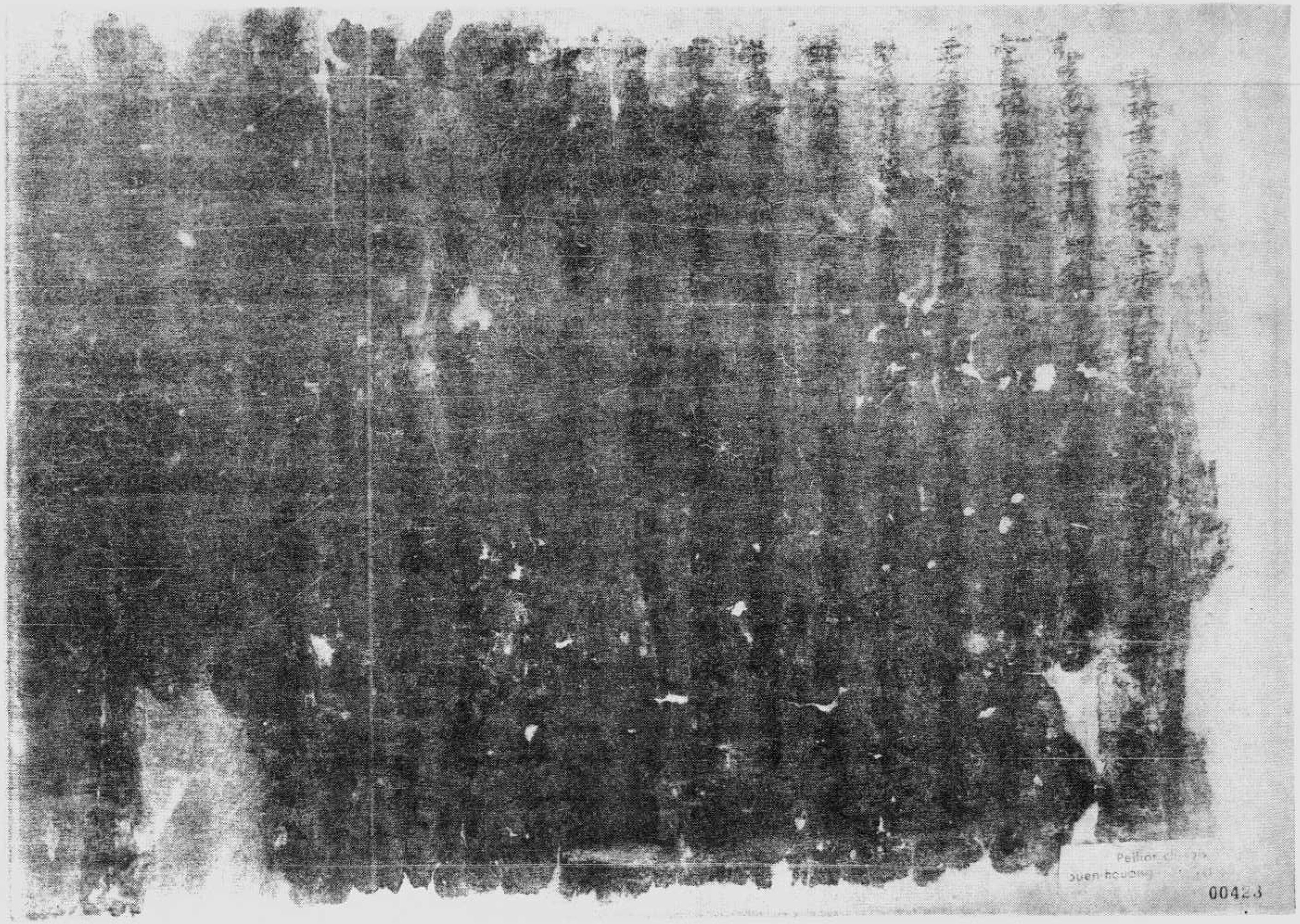
伯五〇三八號　丙午年九月一日納磨菓人名目

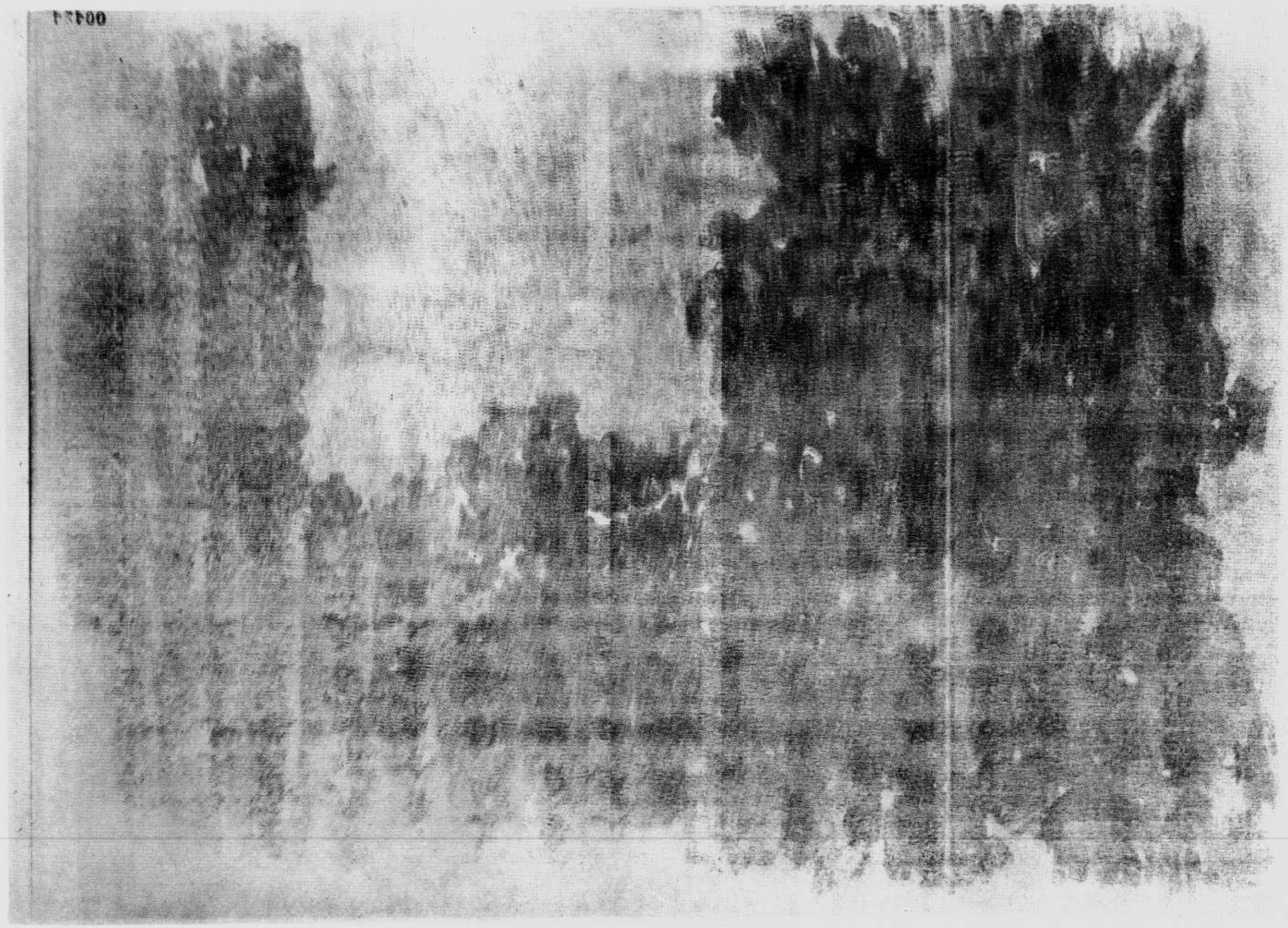


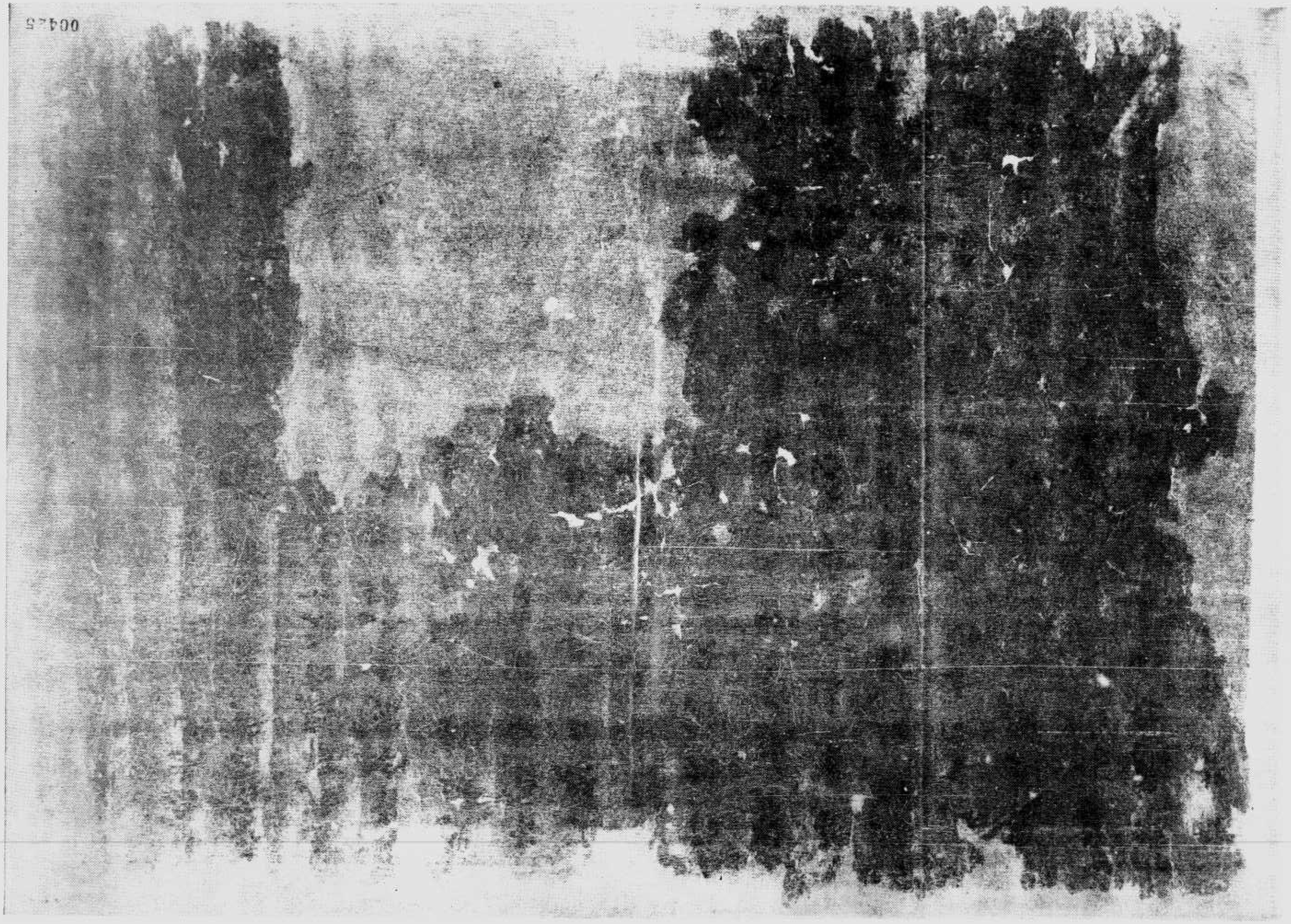
（大放淺深附）文殘衣寒送重珍　號九三〇五伯

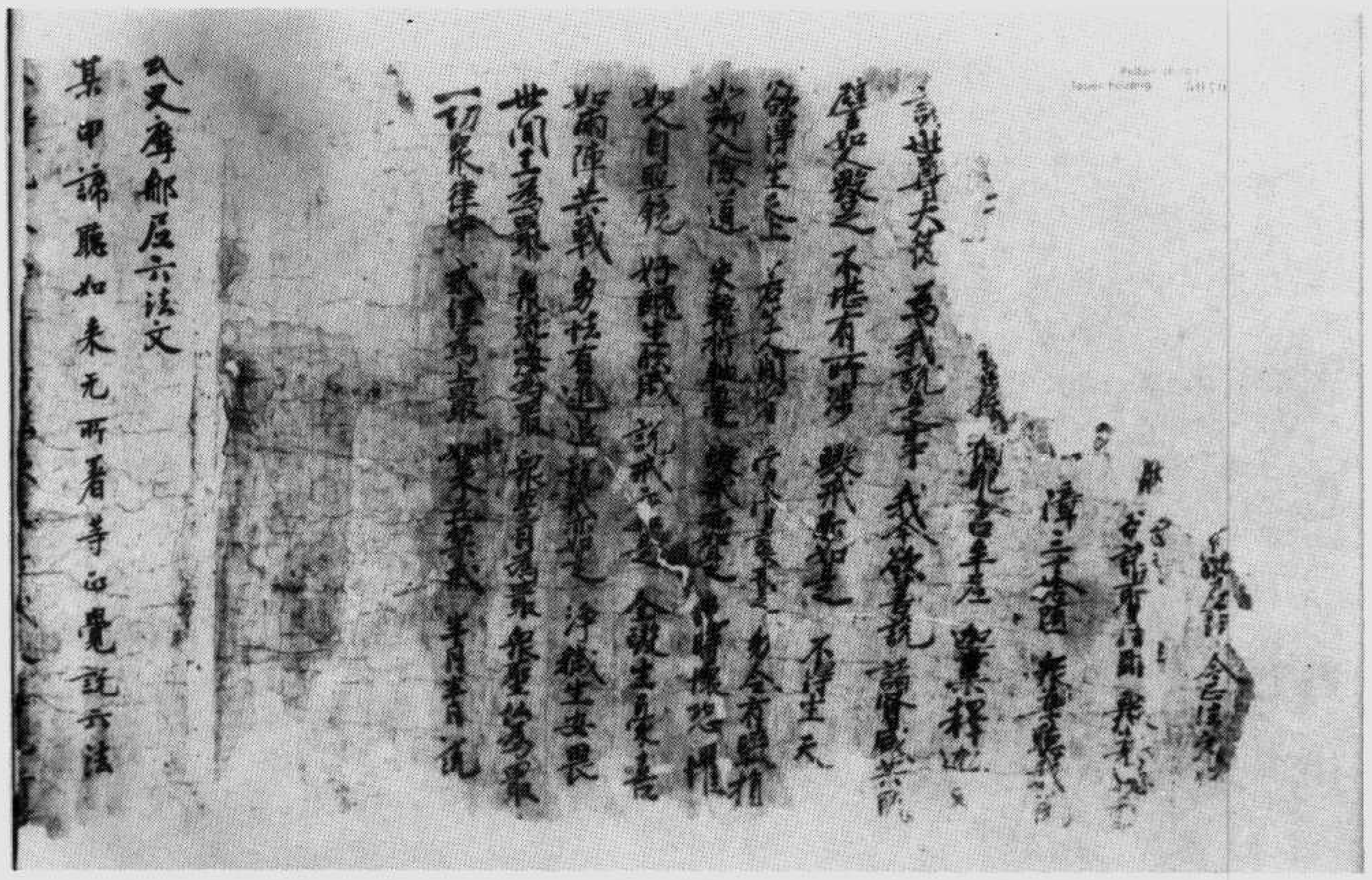





00423




00425



文法六尼郝摩又式　號〇四〇五伯

公又摩郝尼六法文

某甲諦聽如來无所著等正覺說六法

*不得犯不淨行行婬欲法若式叉摩那行婬欲法非式叉摩那非釋種女若與染汙心男子身相觸摩或應更與式是中盡形壽不得犯餘時否　不得偷盜乃至草葉若式叉摩那取人五錢過五錢若自取教人取若所教人所若自燒若埋若壞色非式叉摩那非釋種女若取減五錢或應更與式中盡形壽不得犯　不得殺斷衆生命乃至殺子若式叉摩那故自手斷人命求刀授與人教死讚死若與非藥若墮胎若魔禱呪詛自作教人作者非式叉摩那非釋種女若斷畜生不能變化者令教或應更與式是中盡形壽不得犯　不得妄語乃至戲笑若式叉摩那不實證非已有自稱言上人法得禪得解脫三昧正受得須陀洹斯陀含果阿羅漢果言天來龍來鬼神來供養我此非式叉摩那非釋種女若

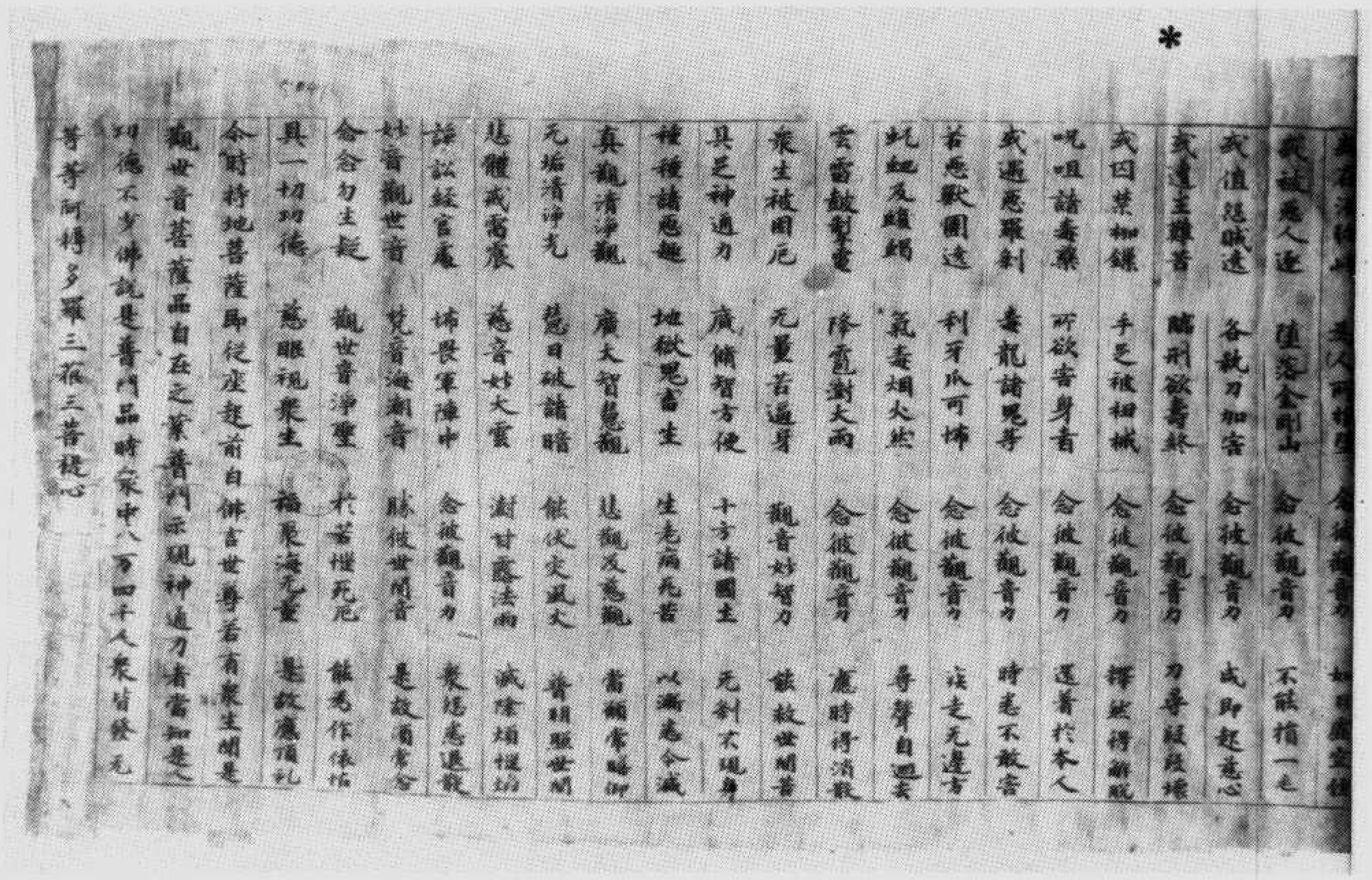
若有女人設欲求男便生
智慧之男設欲求女便生
人愛敬无盡意觀世音菩
薩以種種因緣善巧方便
令其得解无盡意汝等當
以一心供養觀世音菩薩
是觀世音菩薩於怖畏急難之中能施無畏是故
此娑婆世界皆號之為施無畏者
无盡意菩薩白佛言世尊觀世音菩薩住何如是
娑婆世界云何而為衆生說法方便之力其事云何佛告无
盡意菩薩善男子若有國土衆生應以佛身得度者
即現佛身而為說法應以辟支佛身得度者即現辟
支佛身而為說法應以聲聞身得度者即現聲聞身而
為說法應以梵王身得度者即現梵王身而為說法應
以帝釋身得度者即現帝釋身而為說法應以自在天
身得度者即現自在天身而為說法應以大自在天身
得度者即現大自在天身而為說法應以天大將軍身

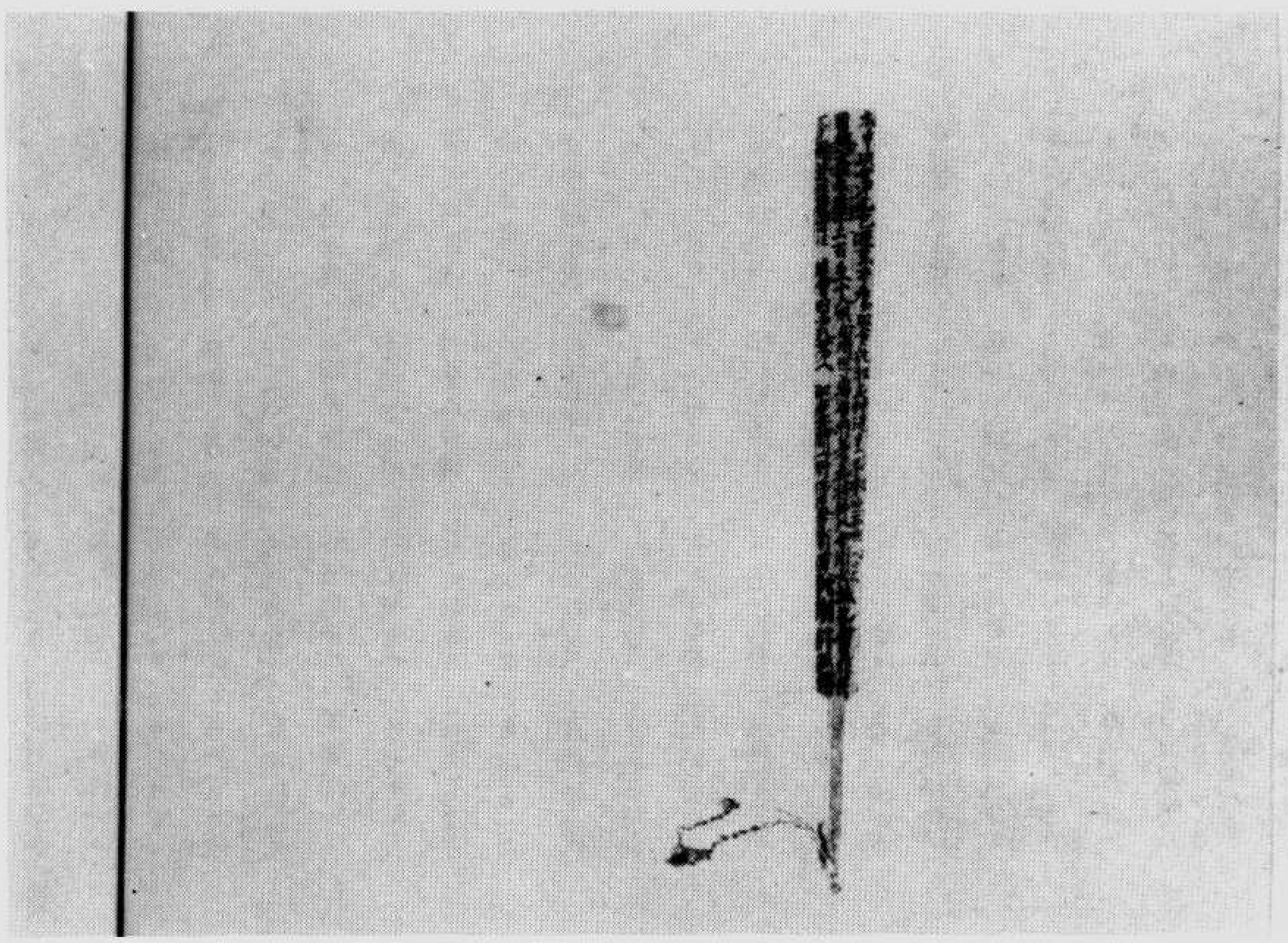
*

持觀世音菩薩名号還加衆毒不能害之由
无盡意菩薩白佛言世尊觀世音菩薩云何遊此娑婆
世界云何而為衆生說法方便之力其事云何佛告无
盡意菩薩善男子若有國土衆生應以佛身得度者
即現佛身而為說法應以辟支佛身得度者即現辟
支佛身而為說法應以聲聞身得度者即現聲聞身而
為說法應以梵王身得度者即現梵王身而為說法應
以帝釋身得度者即現帝釋身而為說法應以自在天
身得度者即現自在天身而為說法應以大自在天身
得度者即現大自在天身而為說法應以天大將軍身
得度者即現天大將軍身而為說法應以毗沙門身得度者即
現毗沙門身而為說法應以小王身得度者即現小王身而為說
法應以長者身得度者即現長者身而為說法應以居士
身得度者即現居士身而為說法應以宰官身得度
者即現宰官身而為說法應以婆羅門身得度者即現
婆羅門身而為說法應以比丘比丘尼優婆塞優婆夷
身得度者即現比丘比丘尼優婆塞優婆夷身而為說
法應以長者居士宰官婆羅門婦女身得度者即皆現
之而為說法應以童男童女身得度者即現童男童女
身而為說法應以天龍夜叉乾闥婆阿修羅迦樓羅緊
那羅摩睺羅伽人非人等身得度者即皆現之而為說法
應以執金剛神得度者即現執金剛身而為說法无
盡意是觀世音菩薩成就如是功德以種種形遊諸國
土度脫衆生是故汝等應當一心供養觀世音菩薩摩訶薩於怖畏急難之中能施无畏

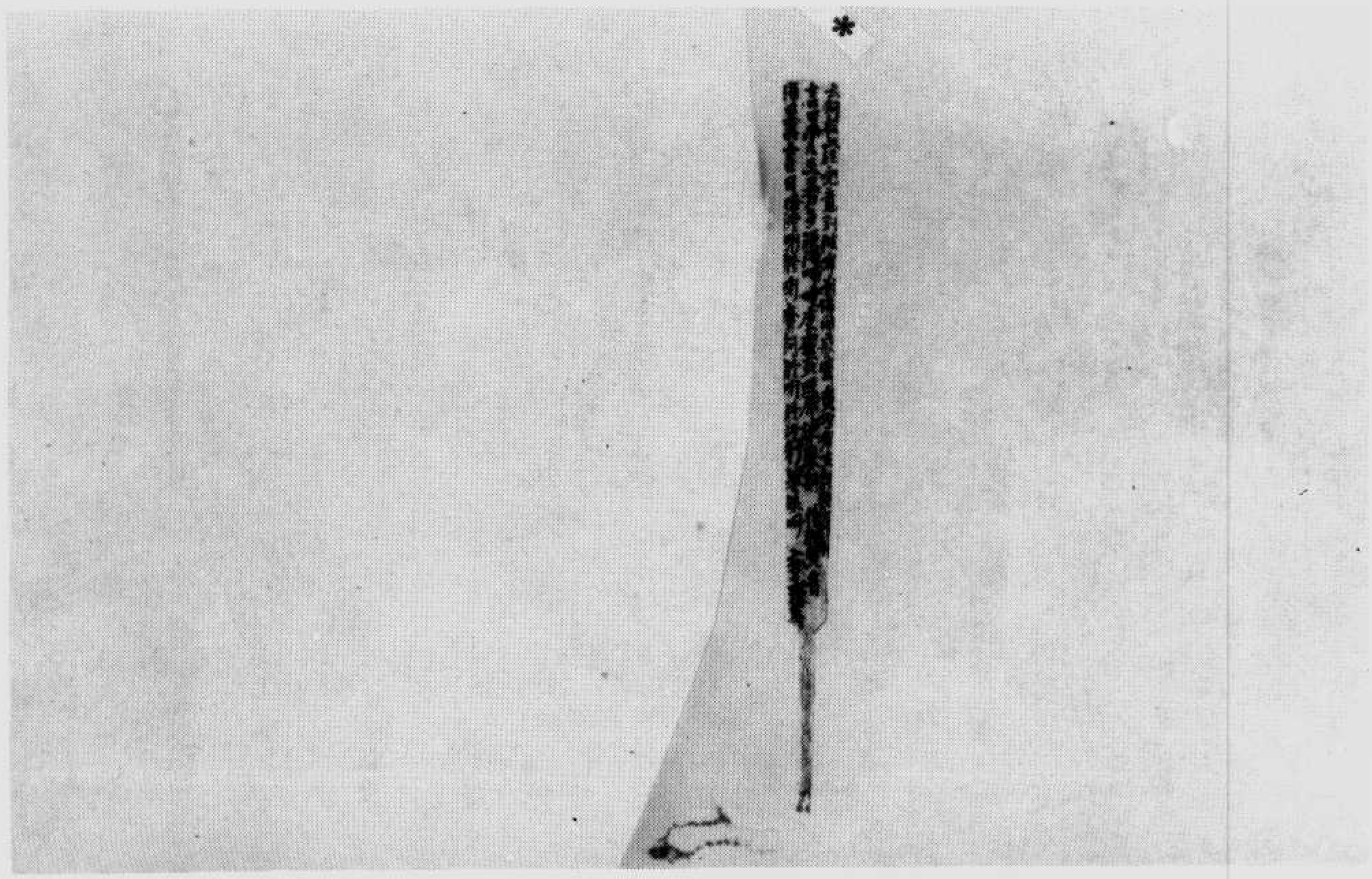
應以執金剛神得度者即現執金剛身而為說法无
盡意是觀世音菩薩成就如是功德以種種形遊諸國
土度脫衆生是故汝等應當一心供養觀世音菩薩是
觀世音菩薩摩訶薩於怖畏急難之中能施无畏
是故此娑婆世界皆号之為施无畏者无盡意菩薩白
佛言世尊我今當供養觀世音菩薩即解頸衆寶珠
瓔珞價直百千兩金而以與之作是言仁者受此法施
珍寶瓔珞時觀世音菩薩不肯受之无盡意復白觀
世音菩薩言仁者愍我等故受此瓔珞今時佛告觀世音
菩薩當愍此无盡意菩薩及四衆天龍夜叉乾闥婆阿
修羅迦樓羅緊那羅摩睺羅伽人非人等故受是瓔珞
即時觀世音菩薩愍諸四衆及於天龍人非人等受其
瓔珞分作二分奉釋迦牟尼佛一分奉多寶佛塔无盡
意觀世音菩薩有如是自在神力遊於娑婆世界今
時无盡意菩薩以偈問曰

世尊妙相具　我今重問彼　佛子何因緣　名為觀世音
具足妙相尊　偈答无盡意　汝聽觀音行　善應諸方所
弘誓深如海　歷劫不思議　侍多千億佛　發大清淨願
我為汝略說　聞名及見身　心念不空過　能滅諸有苦
假使興害意　推落大火坑　念彼觀音力　火坑變成池
或漂流巨海　龍魚諸鬼難　念彼觀音力　波浪不能沒
或在須彌峰　為人所推墮　念彼觀音力　如日虛空住
或被惡人逐　墮落金剛山　念彼觀音力　不能損一毛
或值怨賊遶　各執刀加害　念彼觀音力　咸即起慈心





經心蜜羅波若般書上牌木　號二四〇五伯



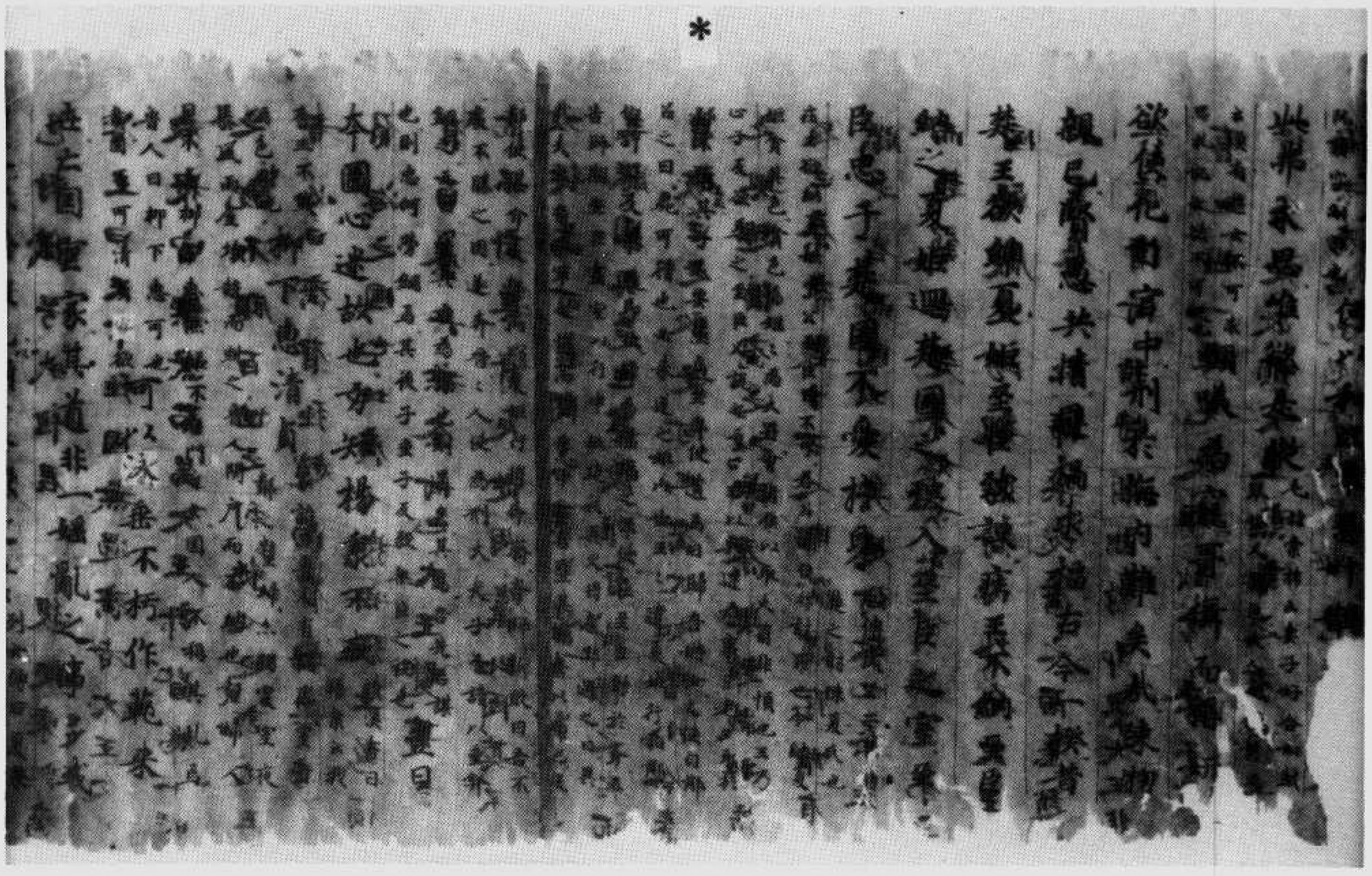
拔
、魚鱉
來也是以不疾而速
之先無翼而飛遠
後故易曰聖人作而
大道行而天下公所
鳥獸率舞咸在其
文物之朝影逐形端
默也孰能台之
聖工握圖御宇靡
觀書宵永待旦俎豆寧
之內遺賓食喪祭之資憂之
失德風僅草河潤及人祝球綱
以順時飛沉遂性耕籍田而以禮
條規增華的物理以俾躬順人心而
出令以奢侈為惡之大者念衣服
乃身之章焉宮室塢工必以虎祁
為鑒芻蕘杜口必以木鐸徵詞而
又前旒藪明莊纊塞耳孰帝王

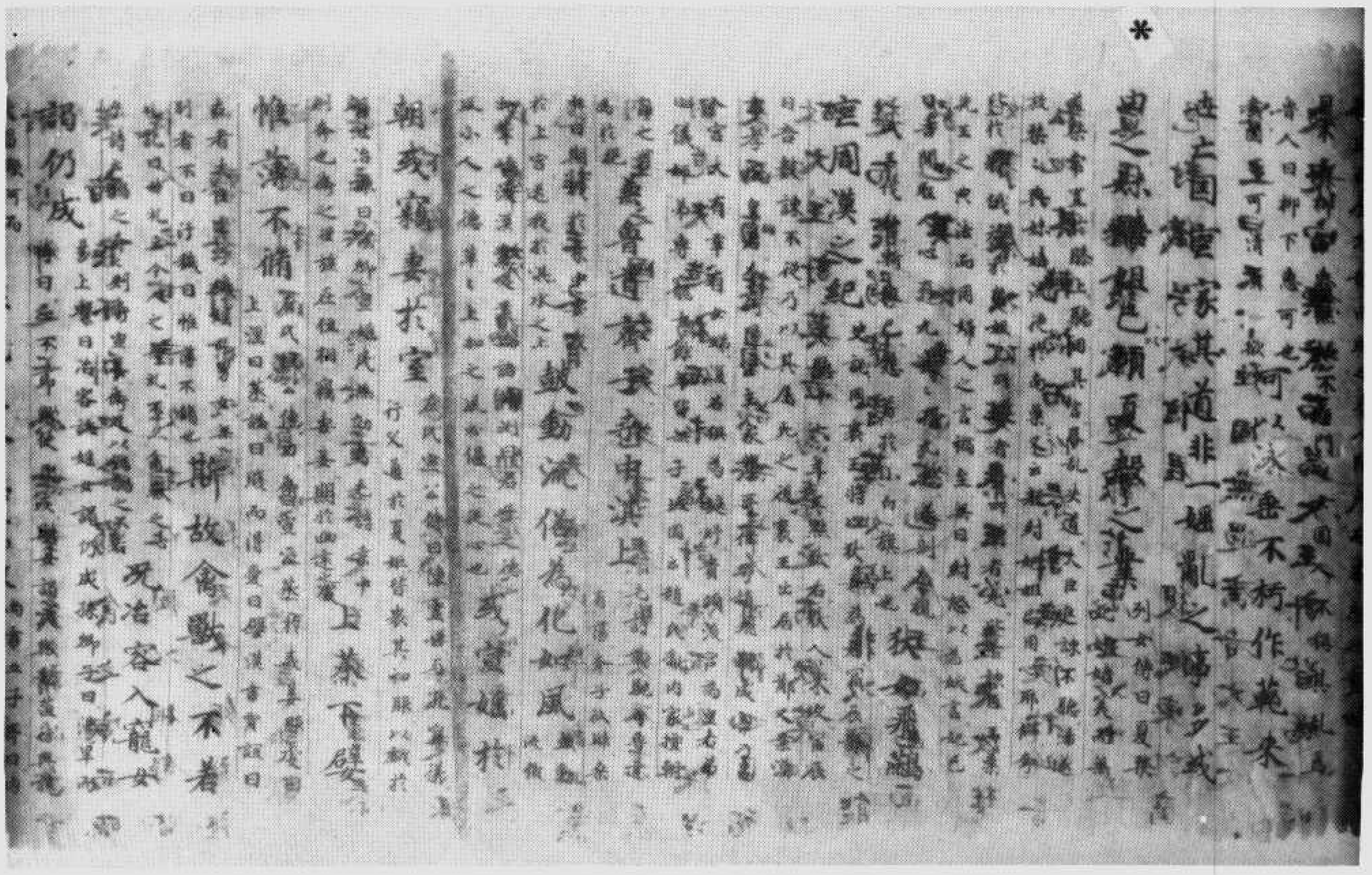
以順時乘況達性耕籍田而以禮
條塊增華的物理以俾鼎順人心而
出令以奢侈為惡之大者念永服
乃身之章焉宮室塗工丹以麋祁
為鑒翻光杜口丹以木鐸徵詞而
又前旒蔽明黈纊塞耳載帝王
之大體翰剡剖之神鋒不令而威
不嚴而理故得玄黃交泰億兆歡
心鏘金佩玉之鳴鸞仗節擁旄之
將相服勤奉職盡瘁宮官竭力
赤而奉
恩私守清白而畏法令卧君房之嶽
繼有人焉封泰殺之然訖無開者
今朔方之牧守將吏者文貓貴以
狀以師臣轉　善政來上請
瑱像而生事之蓋欲以比隆
天之慈資敬於三牲之養
武威之懷張奚按美乎
樂任延陸雲之圖彩欒布之記
社者也

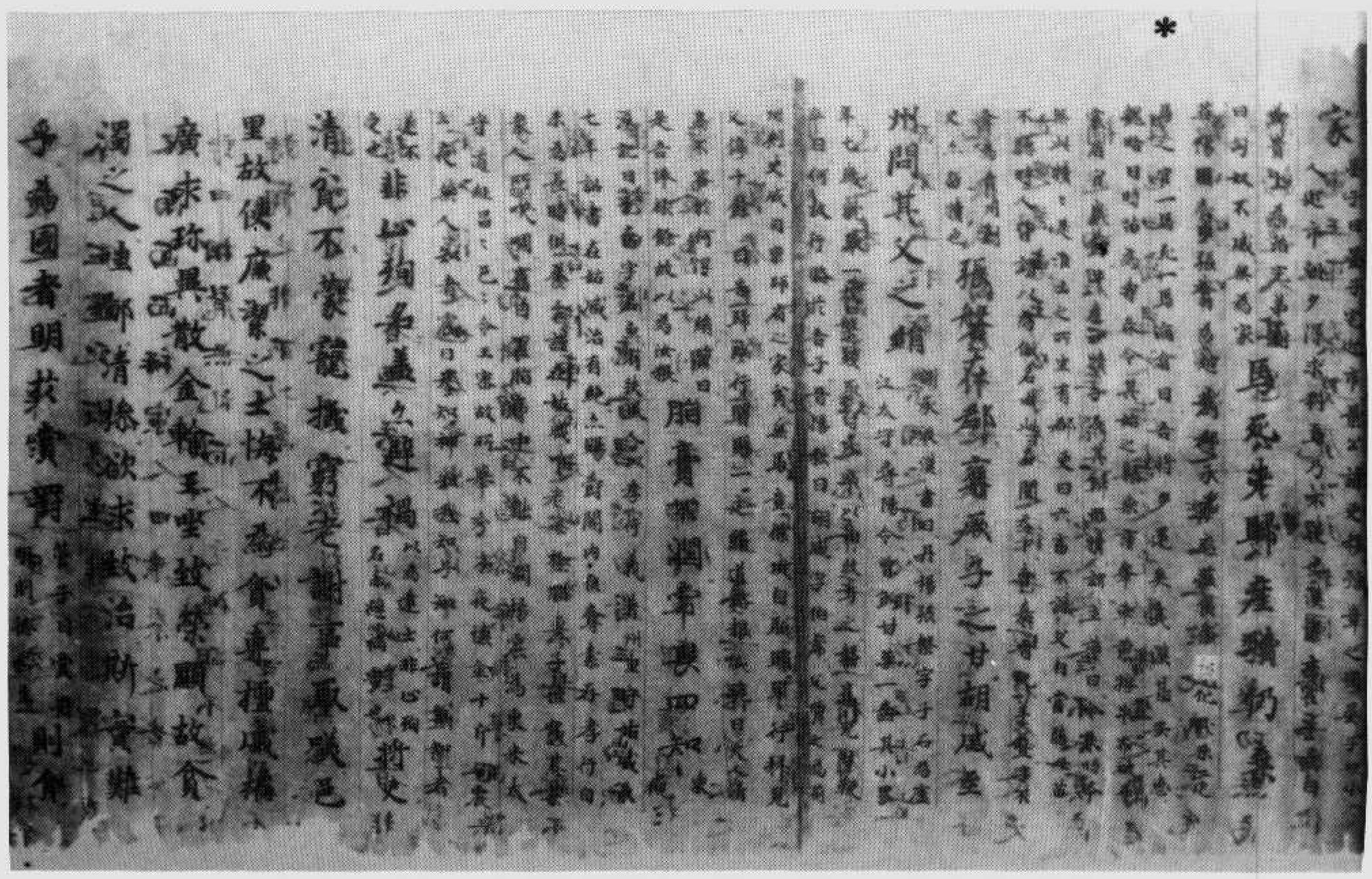
天之慈資敬於三牲之養
武威之懷張奚按美乎
樂任延陸雲之圖彩欒布之記
社者也
帝俞其請延陸雲非才為詞匪嚴
於冰蠶揮翰愧柔於秋蚓
四教武敬萬人閱禮樂
之小　日登
於頻
蟬聯山西之秀氣崢嶸閩外之威
名卓犖洎寥帷問俗推毅臨戎衢
日月之光輝樹藩維之圭表軍謀
政事已刊黃絹之詞
春渥鴻私倫極紫泥之詔今則敷
揚餘事挺縣菲詞載述徽猷光
懋漏略若夫豪業理劉按部悠
我決遠如神賢愚有籍用廉為

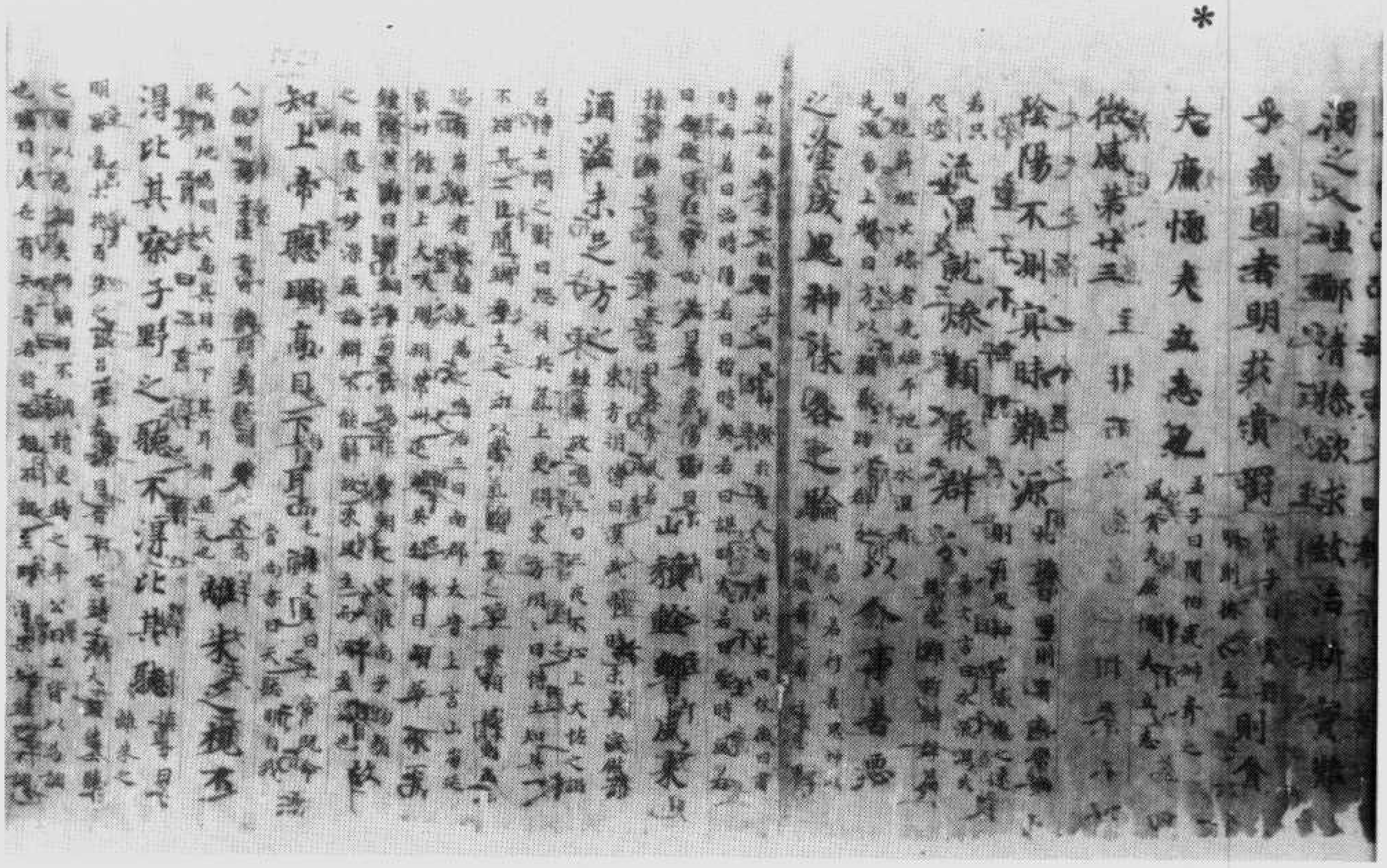
貢禹書尚文古　號二二五五伯

訓天宗高　號三二五五伯▼

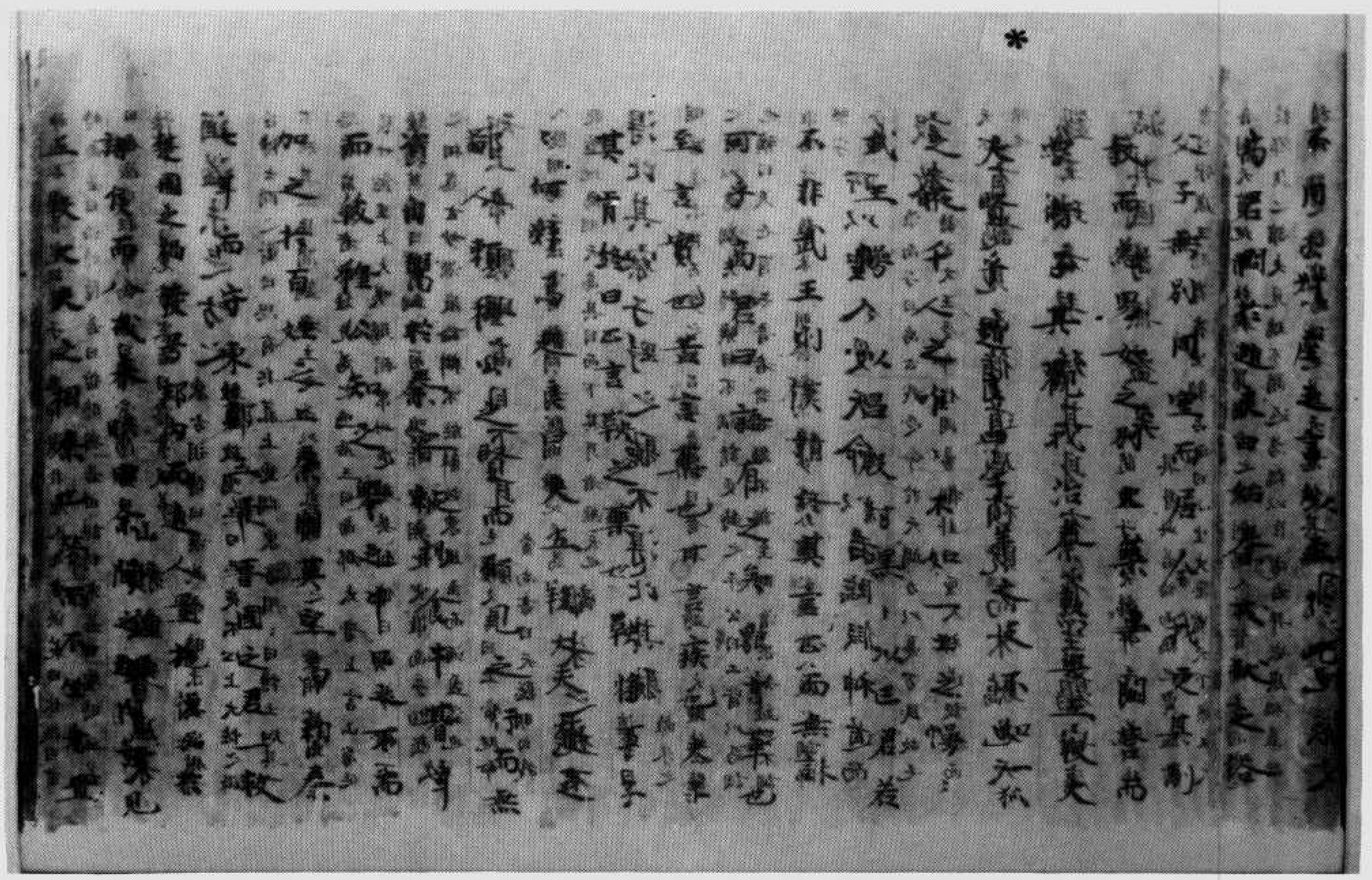


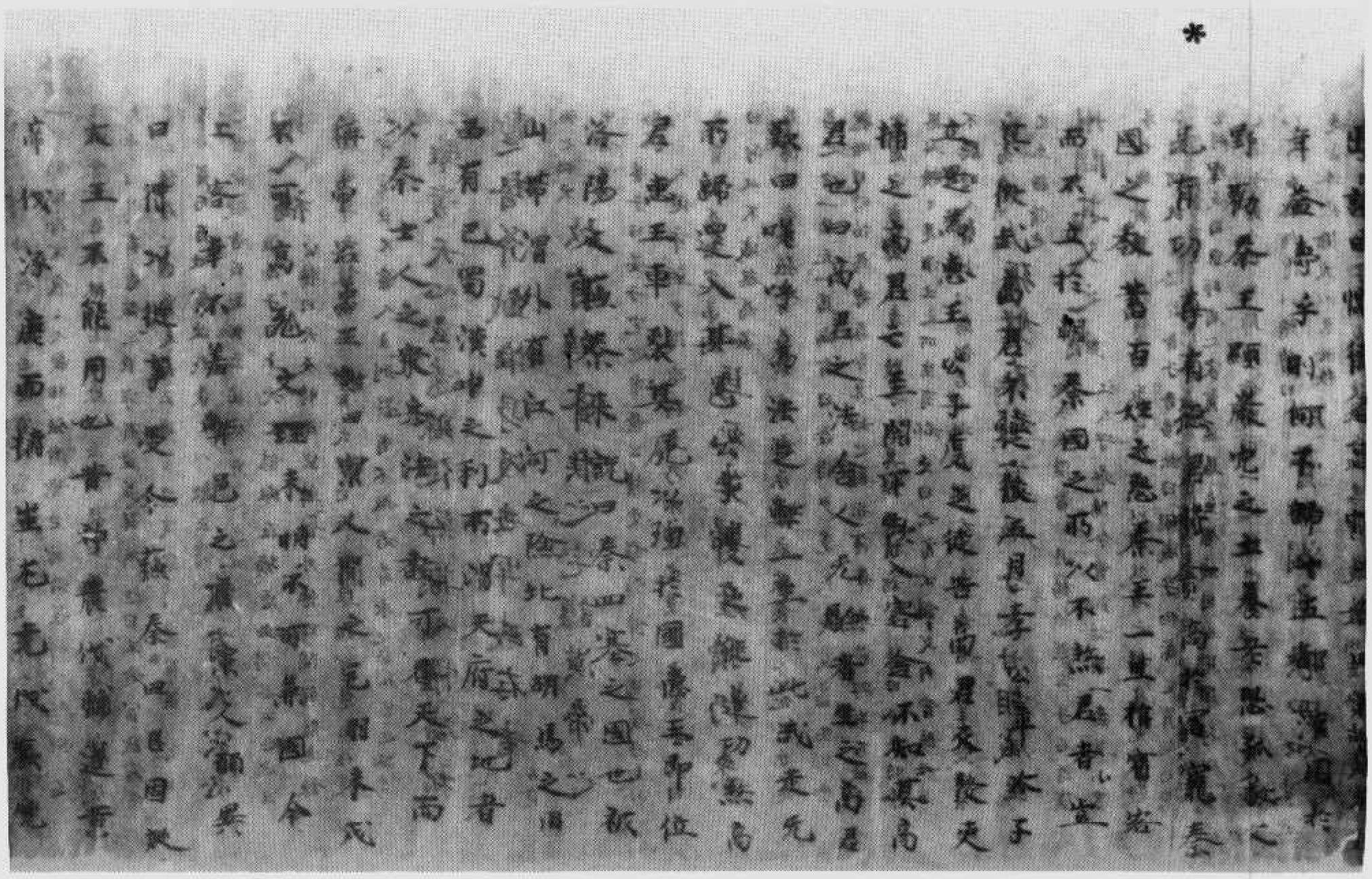


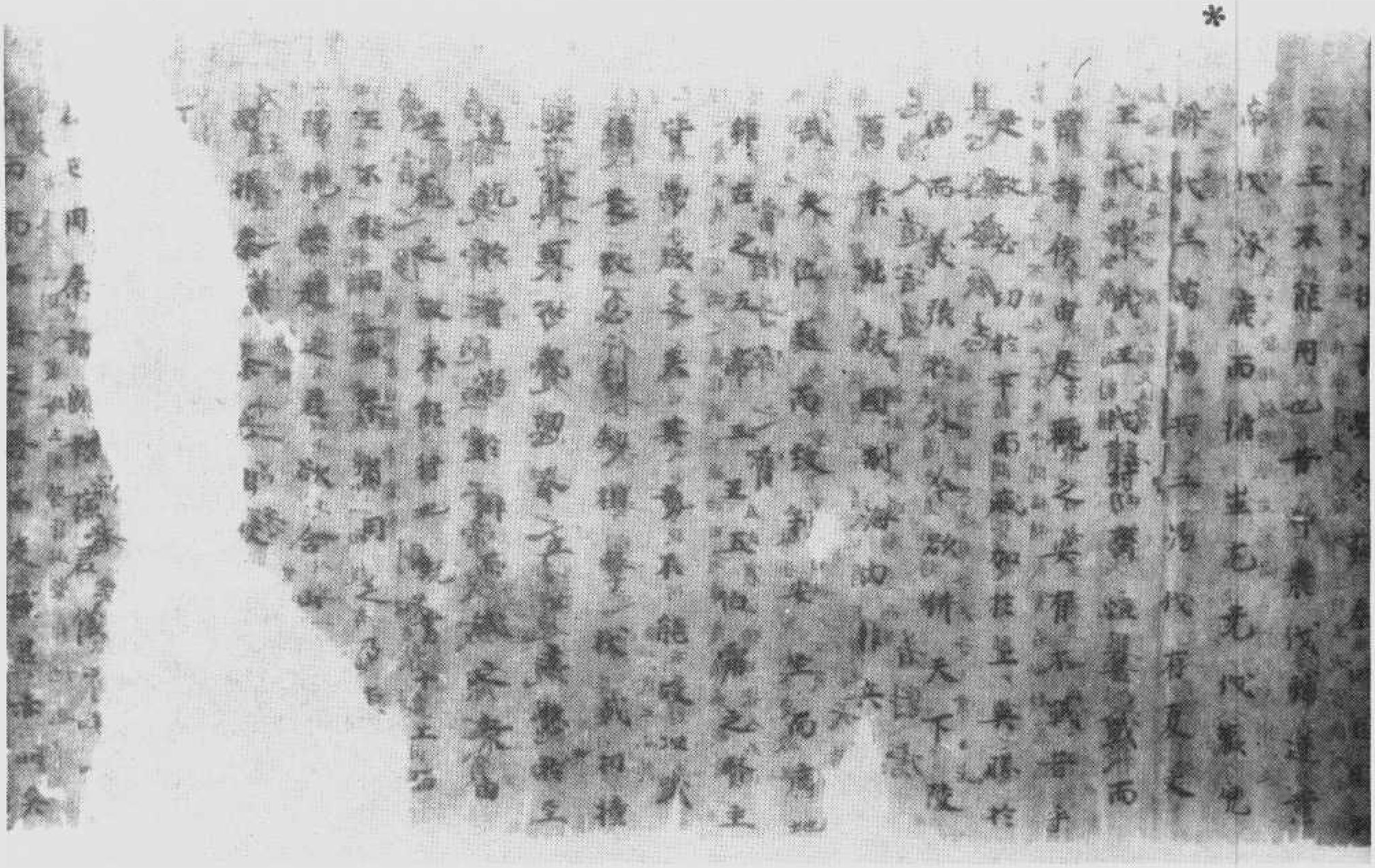


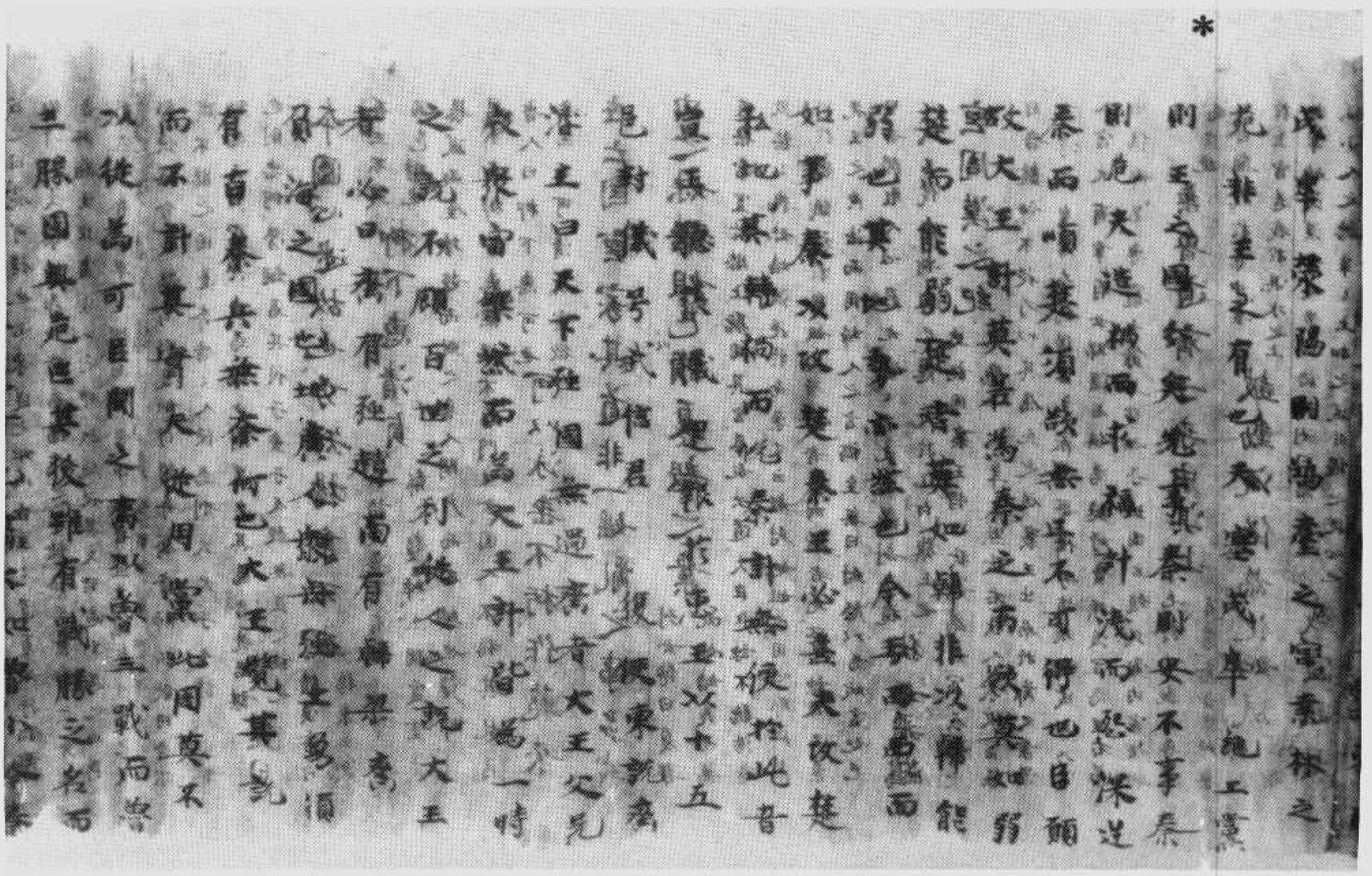


▼伯五五二三號　背　　面　春秋後語

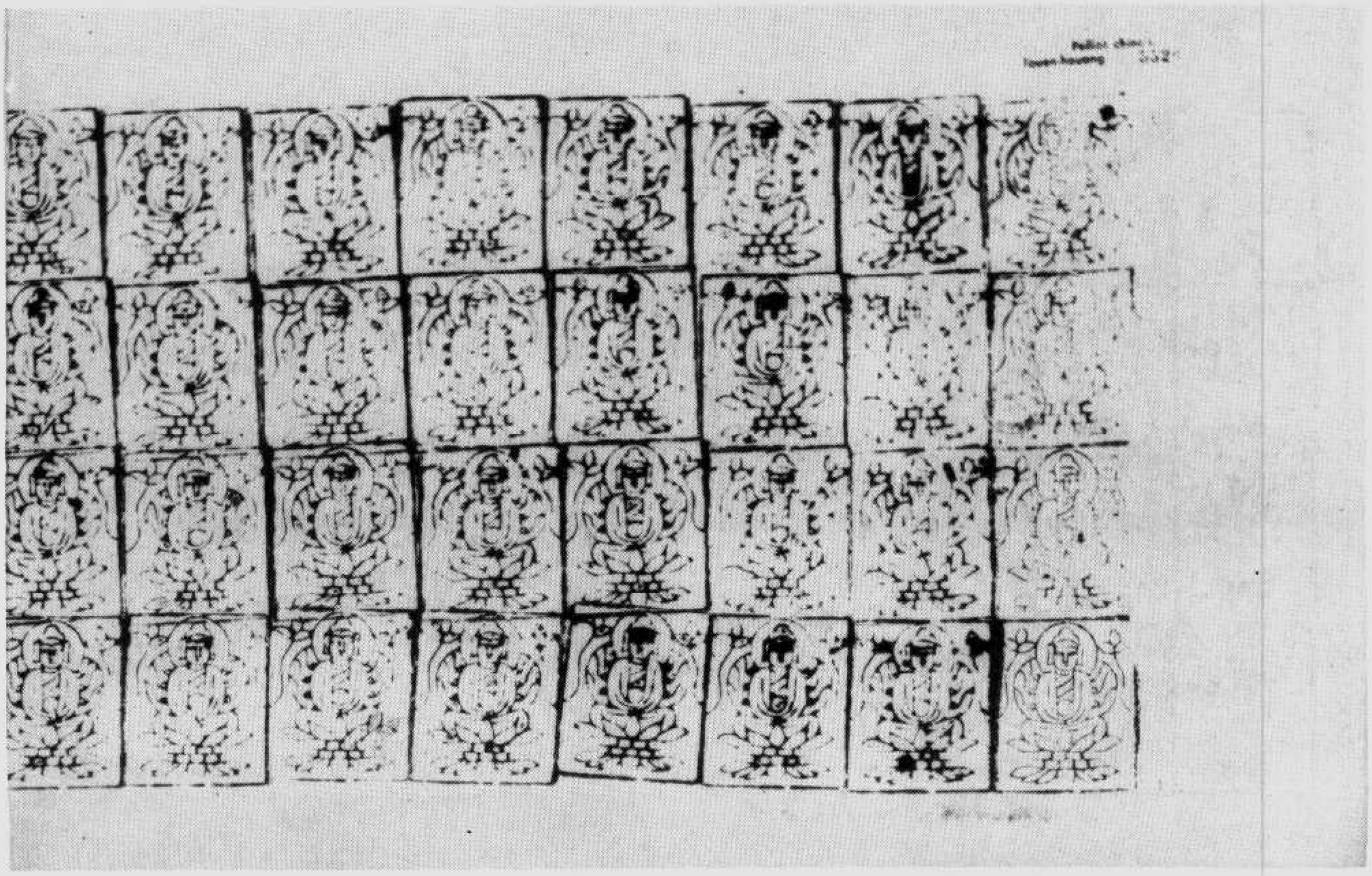


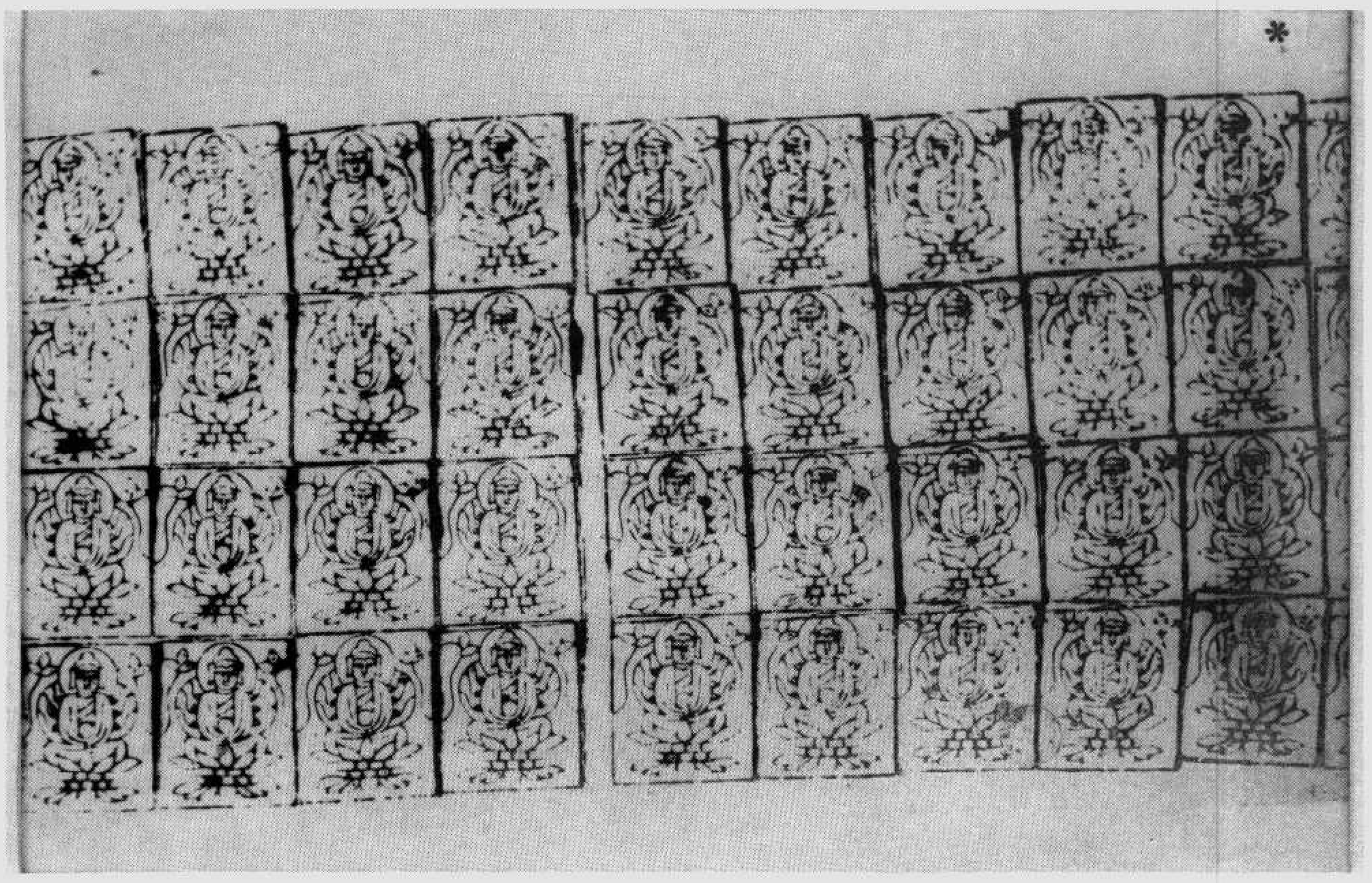


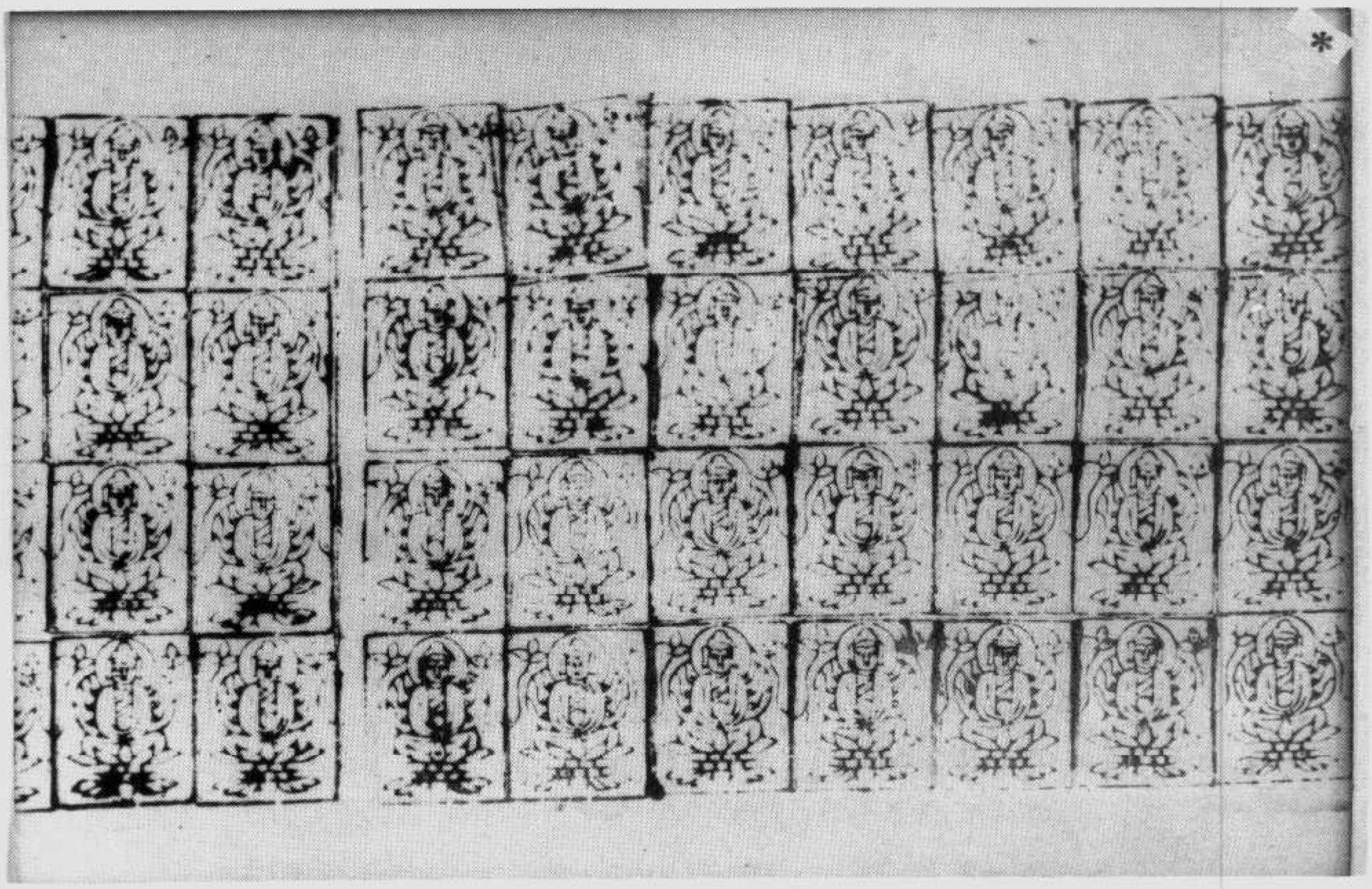


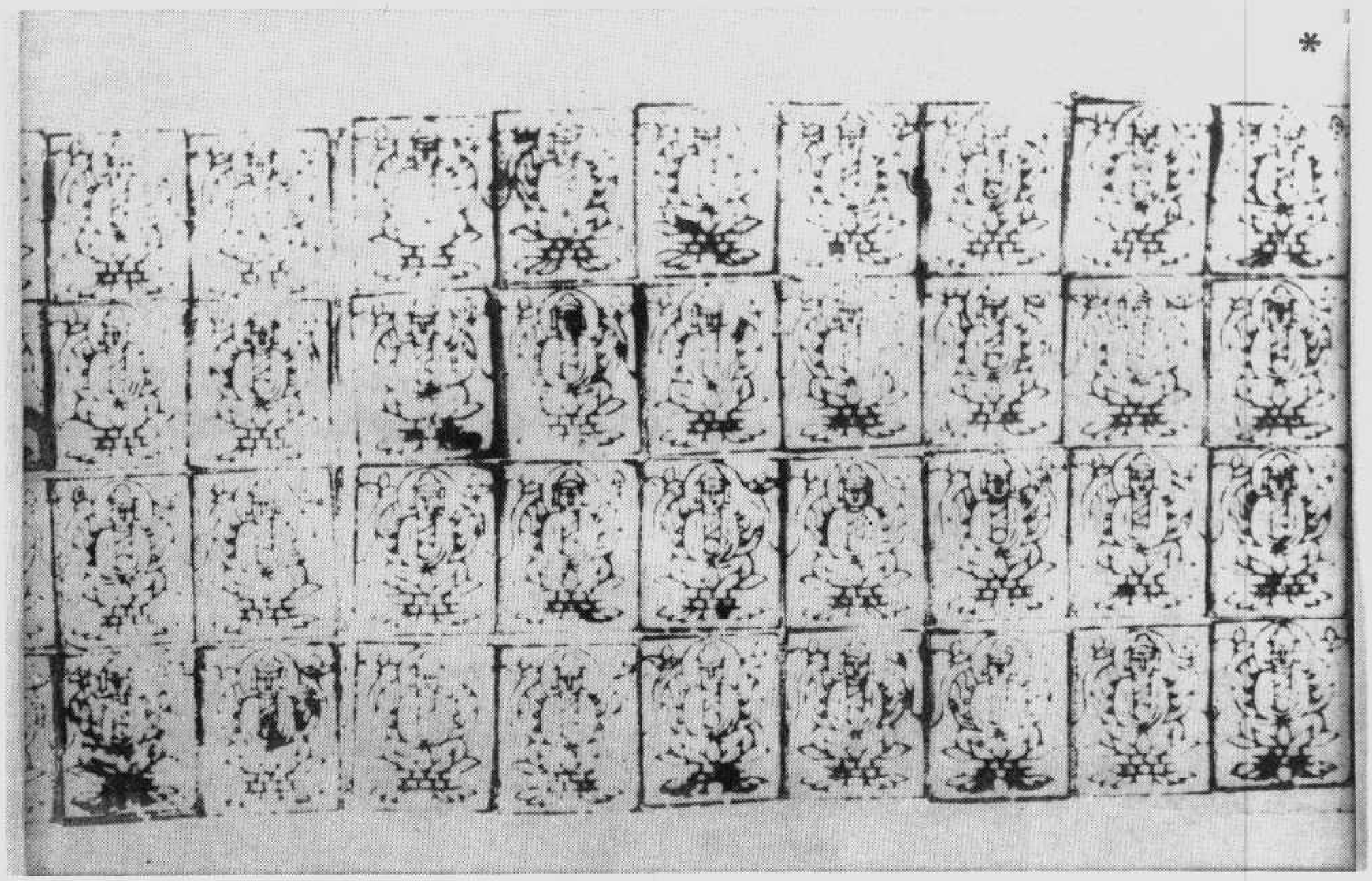


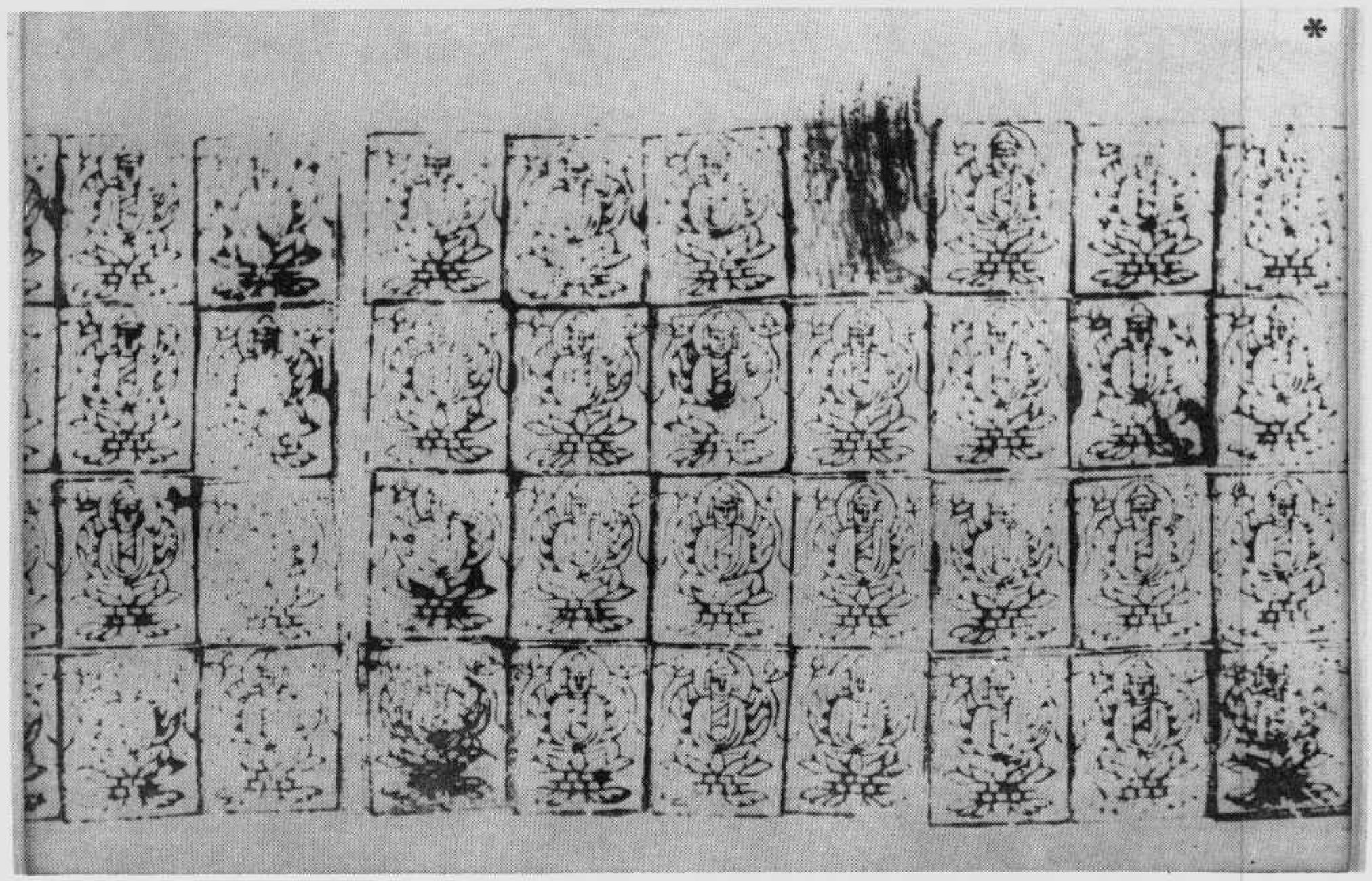
▼伯五五二六號　木刻千佛

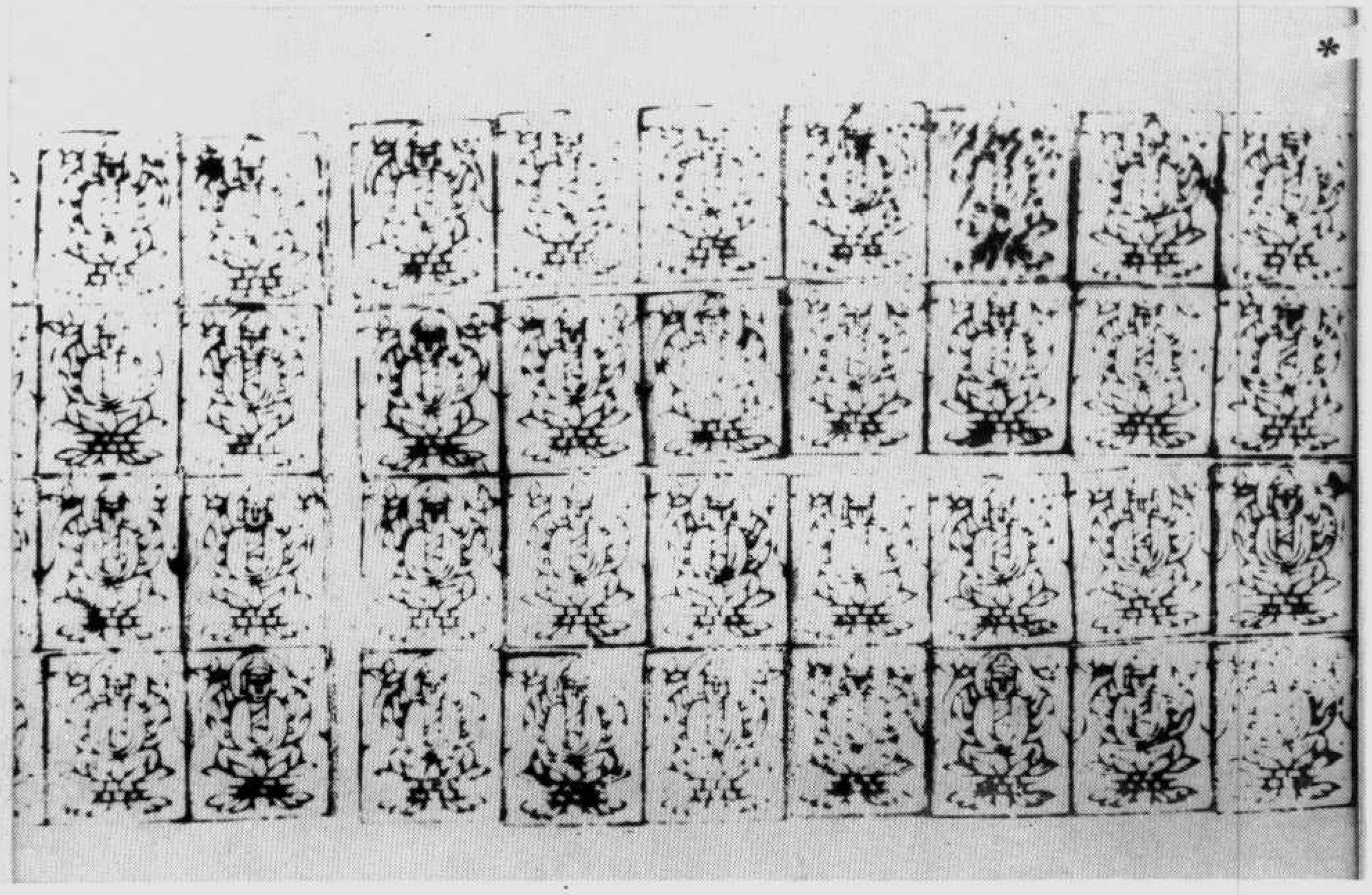


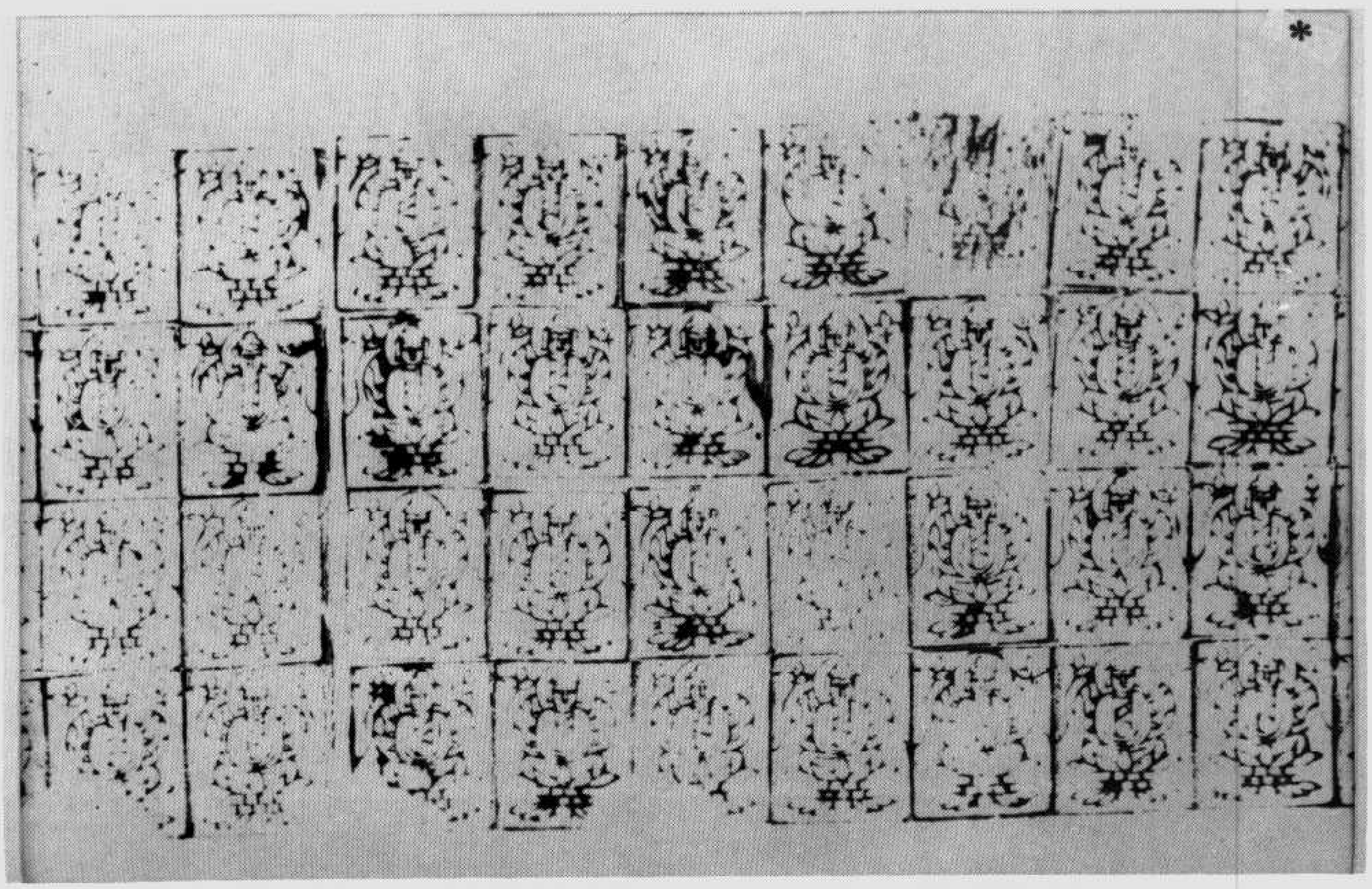


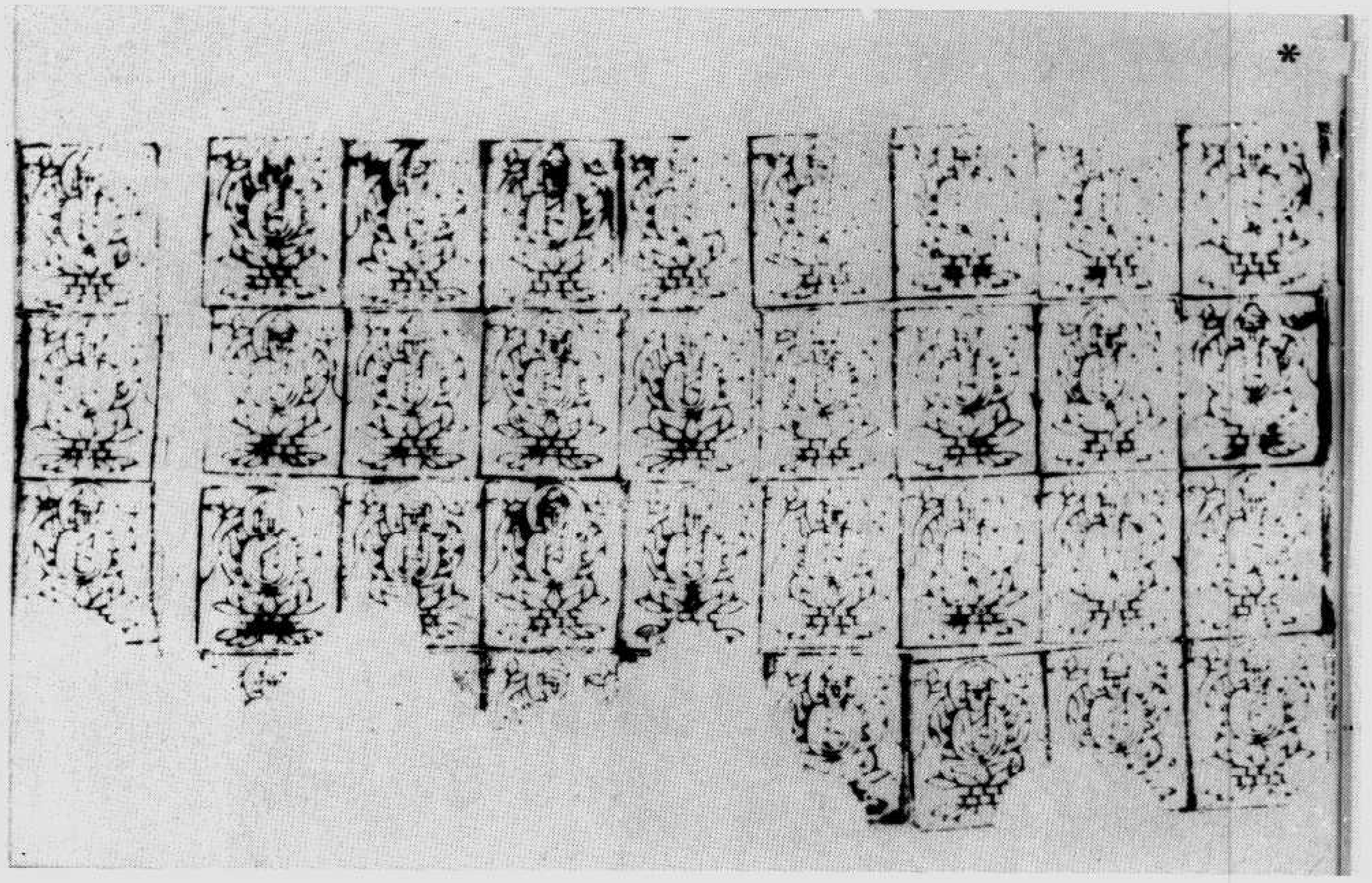


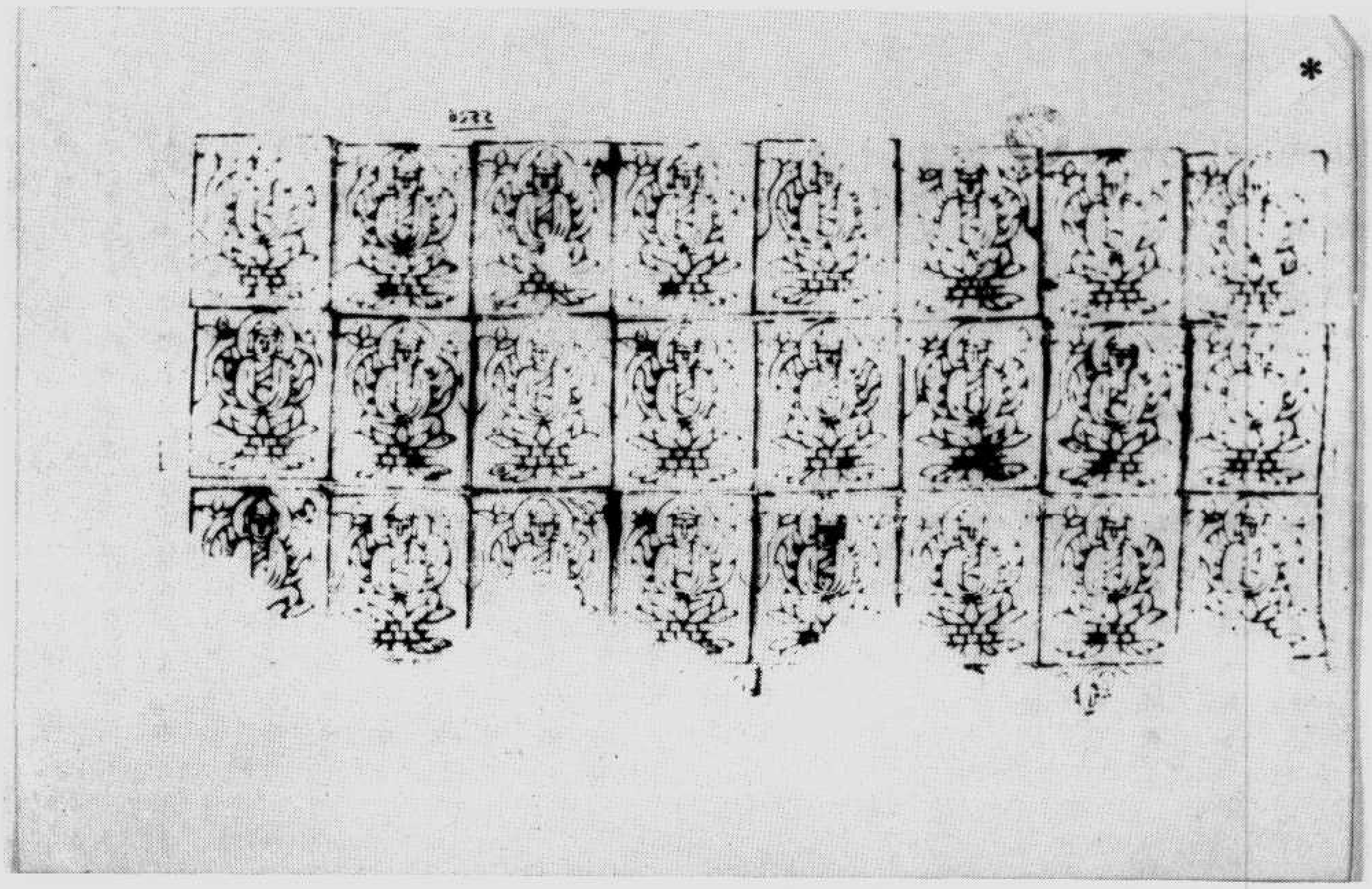












伯五五二七號　賢劫經卷第六、三十二相品第十一

抱度无拔衆有六事其有長好相德而致无
有曲拔是皆可抱衆德之初德是日布施衆
其相威好相相德而不邪批自分行安是
日稽衆德是初德相長相德相見勝是勝是
日慈愍衆德行相德相長後妨漸相細清无
度无拔是皆相德是相長吉祥見者視衆无
下者判此皆是一心衆其相光澤隨次和相
正淸不亂是相慈衆是為六何謂手足勝中
度无拔有六事手足清平而勝中者前世之
時為有所施為与之是布施衆其相平正
建立安隱无有不正視之心此是稽衆衆手
足業各色者不受塵土注皆悉相不吸衆急
是稽是衆手足柔軟而无食恶光澤基好是
一心衆其手足之辨無〻明好与衆起異見與
不觀善是相慈衆是為六何謂隨手度无拔
有六事其隨順正相稽轉上者具有異德行
殊妙見奚不教是布施衆其隨順和不相切
摩是持戒衆手足備好而不違退戒宜有常
是忍辱衆宜則人為行身業之安和并極二
不平暴是稽逆衆善行平正二无稽邪常行
寂弦是一心衆觀者為欲光像人相是相慈
衆是為六何謂寂度无拔有六事其寂弦
安光色無垢而不現雖是布施衆其寂以清
淨一切皆使寂時是皆戒衆其色右挺各

安光色無垢而不現雖是布施衆其寂以清
淨一切皆使寂時是皆戒衆其色右挺各
〻皆正為不邪行是忍辱衆其德觀〻在而
至到化度度又是稽逆衆其源光明无所不
拔多而安隱是一心衆使他人見為惠像衆
无上聖明是相慈衆是為六何謂音聲度无
拔有六事其行日逆稽至音深乃志天道是
布施衆其既神德淡然无長心不像衆是持
戒衆其衆淨深至平和是忍辱衆其行具
足不以怨怖是稽逆衆之如好華柔潤和安
稽身不逆是一心衆其音无數長養一切行
不損戒是相慈衆是為六何謂色一主度
无拔有六事其色上何右視清正慎獨立
是布施衆其厭如色光〻明好見无不善是
持戒衆色柔淨細清淨見此是忍辱衆其色
淨不受塵是稽逆衆色色柔好合〻右
挺是一心衆各〻時立而不平暴下相切摩
各〻皆正是相慈衆是為六何謂著金色度
无拔有六事其色如大中金是布施衆其柔
潤色不為度德是持戒衆清淨无垢色齊日
月是忍辱衆其光晃昱照衣遠近是稽逆衆
其无邪摩以為清明是一心衆其光柔妙色
和雅好是相慈衆是為六何謂師子吼音度

其光輝磨以為喻明是一心衆其光彩色
和雖好是猶慈衆是為六阿諛耶乎可嘗度
光拔有六事其可稱而不敢或是布施衆
等或妙好有觀〻德是持戒衆等以勝強光
藏犯者是曰忍辱衆衆所觀視光衆是是
猶豫衆其等知顧相如衆是是曰一心衆等
光能堪聚如金剛是曰猶慧衆是為六阿諛
常喜以度光拔有六事其等所行與是光清
是曰布施衆等不可逃吉祥以清是曰持戒
衆施戒能好有見衆者是忍辱衆其行穩乘
平等者是曰猶豫衆許其相好色若摩尼
即立好畫是曰一心衆衆觀光〻清淨光拔
是曰猶豫衆是為六阿諛長解衆度光拔有
六事其等言語而光新鬼骨間一切是曰布
施衆互住正安而不可動是持戒衆和顏詳
似愛國不起其心和調是忍辱衆若以曰教其
解長嫉妒衆起其是猶豫衆行者詳似解長
立勝天下所衆是一心衆觀等衆觀光明林
〻絕於一物是猶慧衆是為六阿諛解所度
光拔有六事若以等所解傳物衆好心慈悲和
是布施衆猶立妙法光拔常翻常勝日在是
得戒衆善發人明康所至安而光猶衆是
忍辱衆等以喜面我雖鬼是猶豫衆等以

*

換有六事下經言平等以呼願是布施報上
下系淨悉以无意是持戒報次第合成開无
所受是忍辱報其義清平心无高下是精進
報並不取損益曾殺妙是一心報下為四上
〻為五下系隱平四見要不欲是猶慈報是
為六何謂四無礙无換報有六事其四十為
兵之石慈平西不減是布施報並不呼稱心
者如水是持戒報為妨礙得與衆不同是居
辱報其為道判開无所等等之不欲是精進
報並主吉祥見无不利是一心報為基盤四
不可動搖可悅人意是四慈報是為六何謂
廣長舌報度无換有六事為護時可愛經
典辯說生言是布施報去舌上垢乃樹神語
淨口宣義是持戒報口說平均不為偏僻是
忍辱報舌猶廣長色如蓮華光明滿〻是精
進報其相生妨各〻別異是一心報名如百
葉光色奇好見且速報是猶慈報是為六何
謂髮脣報度无換有六事行善護道稱宣經
典高聲唱言令衆人聞了〻无換是布施報
音猶可愛聞實不善是持戒報看平品音而
宣各〻是忍辱報未曾有音和不可速是精
進報普和調言辭要隱而不斷絕是一心
報一切音好衆人和樂慈衆人心是猶慈報

*

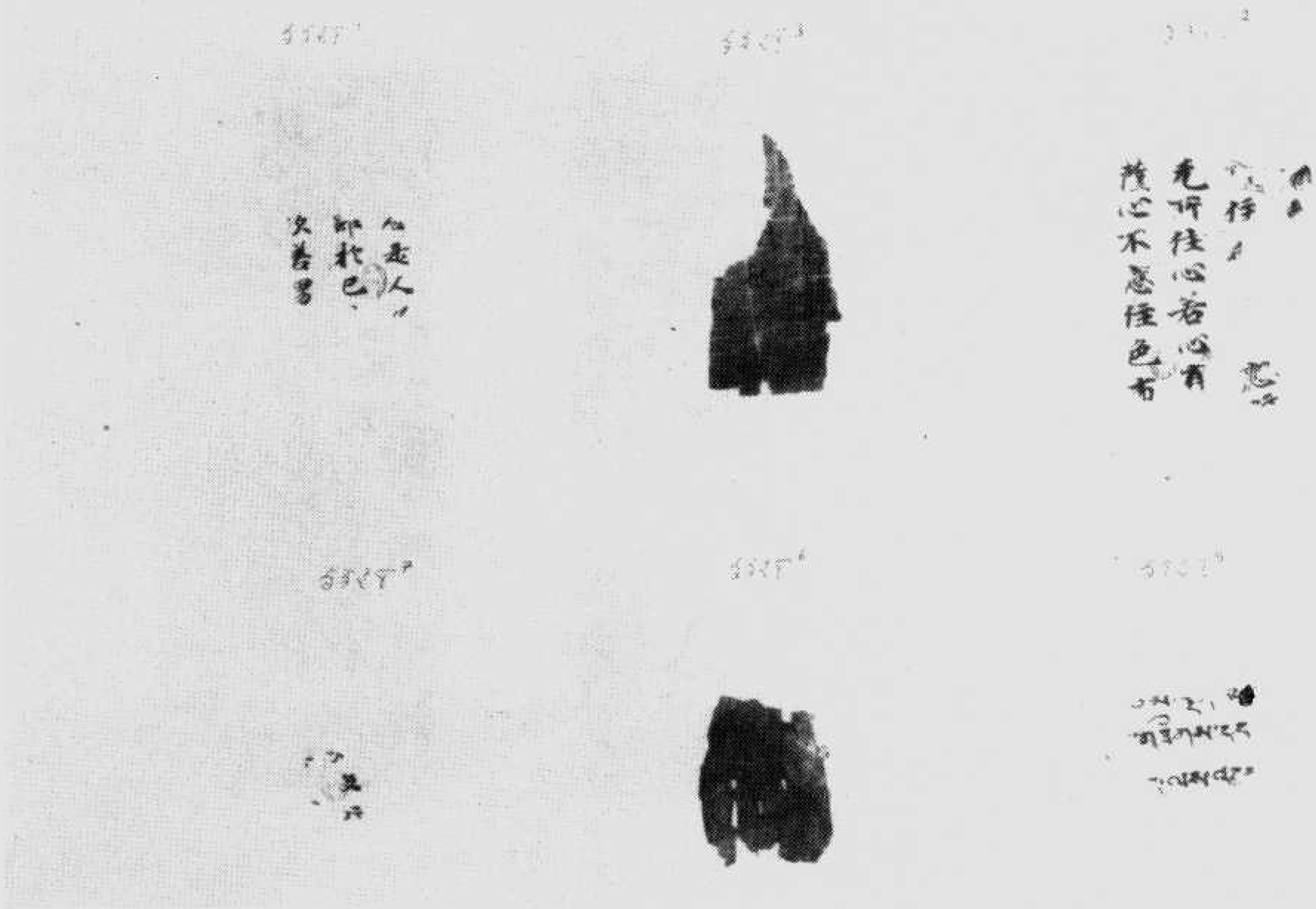
宣各〻是忍辱報未曾有音和不可速是精
進報普和調言辭要隱而不斷絕是一心
報一切音好衆人和樂慈衆人心是猶慈報
是為六何謂牙齒報度換有六事牙口心之有無要和是
持戒報為以十善要為主為天人使為
道業是忍辱報教者一切開化衆令无所犯
後是精進報慈和之音柔潤為衆者衆生
是一心報音聖法化之衆歡喜奉行是
猶慈報是為六何謂味〻次味〻度无換有六
事者以食飲一切所供有味殊得可衆人意
是日布施報其所意與食者隨無悔而无慈
是日持戒報受者和悅與慧進心无諍食食
是日忍辱報所施供養多少使令等无疾是
日精進報食飲後妨我口甘美而无厭足是
日一心報亂不珍其味和適而好無系是日
猶慈報是為六何謂師子頰車度无換有六
事其貌平師子作獨步三界是布施報猶
如達摩光彈色妨行如師子是持戒報若如
師子將進而前无所畏懼是忍辱報而以獨
現天神觀〻等妨衆將是精進報其儀所宣
歡悅一切衆生而教是一心報其目視者莫
不目歸面色善悅觀德界教而无厭足是猶
慈報是為六何謂眼如平如月像來以度无

※

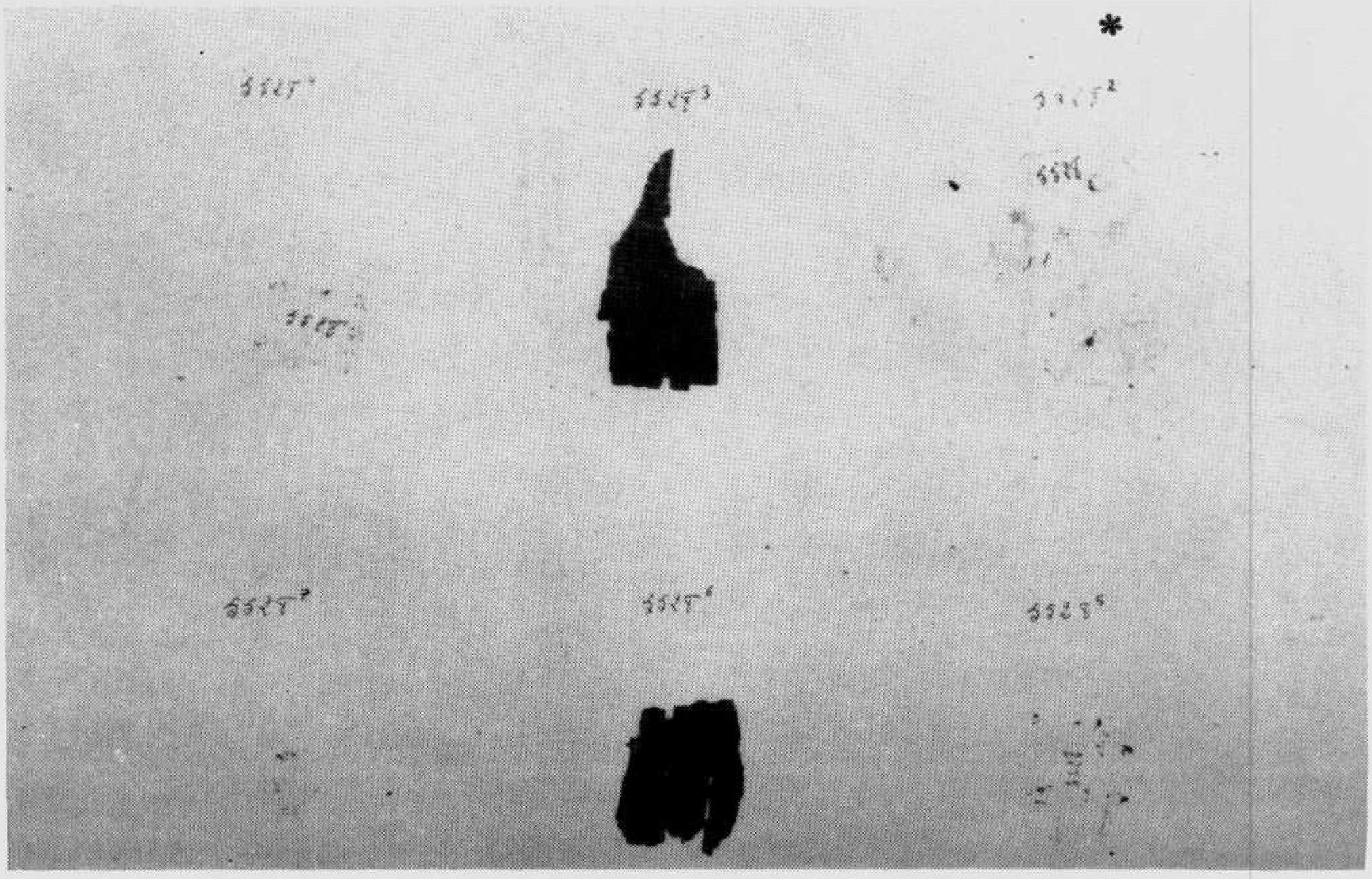
無視一切衆生而教是一心衆生因見有衆
不自歸而已善悅親德界為而無歌之是猶
慈衆是為六阿羅眼如千如月徐來以度无
盡百六事衆其眼細妙引長而好如月初生
是布施衆其目入明善諦觀之无一微之是
持戒衆其目見明亦復鮮好孫絕華比是忍
辱衆面見怪弱光輝益潤是精進衆為粗坊
好勇作平正如日初出是一心衆光如日月
照于八方上下周與无能遮明是禪慧衆是
為六阿羅目細青色及无極百六事若有見
佛心中悅喜以一心歸而敬眼視是布施衆
眼之所觀而目有之見一不忍是持戒衆目
微細好見能訶者遠近皆度是忍辱衆眼之
所視之无傷害多所如蓋是精進衆遠見言
迴斷一切結是一心衆所見无歌不可得成
所觀平等是禪慧衆為六阿羅華如來武
度見極百六事華如來武履平西坊是布施
衆常以有之見有邪非是持戒衆華好潤澤
猶如明珠是忍辱衆亦復諸忍人和戒撥矣
不來仰是精進衆衆人所觀敬受无已而无
歌之是一心衆喜捨所念受不可得不存諸
者以道為自是禪慧衆是為六阿羅頂結相
度无極百六事其結周圓目紫衆起光明受
之是布施衆結紫細色輝之衆量而各右提

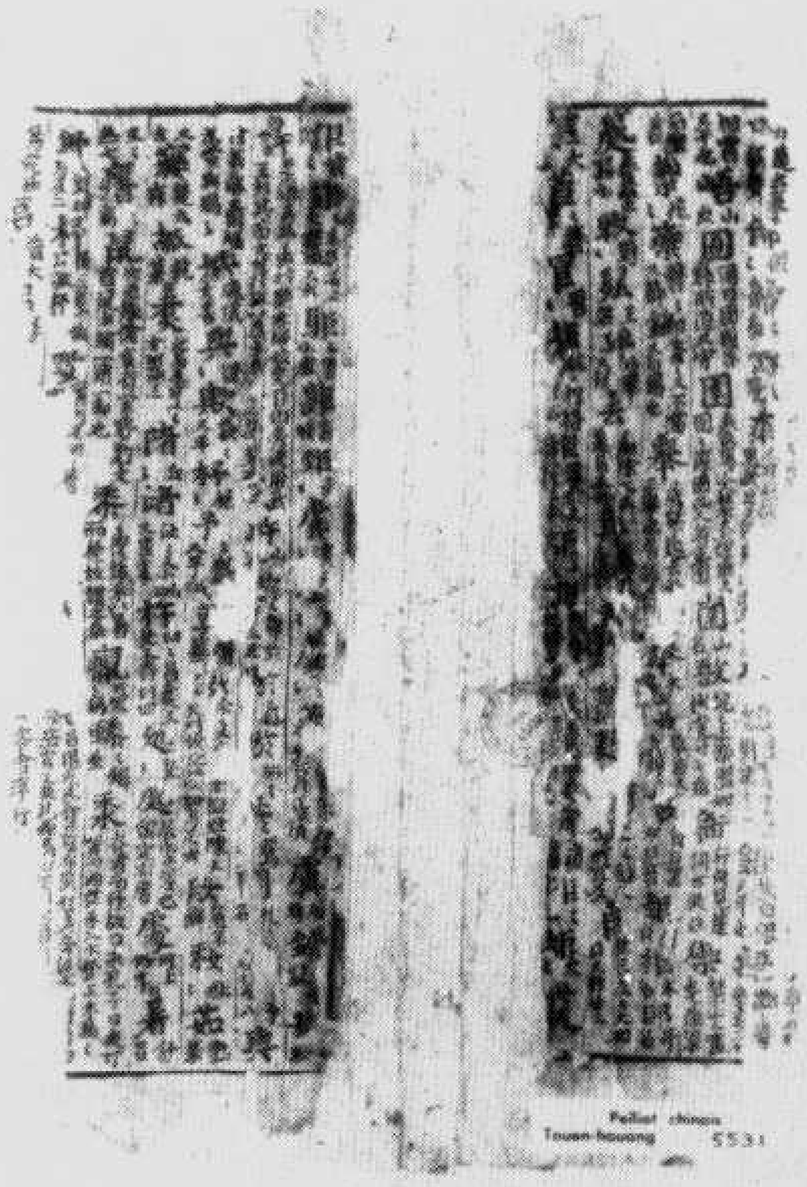
※

會以道為自是禪慧衆是為六阿羅頂結相
度无極百六事其結周圓目紫衆起光明受
之是布施衆結紫細色輝之衆量而各右提
度无極百六事其結周圓目紫衆起光明受
之是布施衆結紫細色輝之衆量而各右提
度无極百六事其結周圓目紫衆起光明受
之是布施衆結紫細色輝之衆量而各右提

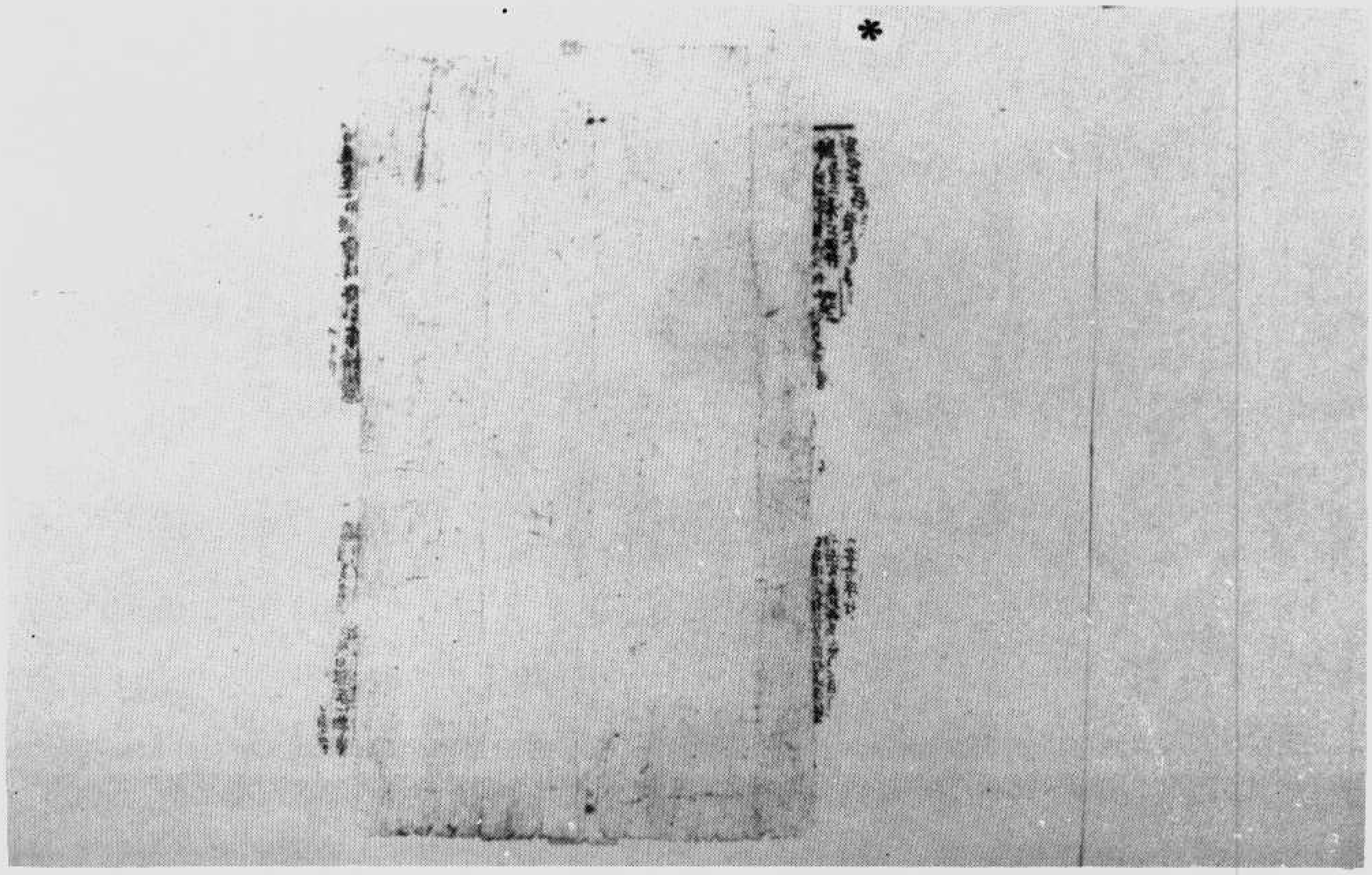


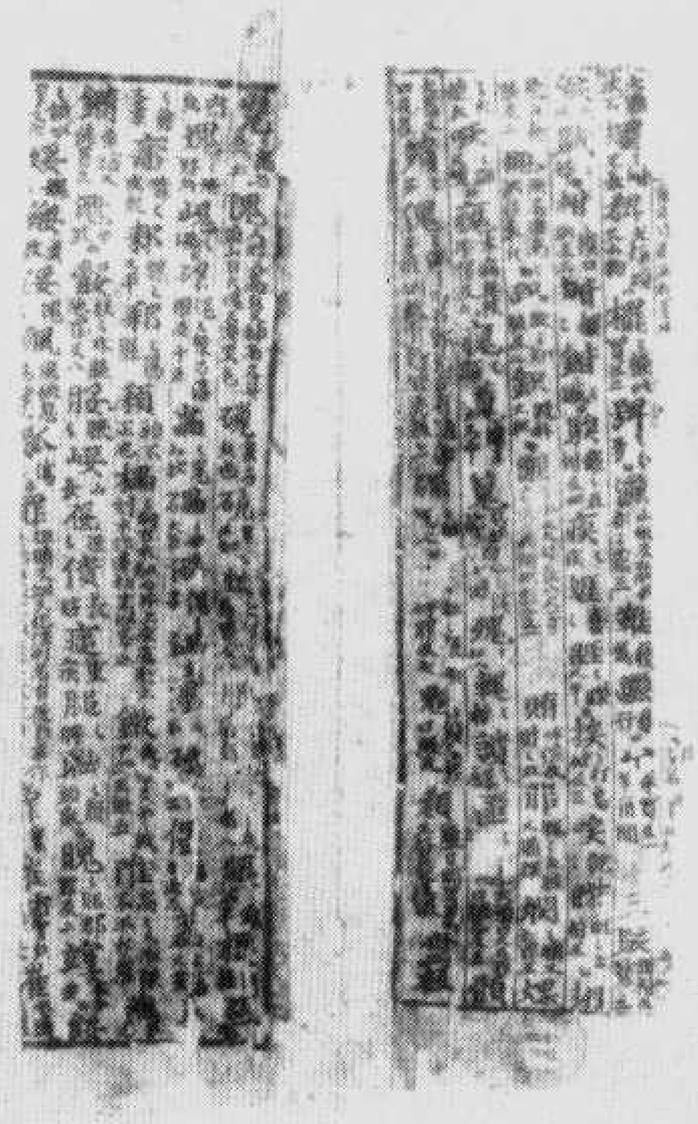
片碎經蜜羅波若般剛金　號八二五五伯

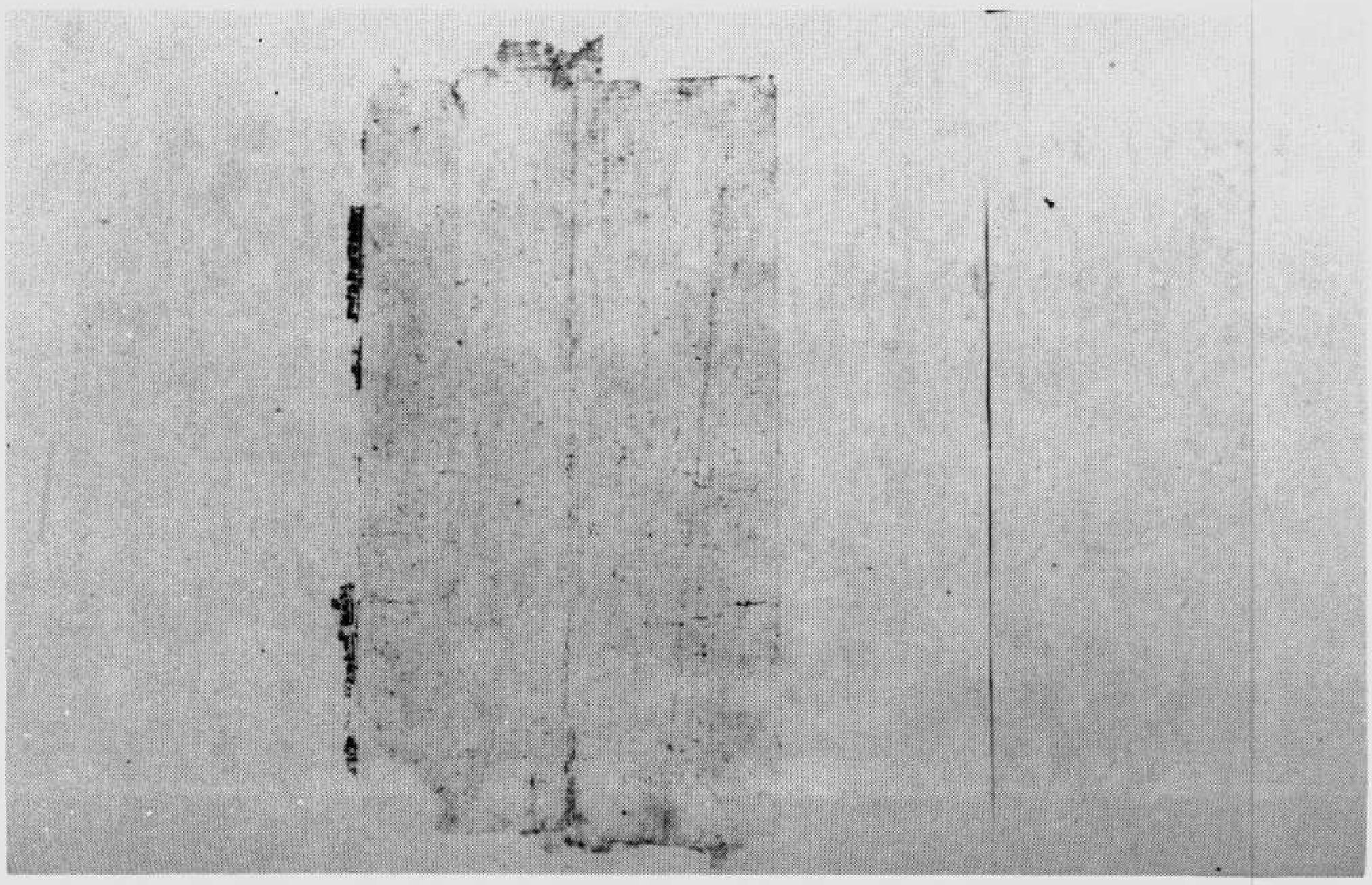




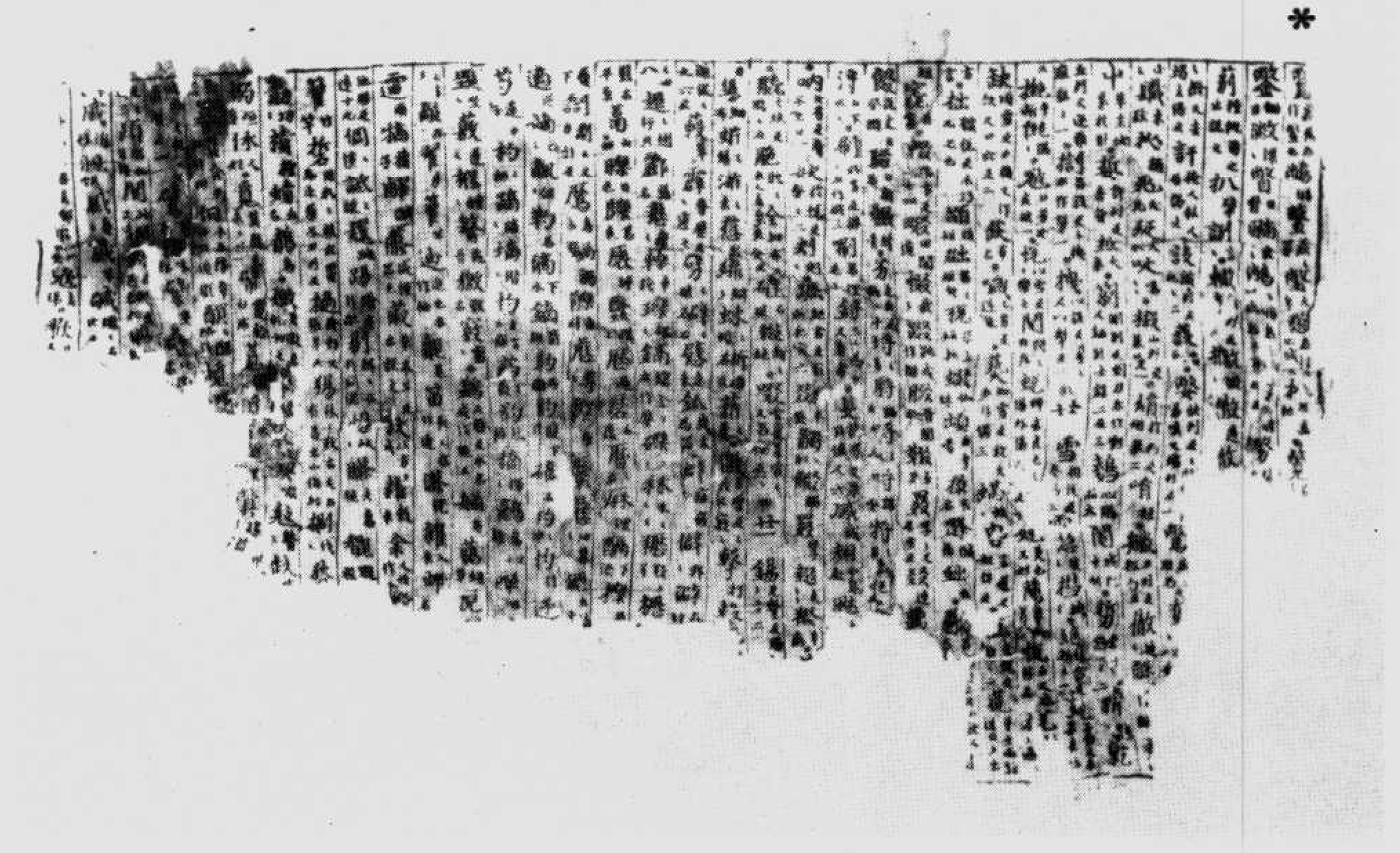
韻切缺補謬刊唐大本印　號一三五五伯



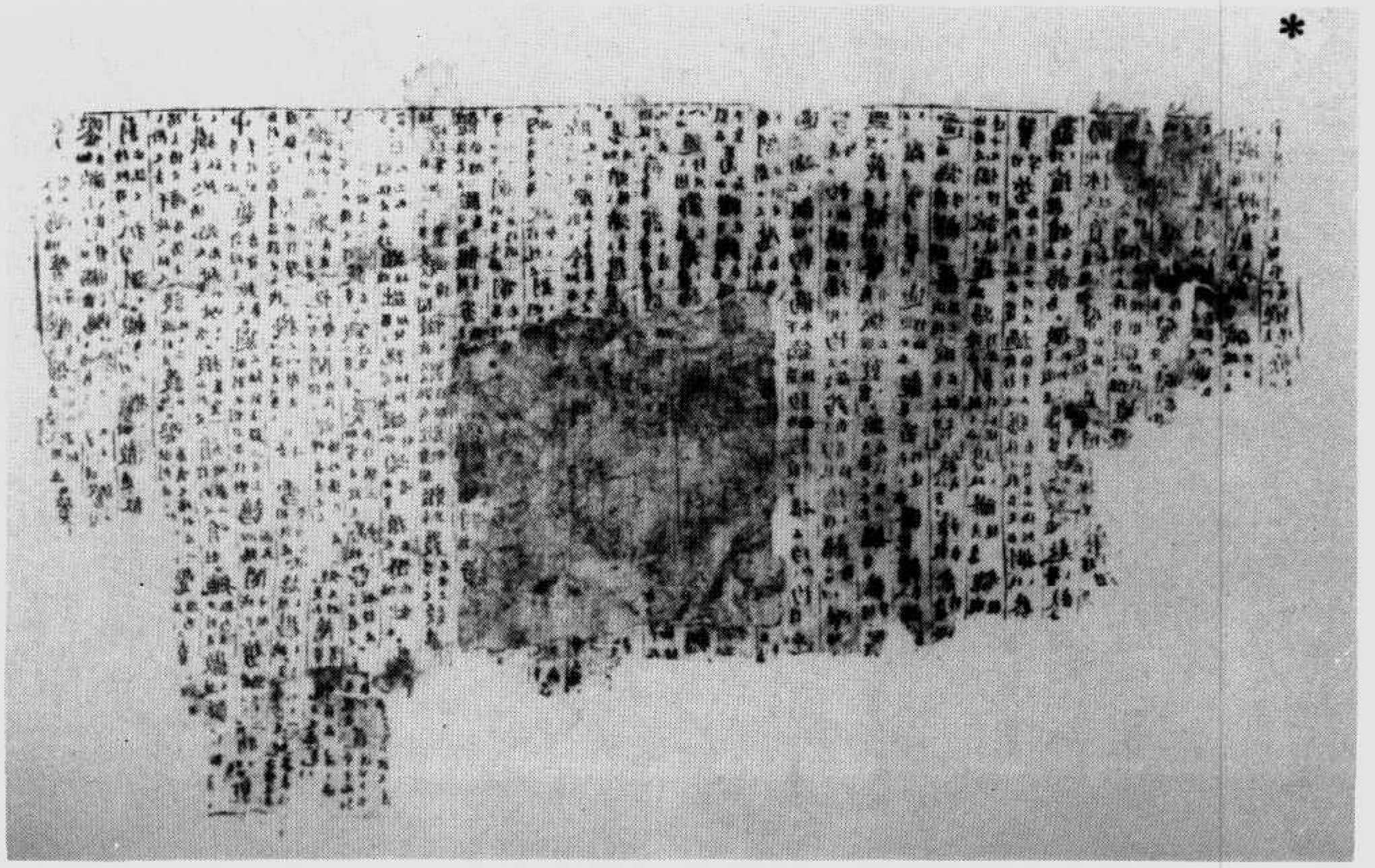


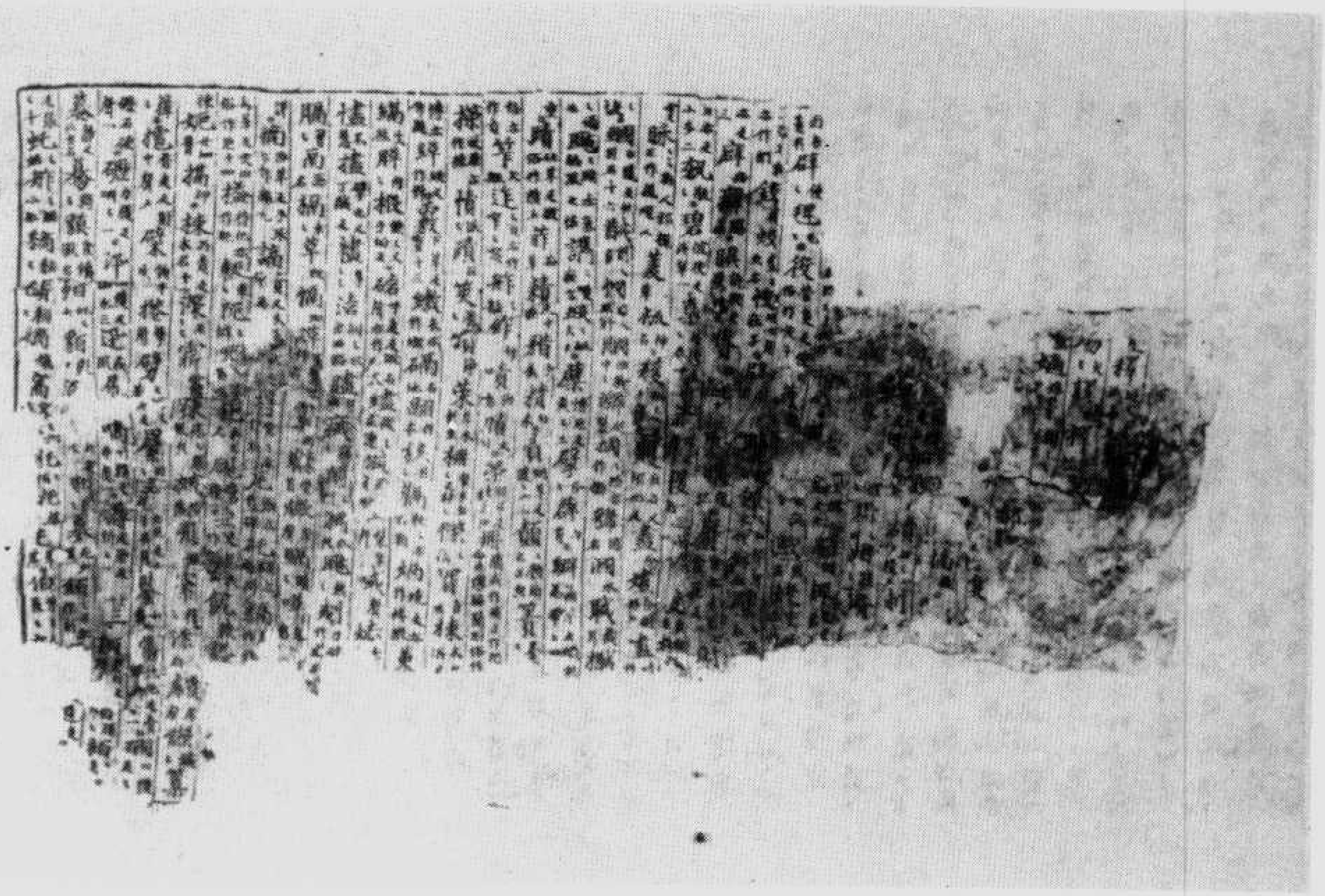


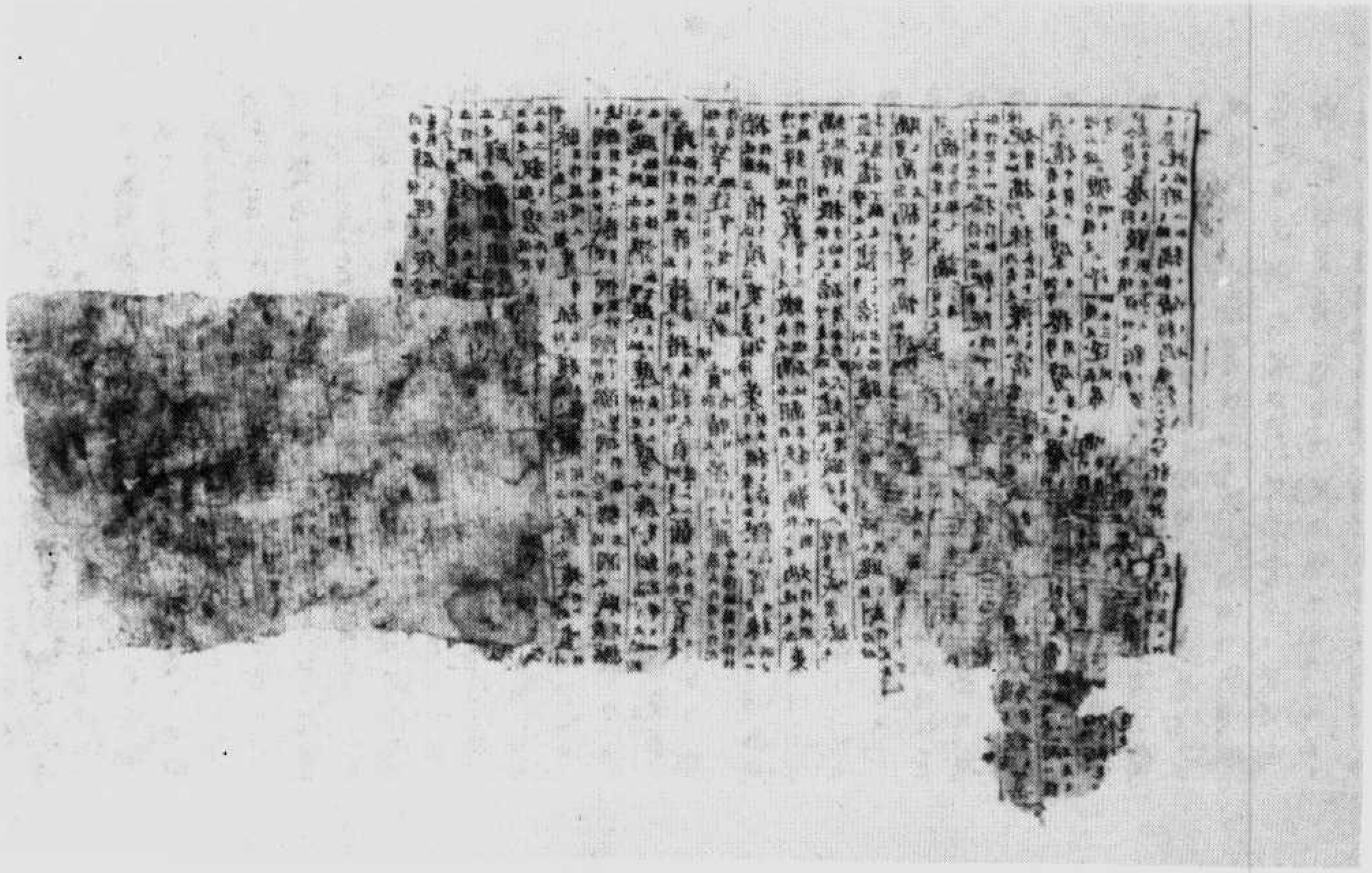
*

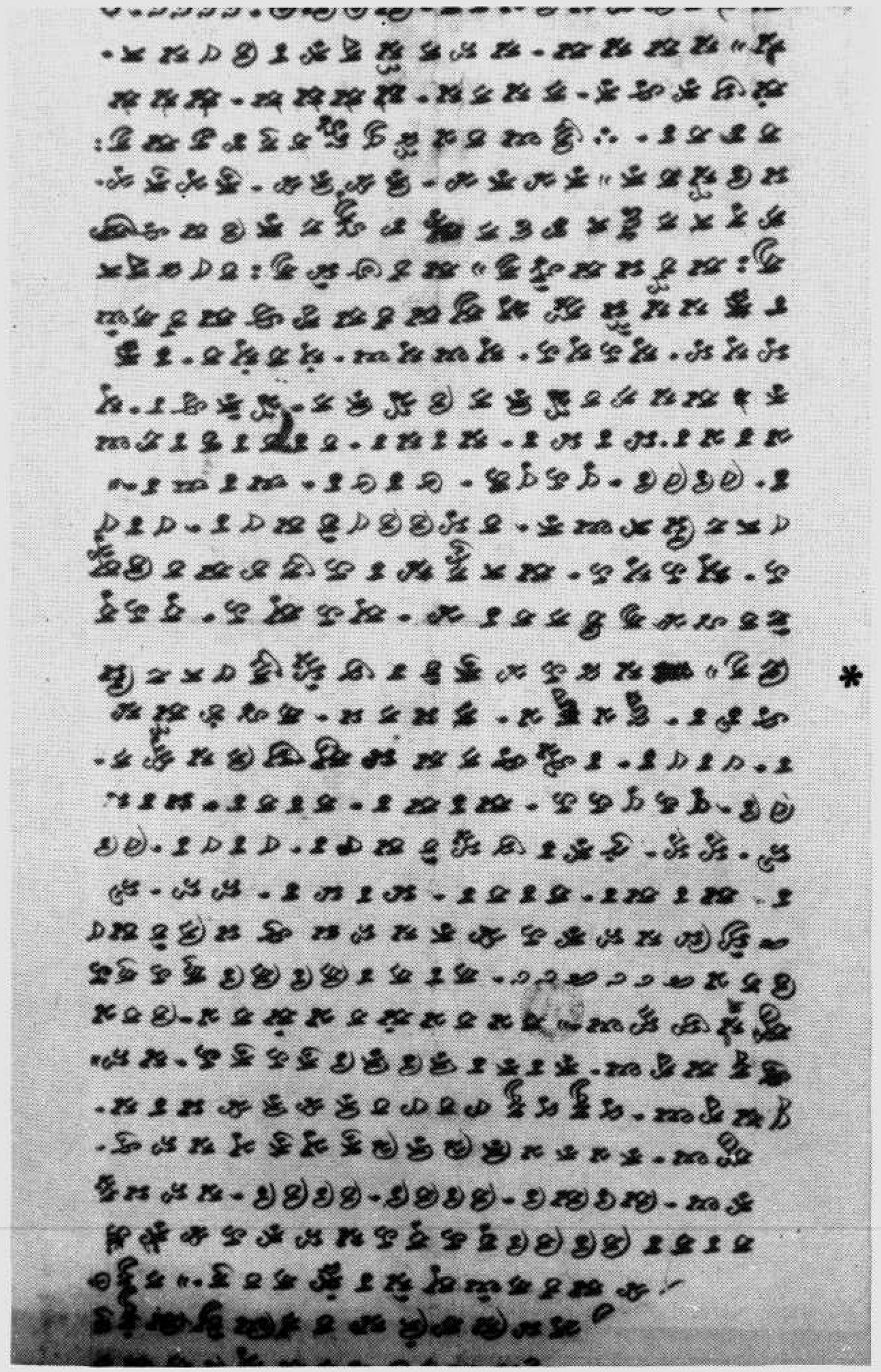


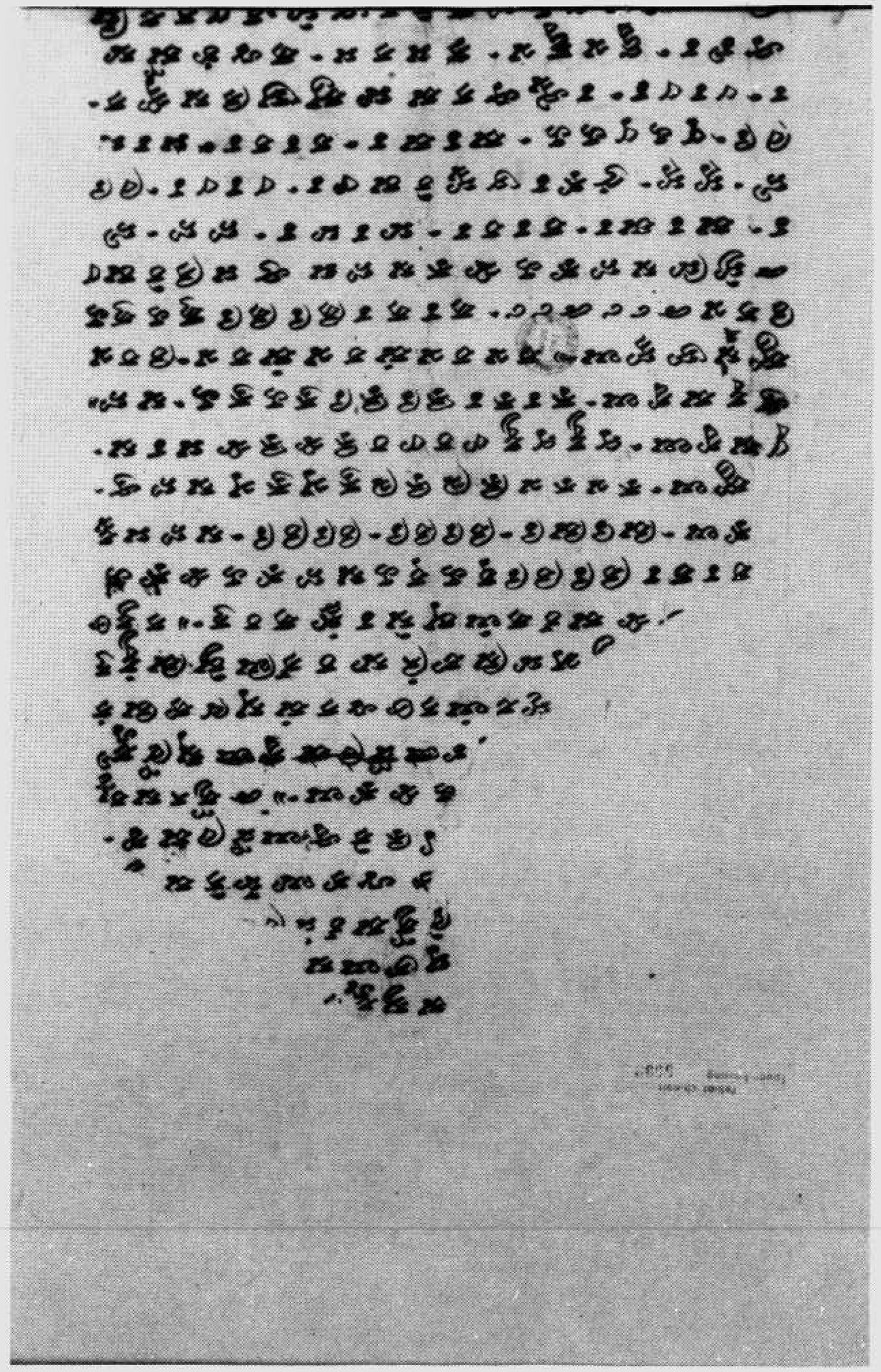
*





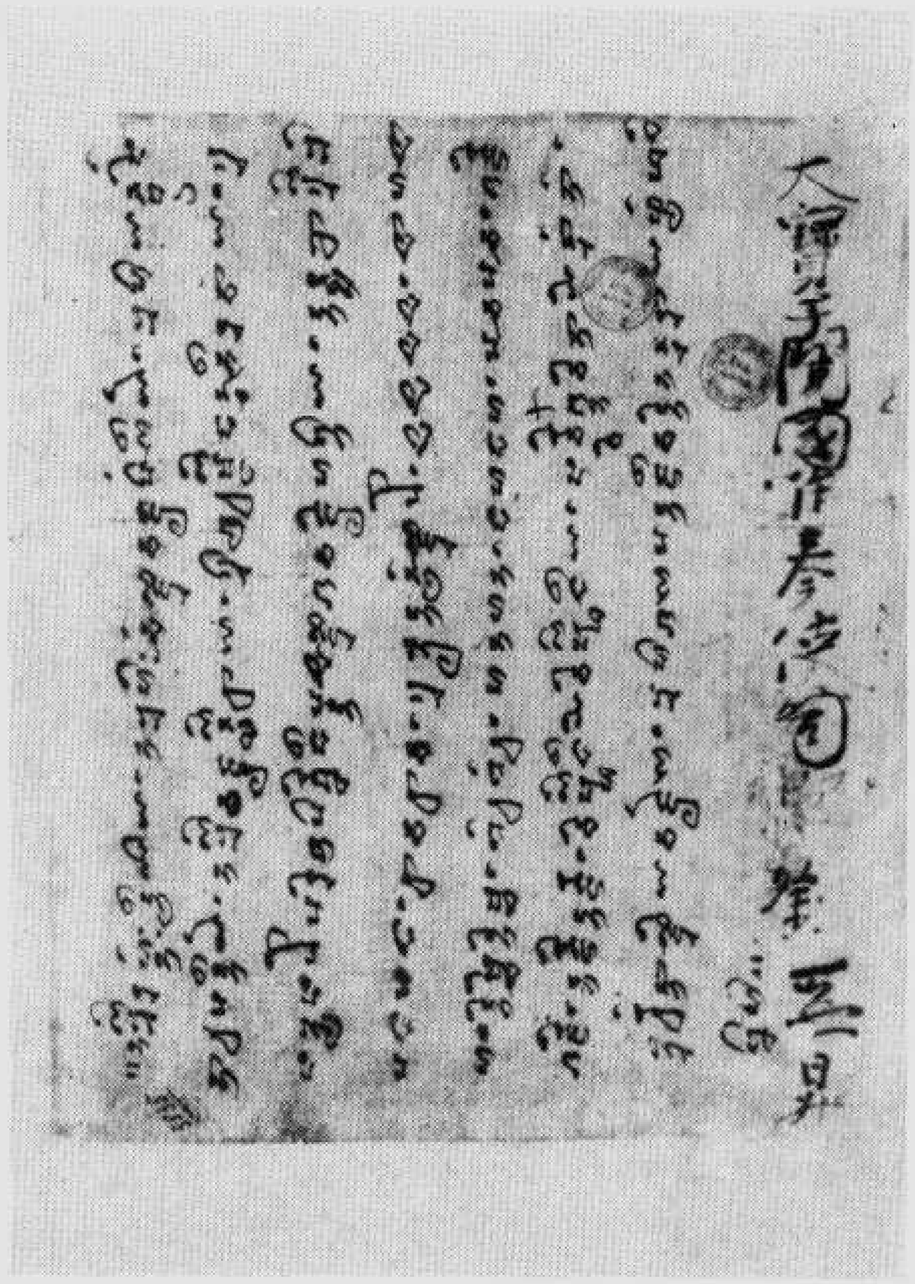






卷文梵　號二三五五伯

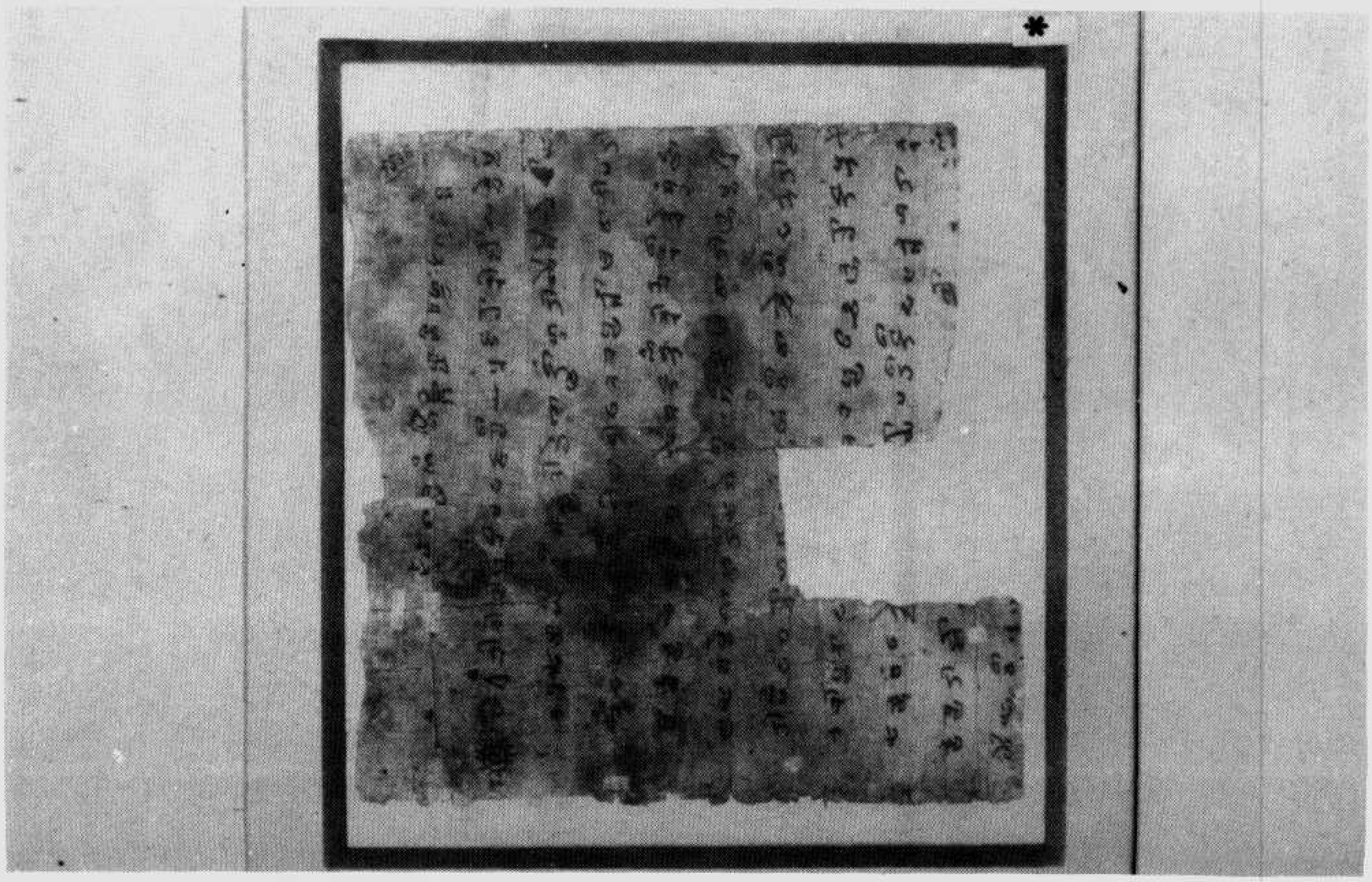
*

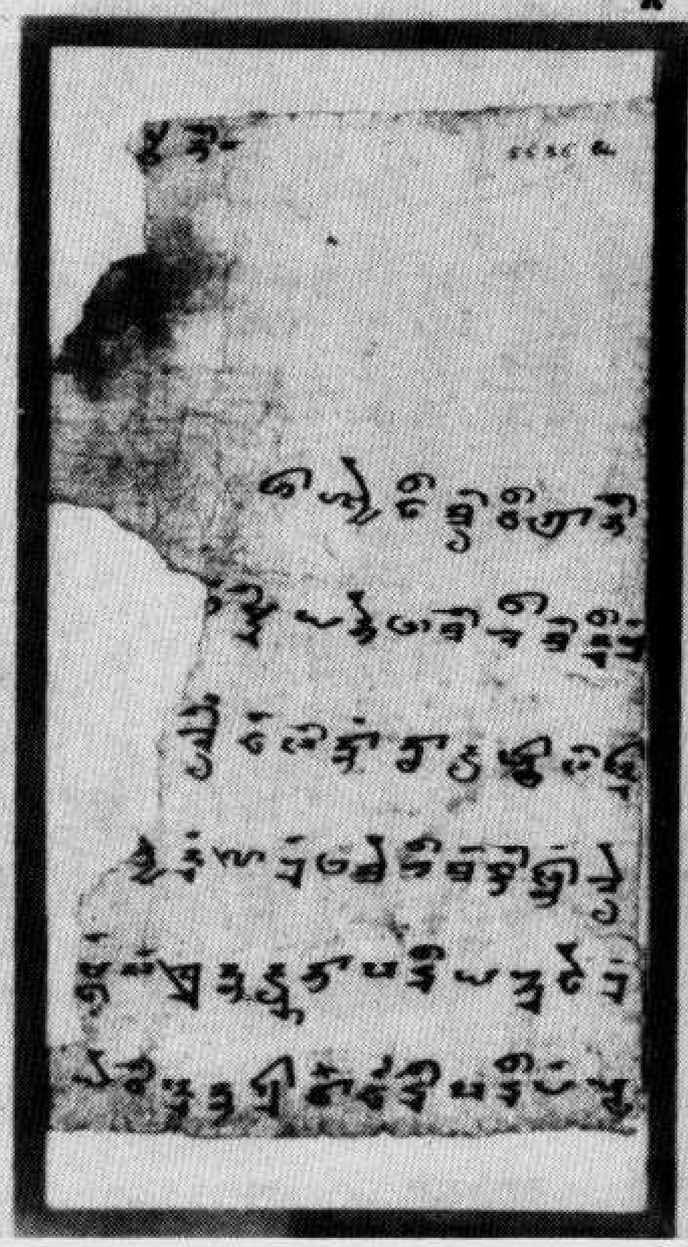


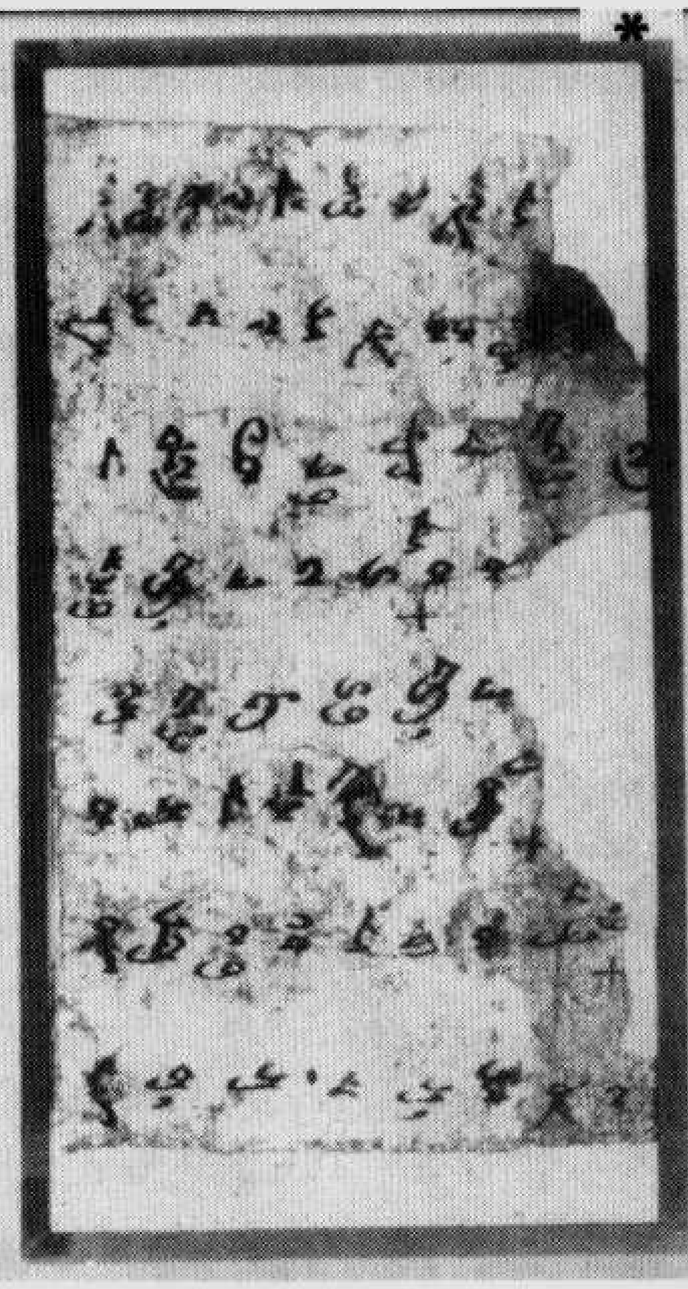
伯五五三五號　于闐文七行

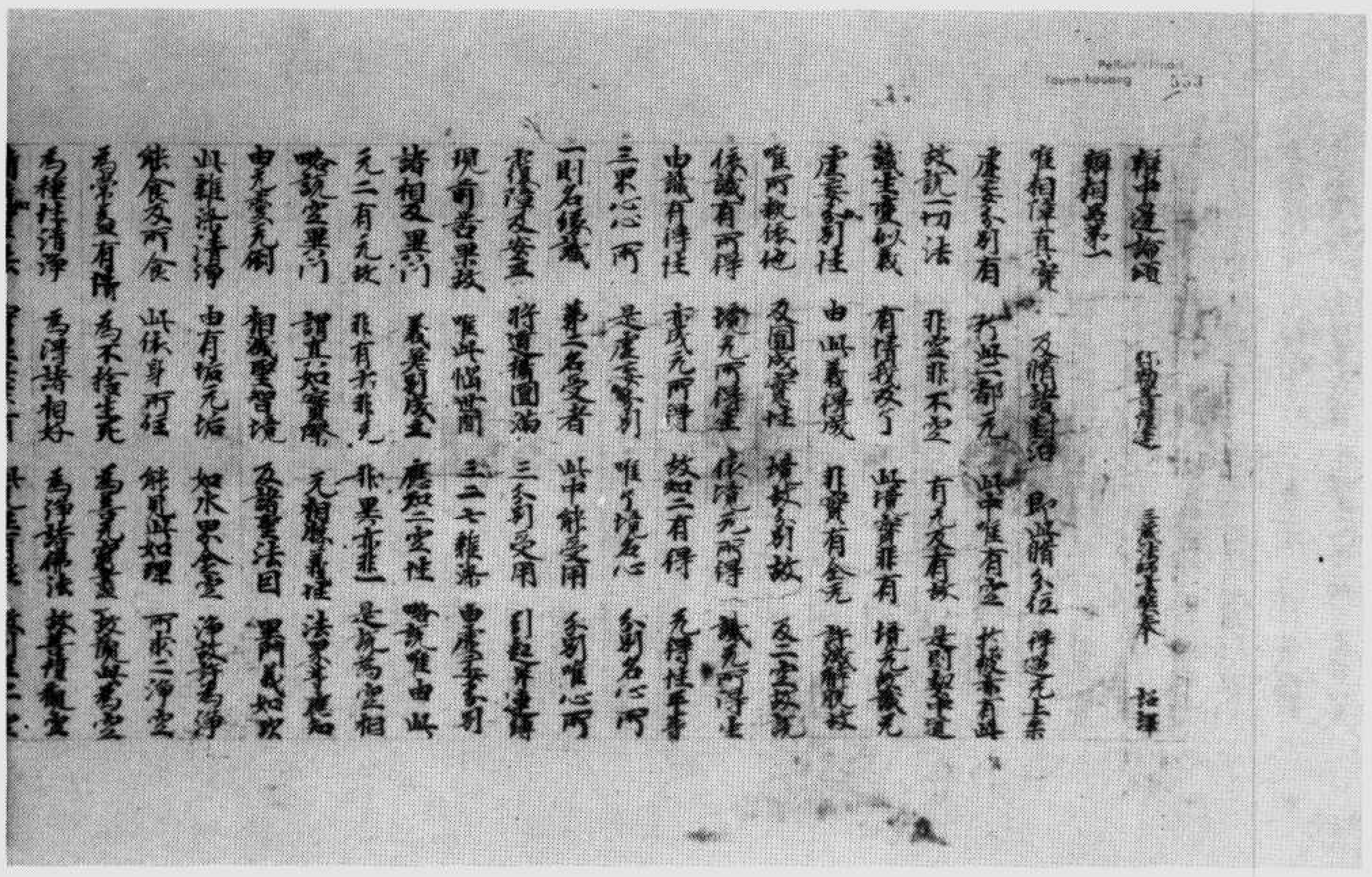
伯五五三六號　大般若波羅蜜多經卷第四百八十七

▼伯五五三六號　背　面　于闐文（下附殘塊二片）

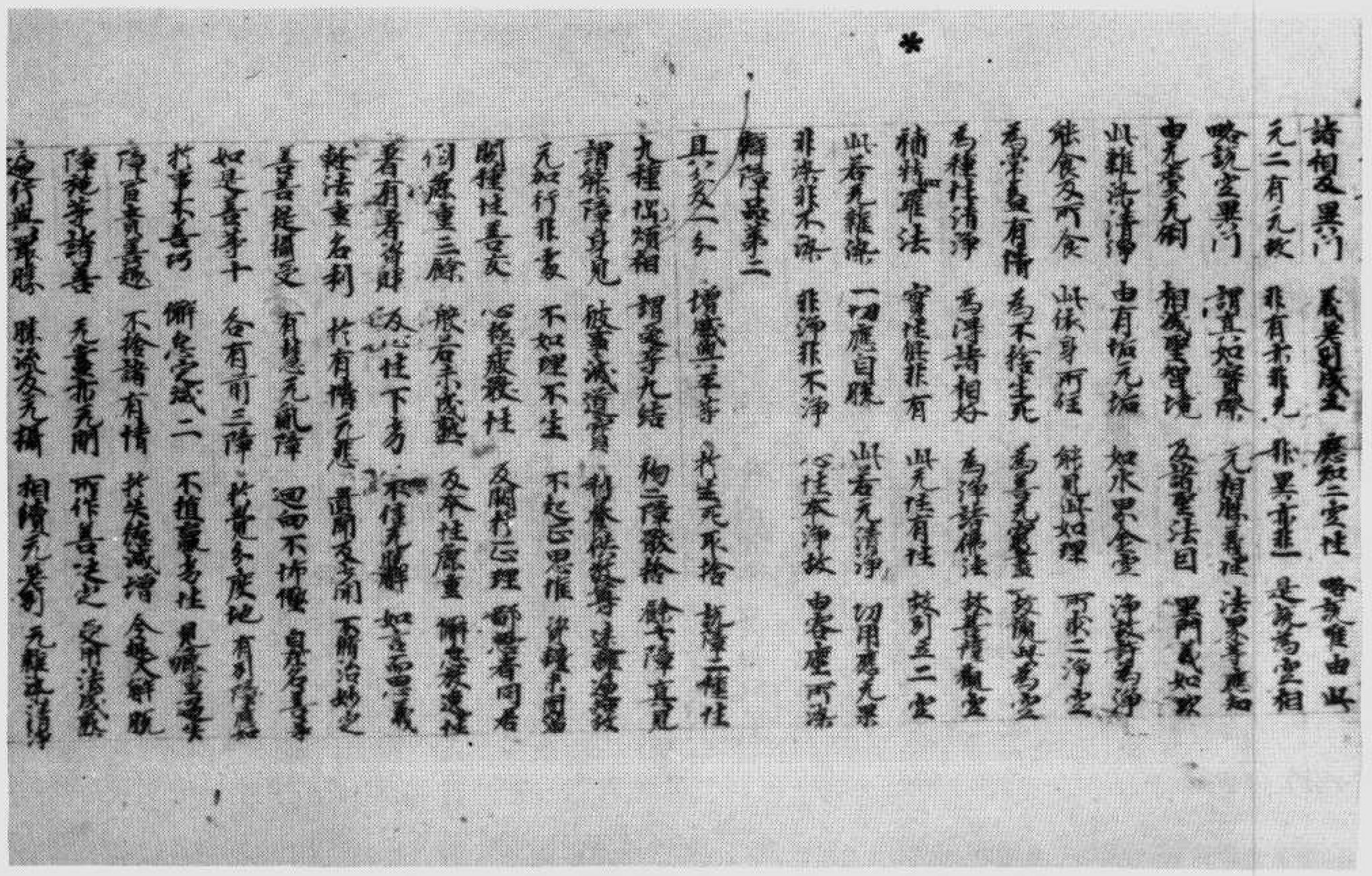








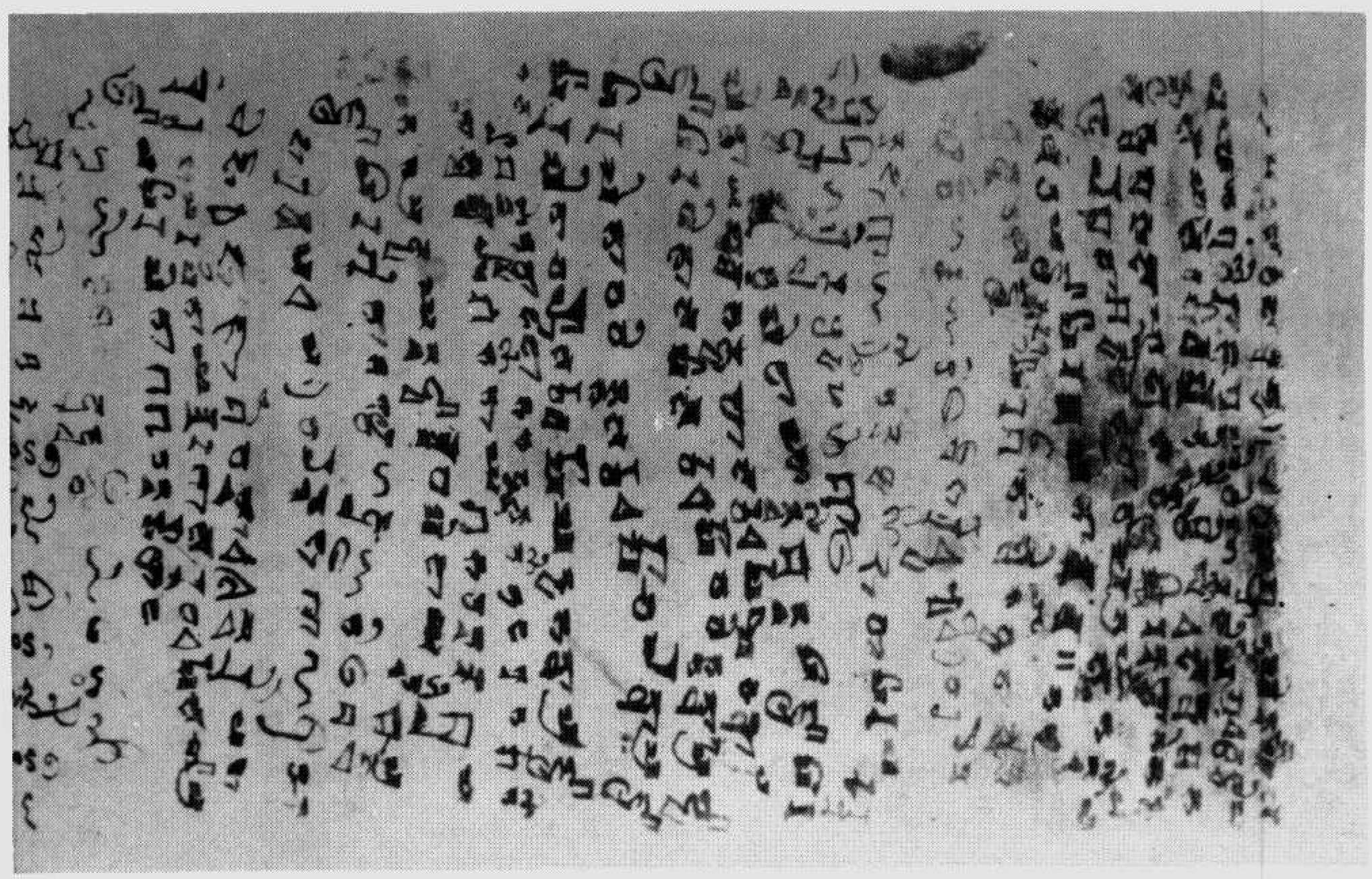
頌論邊中辯　號七三五五伯



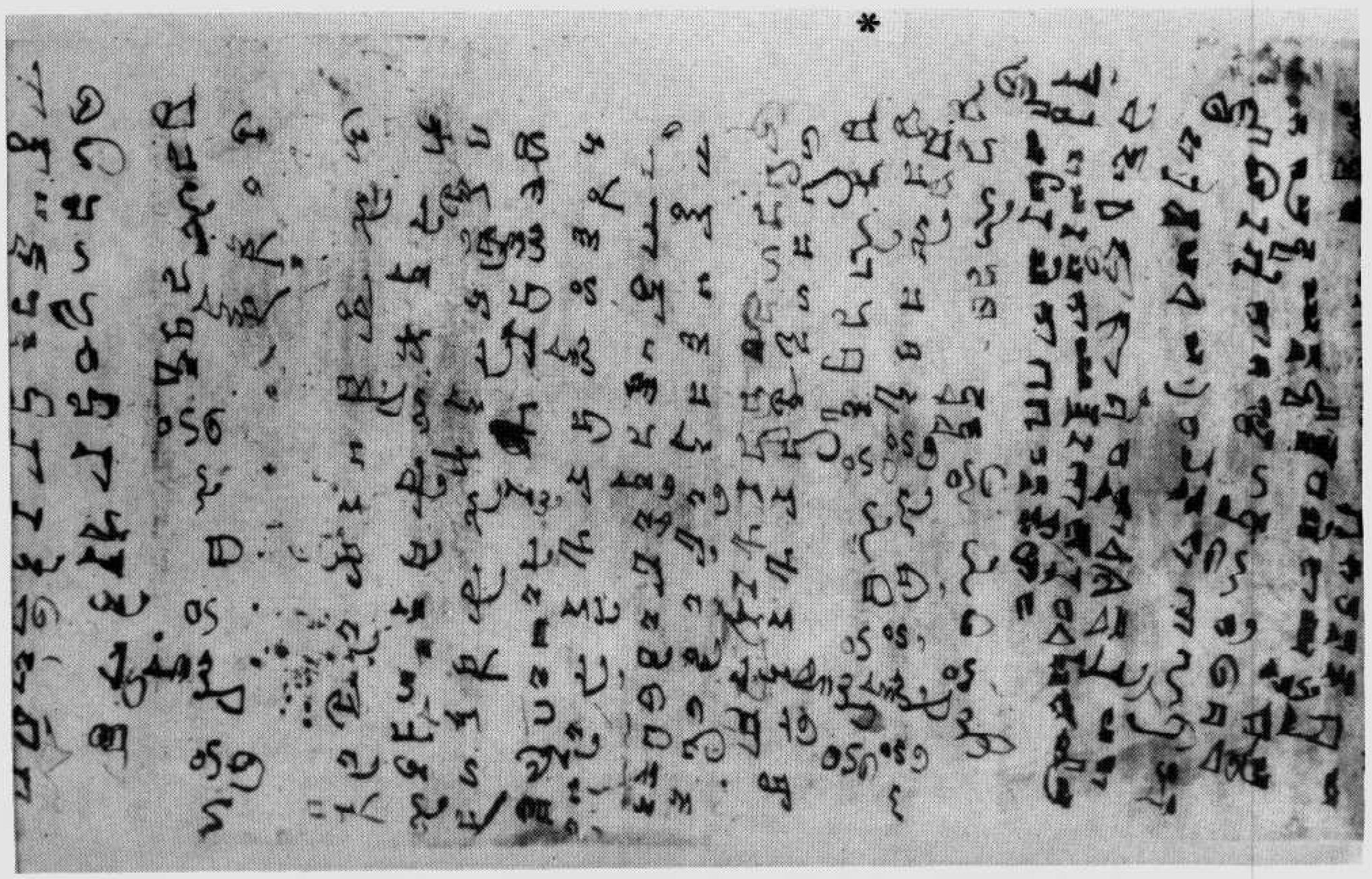
如是者等十 各有前三障 於覺分度地 有別障處
行等六者所 衡量等級二 不相違故 見道等之事
障真實義 不共障 有情 於美德減增 令其大解脫
障法無我 元是無我 所作 吾之之 多所法義
之行與解脫 解脫及元稱 相續元著 元能求法
種種法元別 各各增不減 通元名別者 一切在係義
於斯法界 有不染元明 障子地習氣 故為子障
已斷煩惱 及與所知障 所此二障 一切障解脫

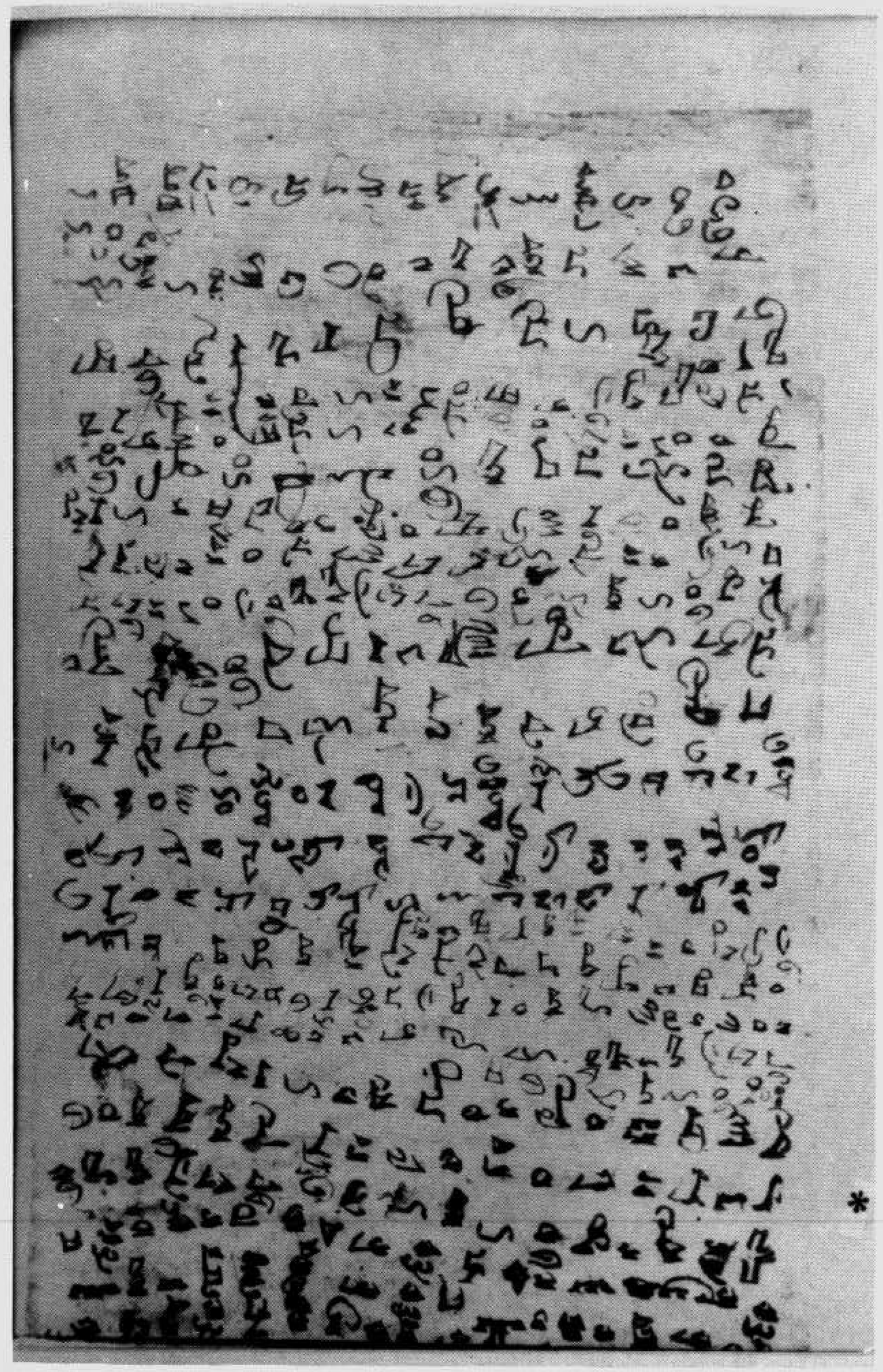
釋真實品第三

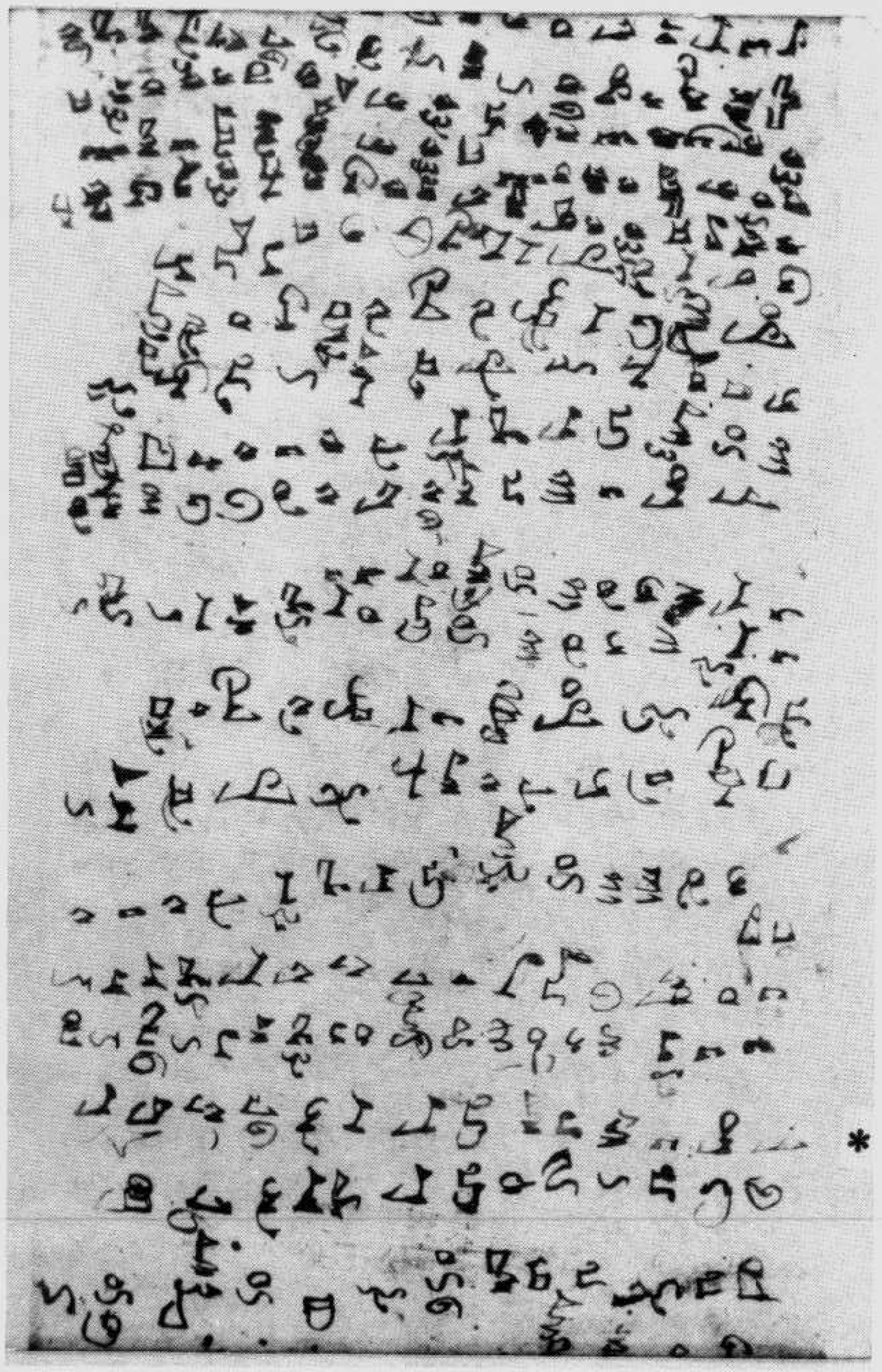
真實有十 謂種不真相 元無倒性 是真實 皆為所表見
於彼淨所行 所受平等 十善切真實 皆為所表見
許於三自性 唯一平等有 一有五不真 一有元真實
於彼彼不真 及所求能求 有非有性 增益損減見
知此故不轉 是名真實相 元性無滅 於淨三元中
所所及事相 和合等三種 實非有三種 增元無自性
元相及無相 自相三元我 如次一三種 依報本真實
等三相已說 集有三種 謂智等等 及相未離染
自性二不生 於彼二滅 遍於各次斷 善淨三道等
應知落謂 等別有三種 謂數行數了 如次係本三
於真謂等三 謂真相行 係本元變 元倒二圓實
世等成係一 理等成係三 淨所得有二 係圓成實
名遍計所執 相分別係他 其如及正智 圓成實所稱
流轉與實三 耶行係初二 實相清淨 所行係後一
於彼等我見 唯一所受者 作者自在轉 增上義及等
離染清淨味 覺慧等者種 此所執分別 法性義在故
非及想略 多所說名義 能所取取所 障子義為累

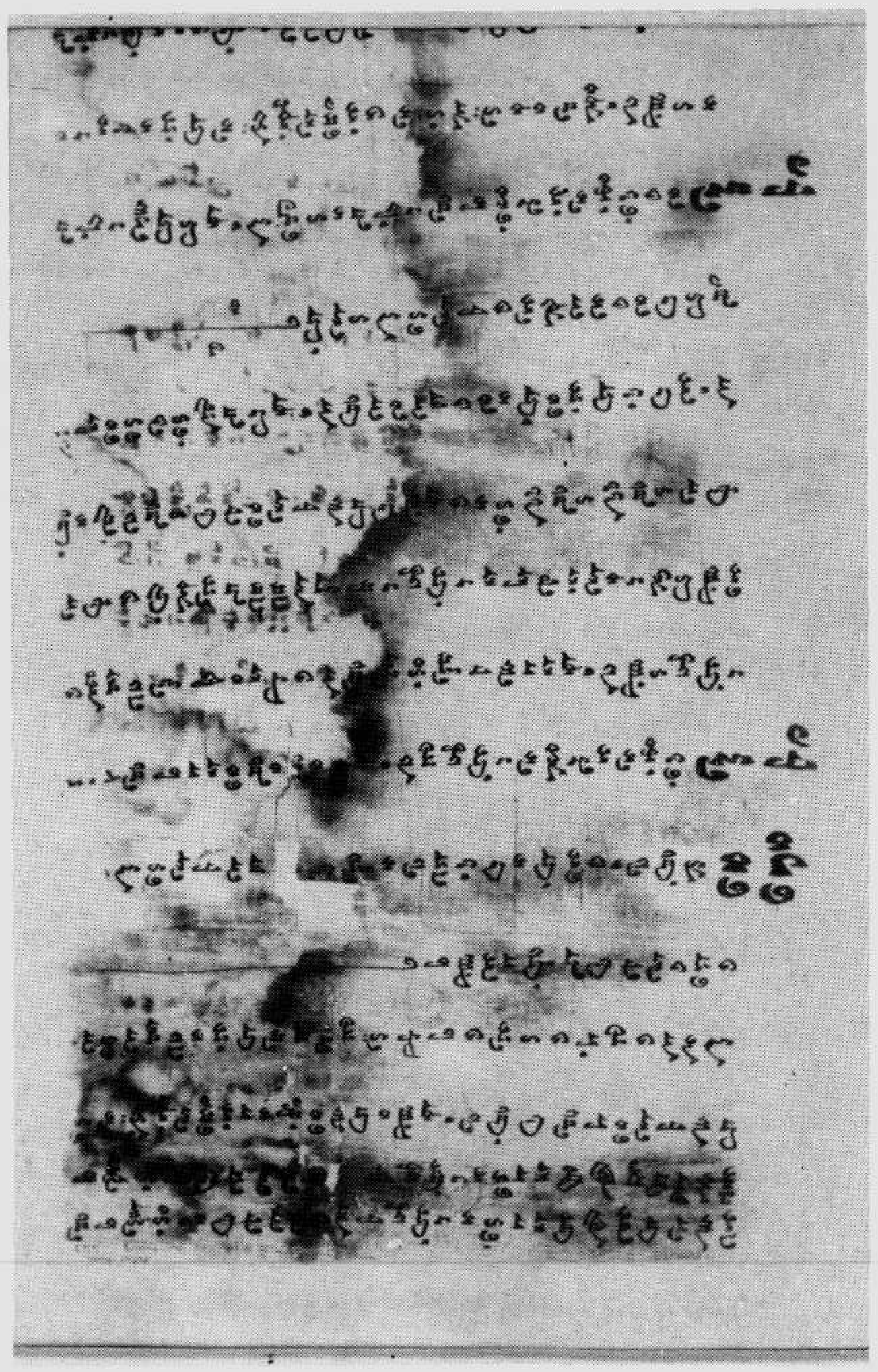


伯五五三七號　背　　面　西域文

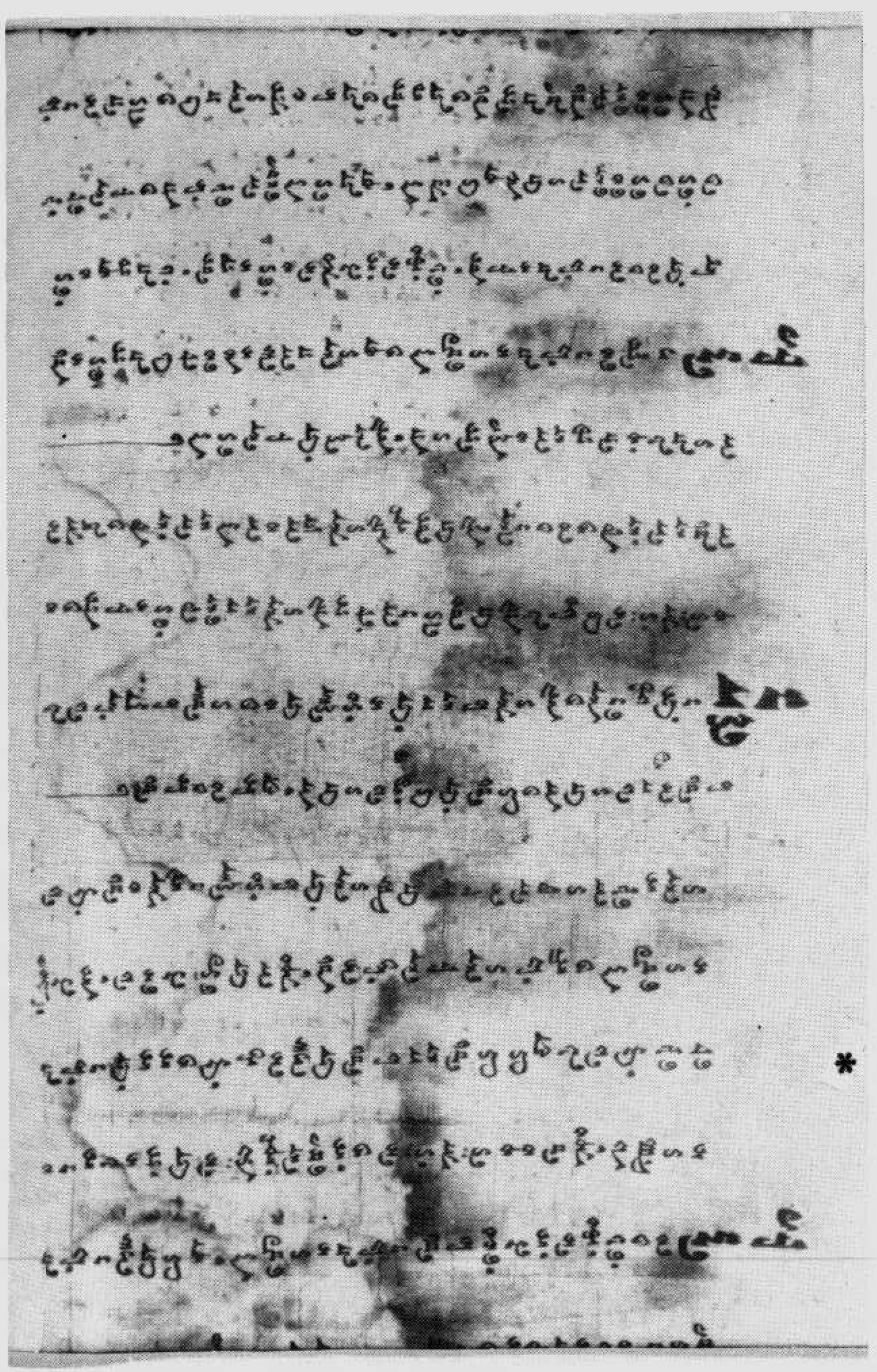


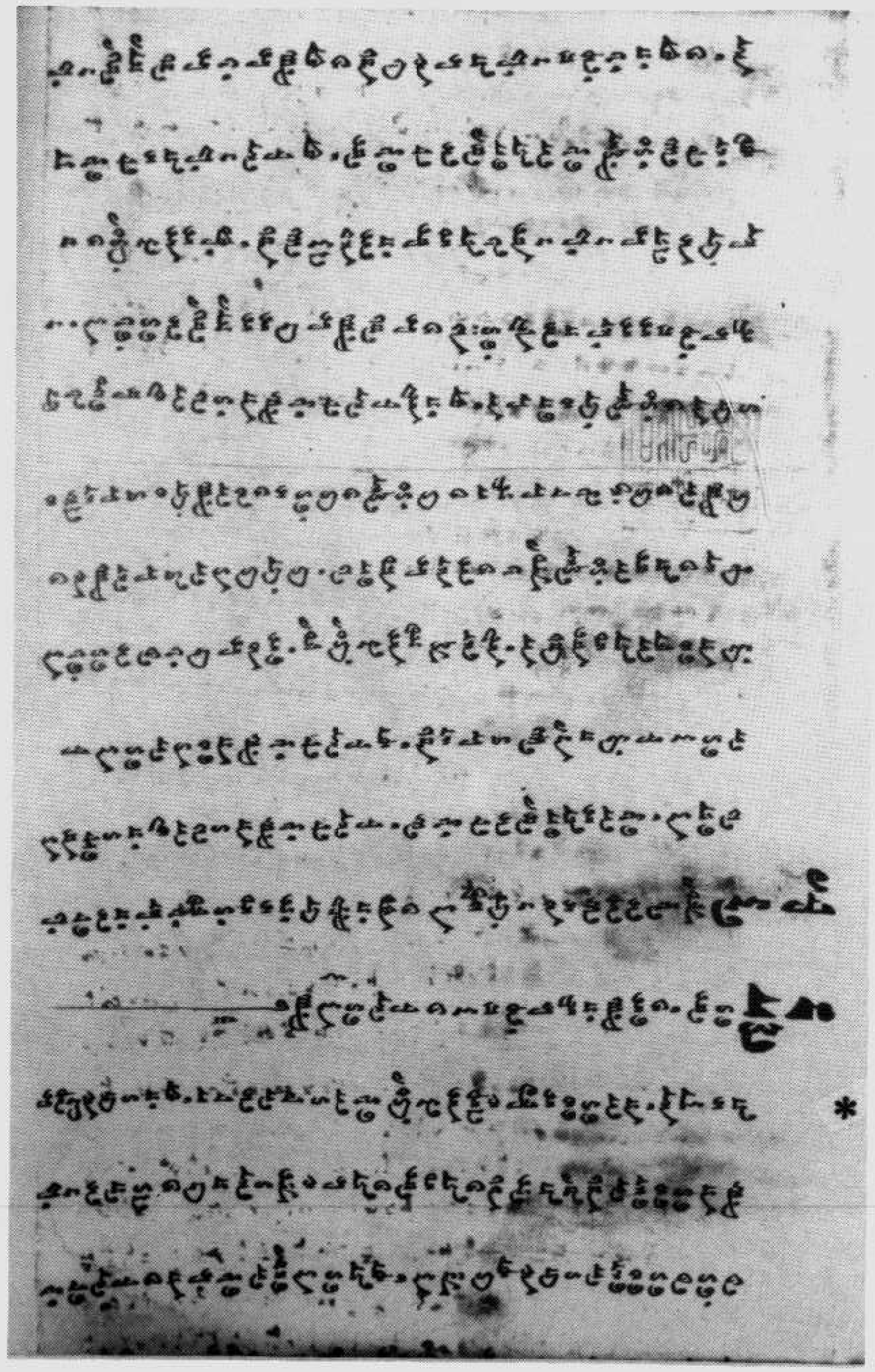


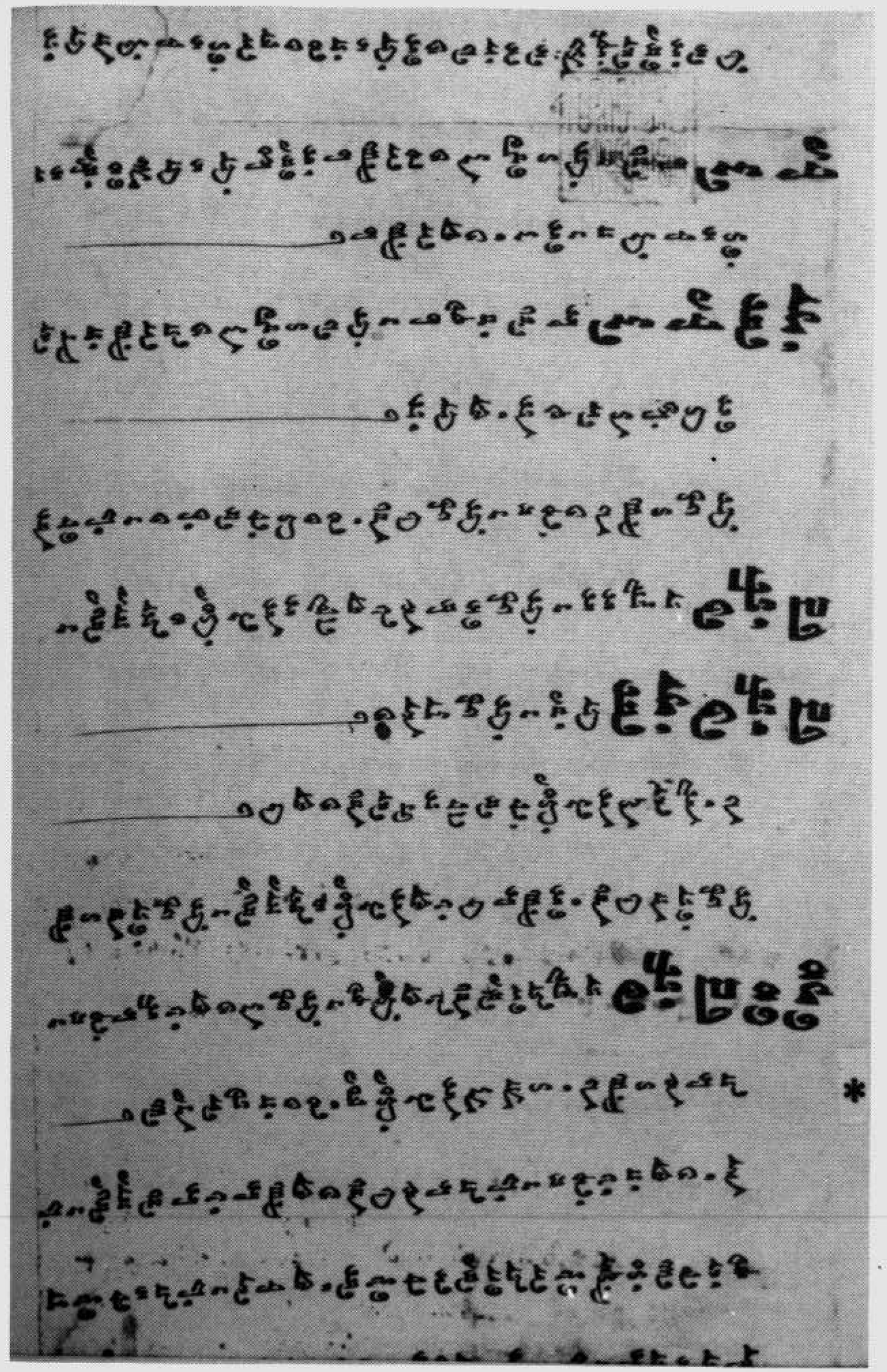




文關于　號八三五五伯





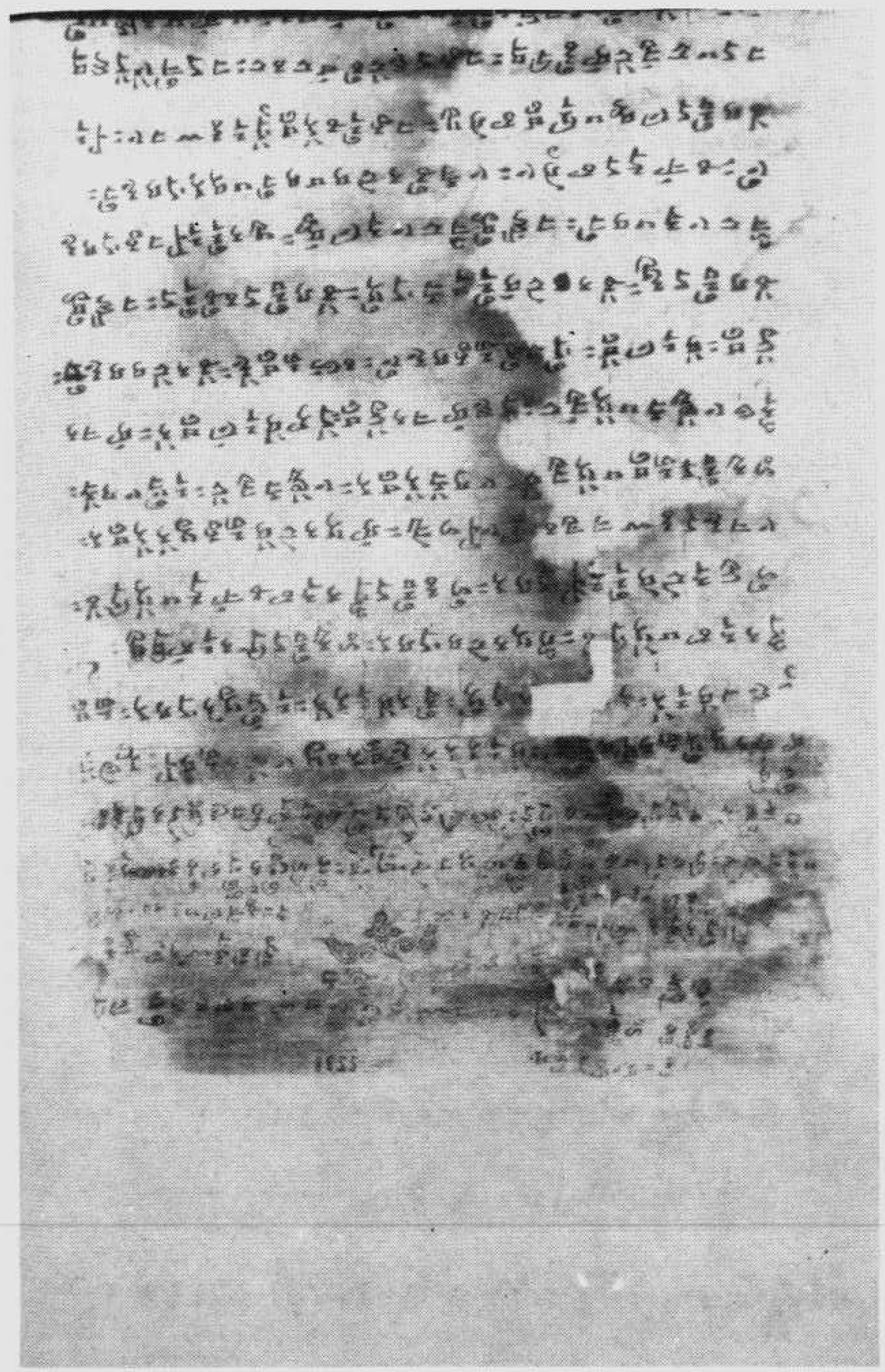


ہے اور اس میں ہاتھ ڈالنے والے کو ہاتھ کٹوانا پڑتا ہے۔ اس
سے ایک سرد سی لہر اٹھی۔ کچھ لوگ پیچھے ہٹ گئے۔ کچھ
نے اپنی آستینیں چڑھا لیں۔ ایک بوڑھا کسان آگے بڑھا اور
برتن میں ہاتھ ڈالا۔ اس کا چہرہ پتھر کی طرح سخت تھا۔
وہ برتن سے ایک کالا پتھر نکالتا ہے اور اسے زمین پر
پٹخ دیتا ہے۔ پتھر ٹوٹ کر دو حصوں میں بٹ جاتا ہے
اور اندر سے ایک چمکتا ہوا سفید موتی برآمد ہوتا ہے۔
مجمع میں ایک ہلکی سی آواز بلند ہوتی ہے۔ کسان
موتی کو اٹھاتا ہے اور اسے روشنی کے سامنے گھماتا ہے۔
اس کے چہرے پر پہلی بار ایک ہلکی سی مسکراہٹ نمودار
ہوتی ہے۔ وہ موتی کو اپنی جیب میں رکھتا ہے اور
بغیر کچھ کہے واپس مڑ جاتا ہے۔ اس کے بعد وہ
کبھی واپس نہیں آتا۔ اس کا نام کسی رجسٹر میں درج
نہیں ہوتا۔ اس کا گھر کسی نقشے پر نہیں ہوتا۔ اس کا
پیشہ کسی فہرست میں درج نہیں ہوتا۔ وہ صرف ایک
کسان ہے جو زمین میں ہاتھ ڈالتا ہے اور کبھی خالی
ہاتھ نہیں لوٹتا۔ اس کے بعد کئی لوگ اس برتن میں
ہاتھ ڈالتے ہیں۔ کچھ کو کچھ نہیں ملتا۔ کچھ کو
ایک ٹوٹا ہوا پتھر ملتا ہے۔ کچھ کو ایک ادھ کھلا
سیپ ملتا ہے۔ ایک بچہ اپنی ماں کے ساتھ آتا ہے
اور اس کی ماں اس کا ہاتھ پکڑ کر اسے روکتی ہے۔
بچہ روتا ہے۔ ماں اس کو گود میں اٹھا لیتی ہے اور
واپس چلی جاتی ہے۔ برتن وہیں رہتا ہے۔ اس کے
گرد ایک ہلکی سی دھند جمع ہونے لگتی ہے۔ دھند
میں سے ایک بوڑھا آدمی نمودار ہوتا ہے۔ وہ برتن
کے پاس بیٹھتا ہے اور اس میں ایک لکیر کھینچتا
ہے۔ لکیر سے ایک دروازہ بنتا ہے۔ دروازہ کھلتا
ہے اور اندر سے ایک روشنی باہر آتی ہے۔ روشنی
میں ایک کتاب رکھی ہوئی ہے۔ کتاب کے صفحے
خالی ہیں۔ بوڑھا آدمی کتاب کو بند کرتا ہے اور
واپس چلا جاتا ہے۔ دروازہ بند ہو جاتا ہے۔ برتن
پھر خالی ہو جاتا ہے۔ اس کے بعد کوئی نہیں آتا۔
برتن وہیں رہتا ہے۔ دھند چھٹ جاتی ہے۔ زمین
پر صرف ایک ہلکی سی لکیر باقی رہتی ہے۔ لکیر
دھیرے دھیرے مٹ جاتی ہے۔ کسان کا نام کسی
رجسٹر میں درج نہیں ہوتا۔ اس کا گھر کسی نقشے
پر نہیں ہوتا۔ اس کا پیشہ کسی فہرست میں درج
نہیں ہوتا۔ وہ صرف ایک کسان ہے جو زمین میں
ہاتھ ڈالتا ہے اور کبھی خالی ہاتھ نہیں لوٹتا۔

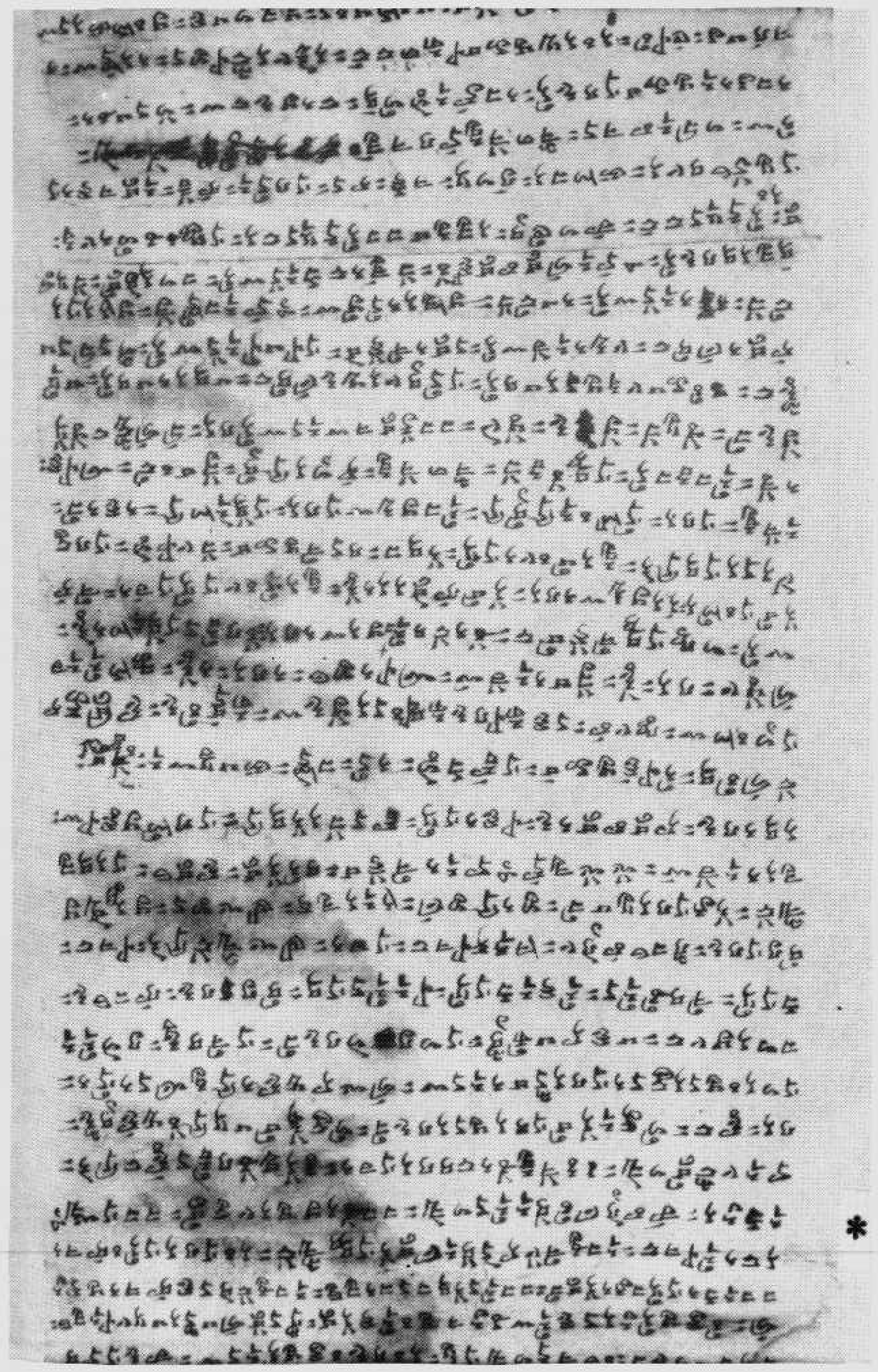
* * *

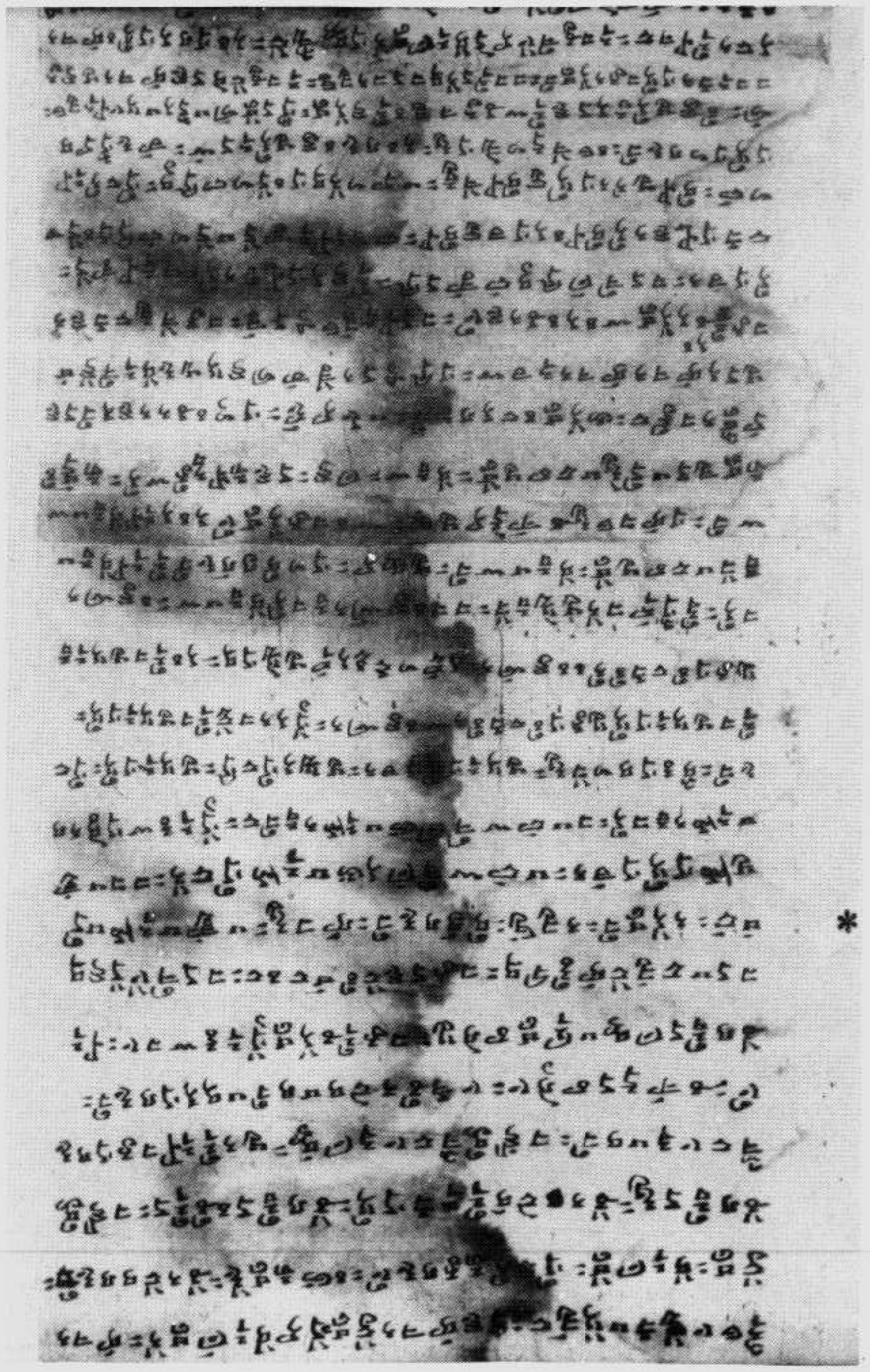
ایک خالی برتن

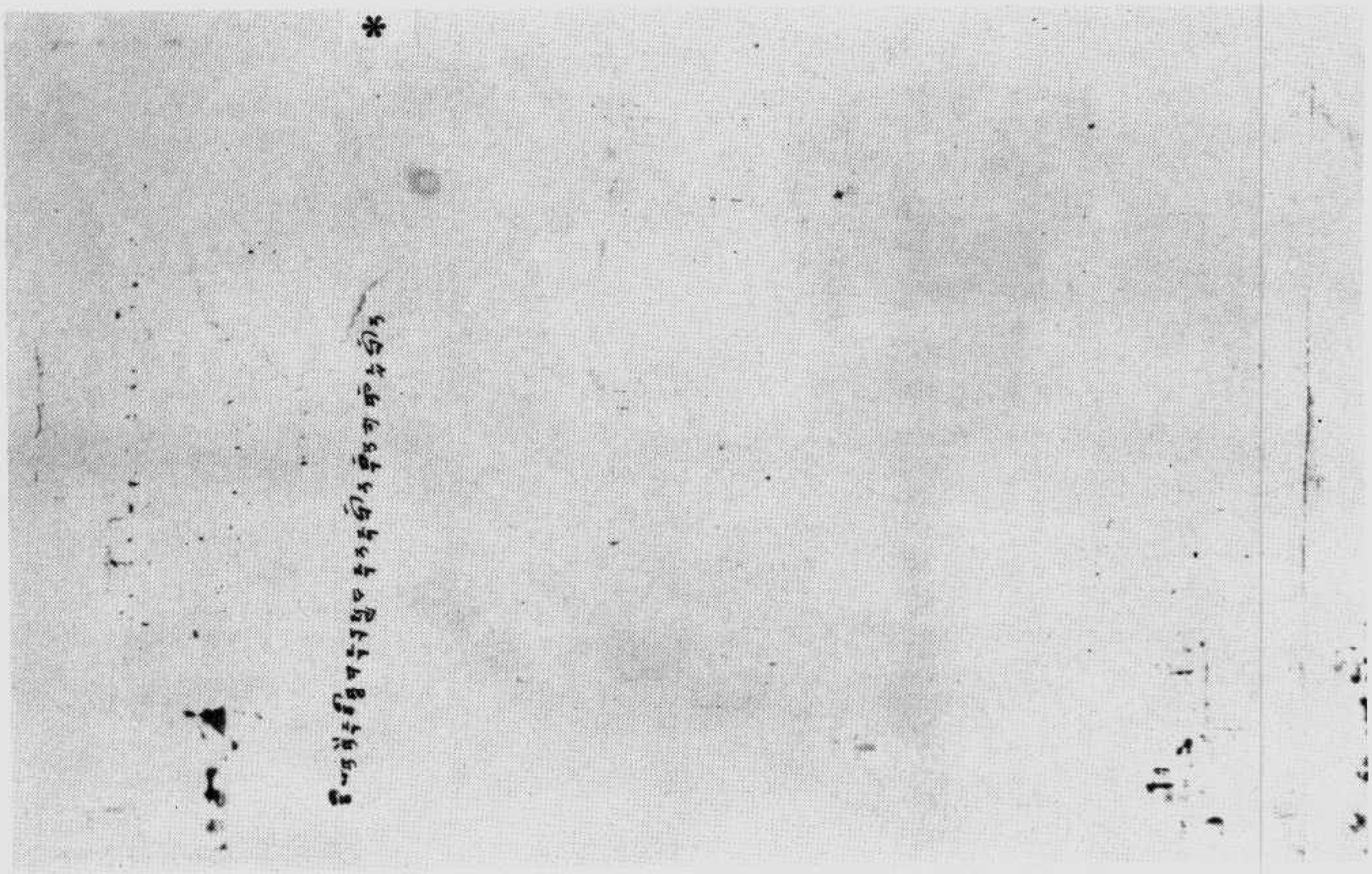
برتن کے نیچے کالی مٹی پر ایک ہلکی سی لکیر
ابھرتی ہے۔ لکیر دائرے کی شکل اختیار کرتی ہے
اور دائرے کے اندر سے ایک چھوٹا سا دروازہ کھلتا
ہے۔ دروازہ کھلتا ہے تو اندر سے ایک ہلکی سی
روشنی باہر آتی ہے۔ روشنی میں ایک کتاب رکھی
ہوئی ہے۔ کتاب کے صفحے خالی ہیں۔ بوڑھا آدمی
کتاب کو بند کرتا ہے اور واپس چلا جاتا ہے۔
دروازہ بند ہو جاتا ہے۔ برتن پھر خالی ہو جاتا
ہے۔ اس کے بعد کوئی نہیں آتا۔ برتن وہیں رہتا
ہے۔ دھند چھٹ جاتی ہے۔ زمین پر صرف ایک
ہلکی سی لکیر باقی رہتی ہے۔ لکیر دھیرے دھیرے
مٹ جاتی ہے۔ کسان کا نام کسی رجسٹر میں درج
نہیں ہوتا۔ اس کا گھر کسی نقشے پر نہیں ہوتا۔
اس کا پیشہ کسی فہرست میں درج نہیں ہوتا۔
وہ صرف ایک کسان ہے جو زمین میں ہاتھ ڈالتا
ہے اور کبھی خالی ہاتھ نہیں لوٹتا۔



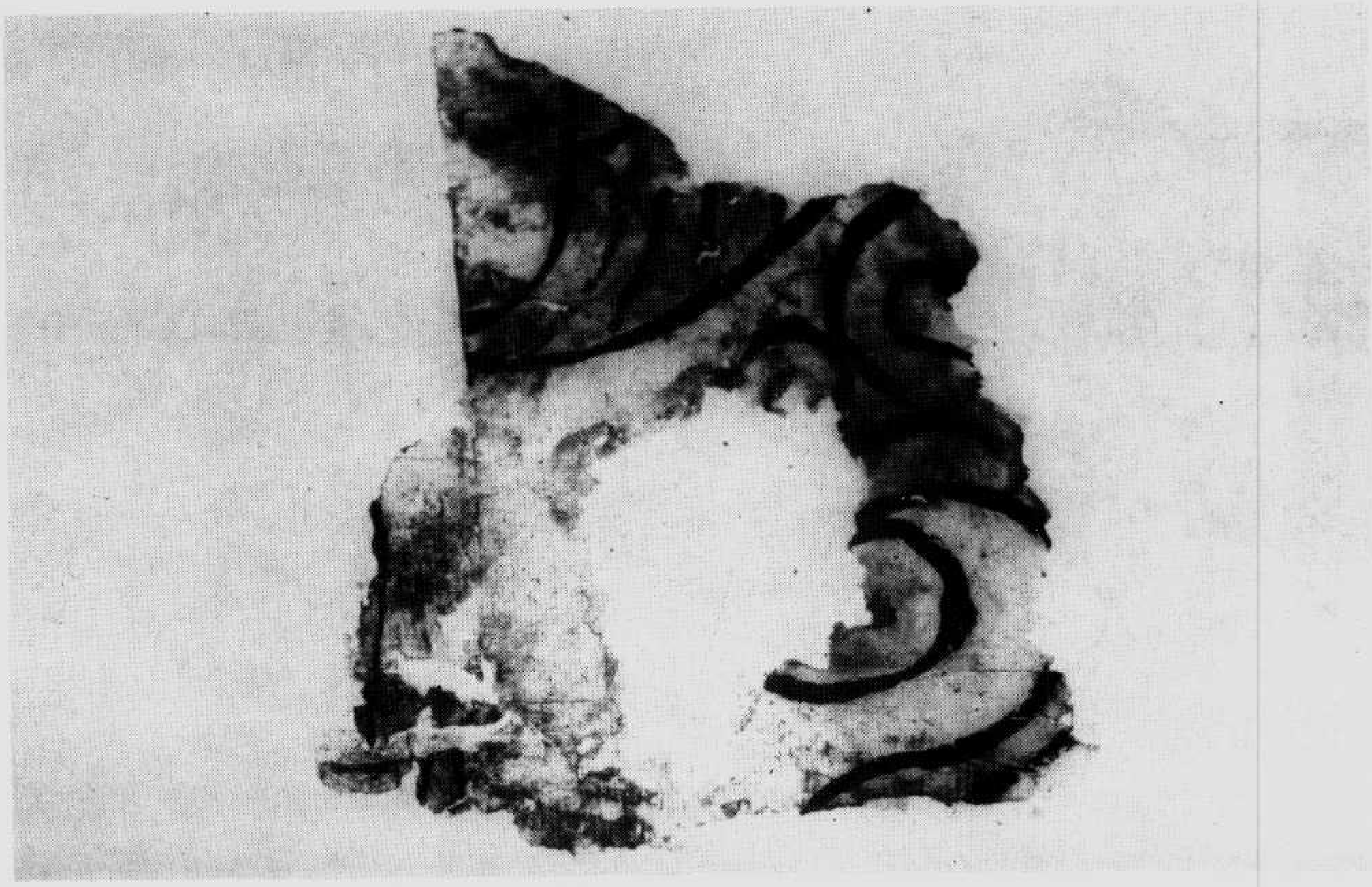
文關于　面　背　號八三五五伯▼

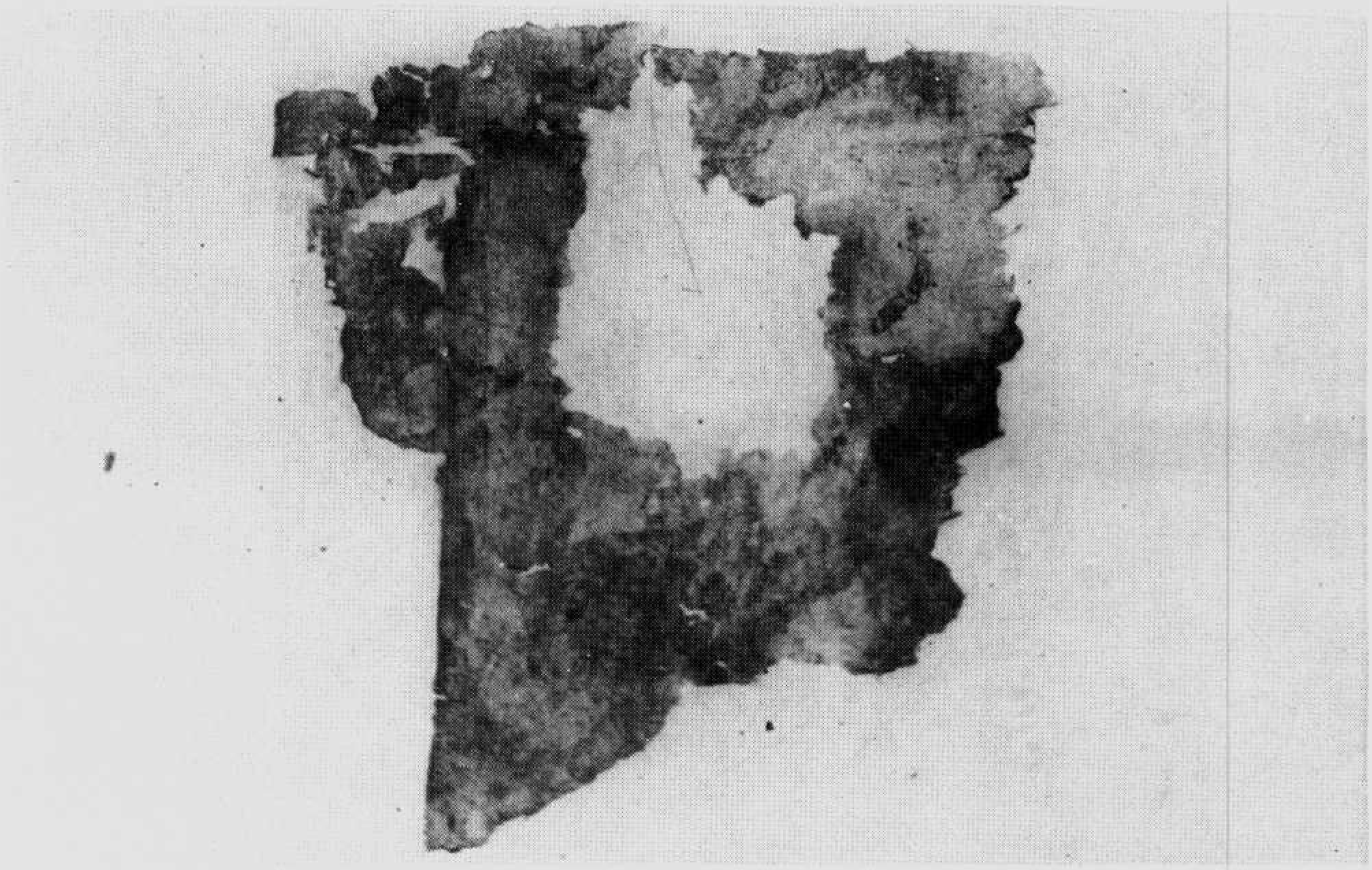




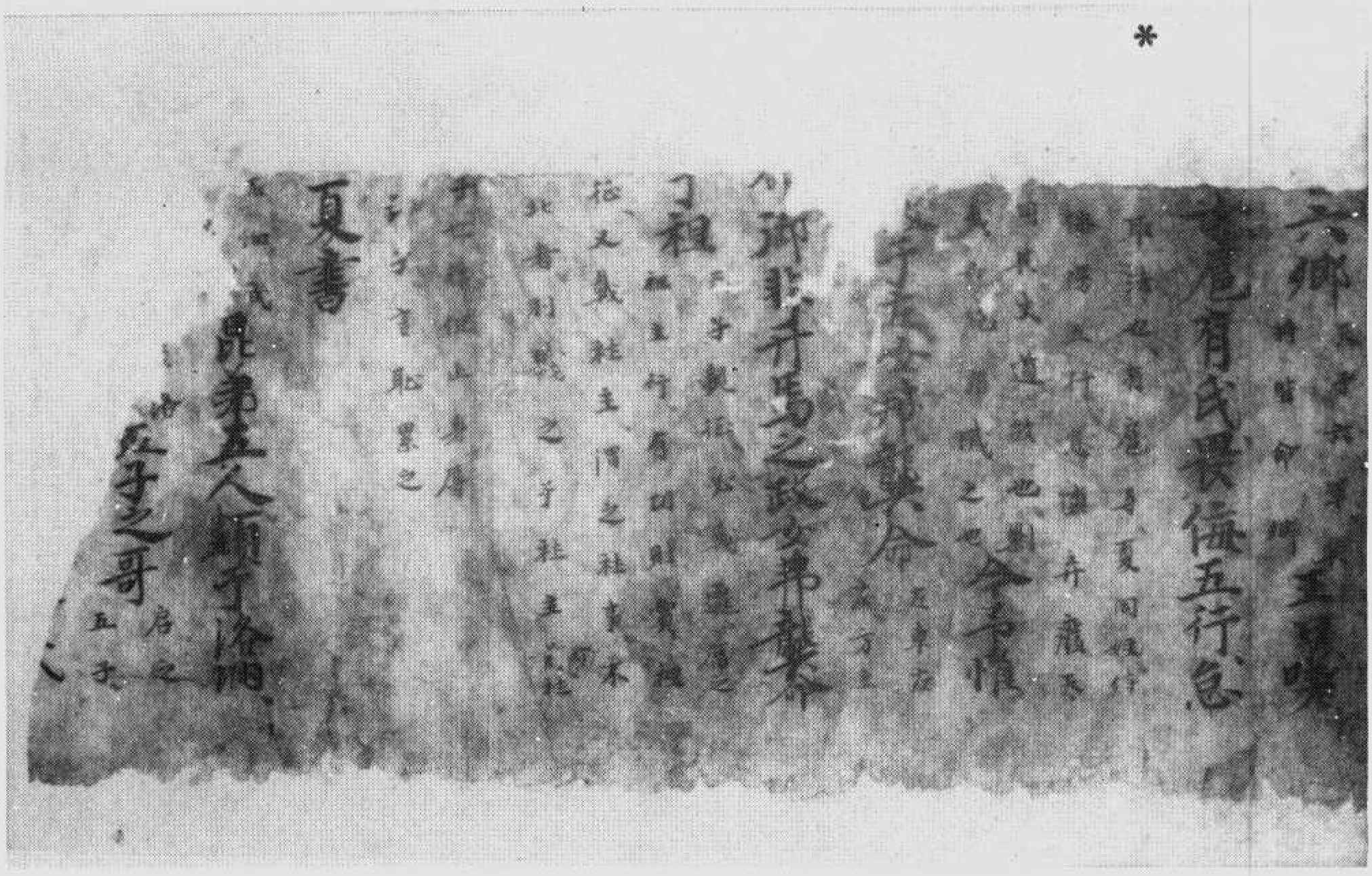


▼伯五五四〇號　殘畫片

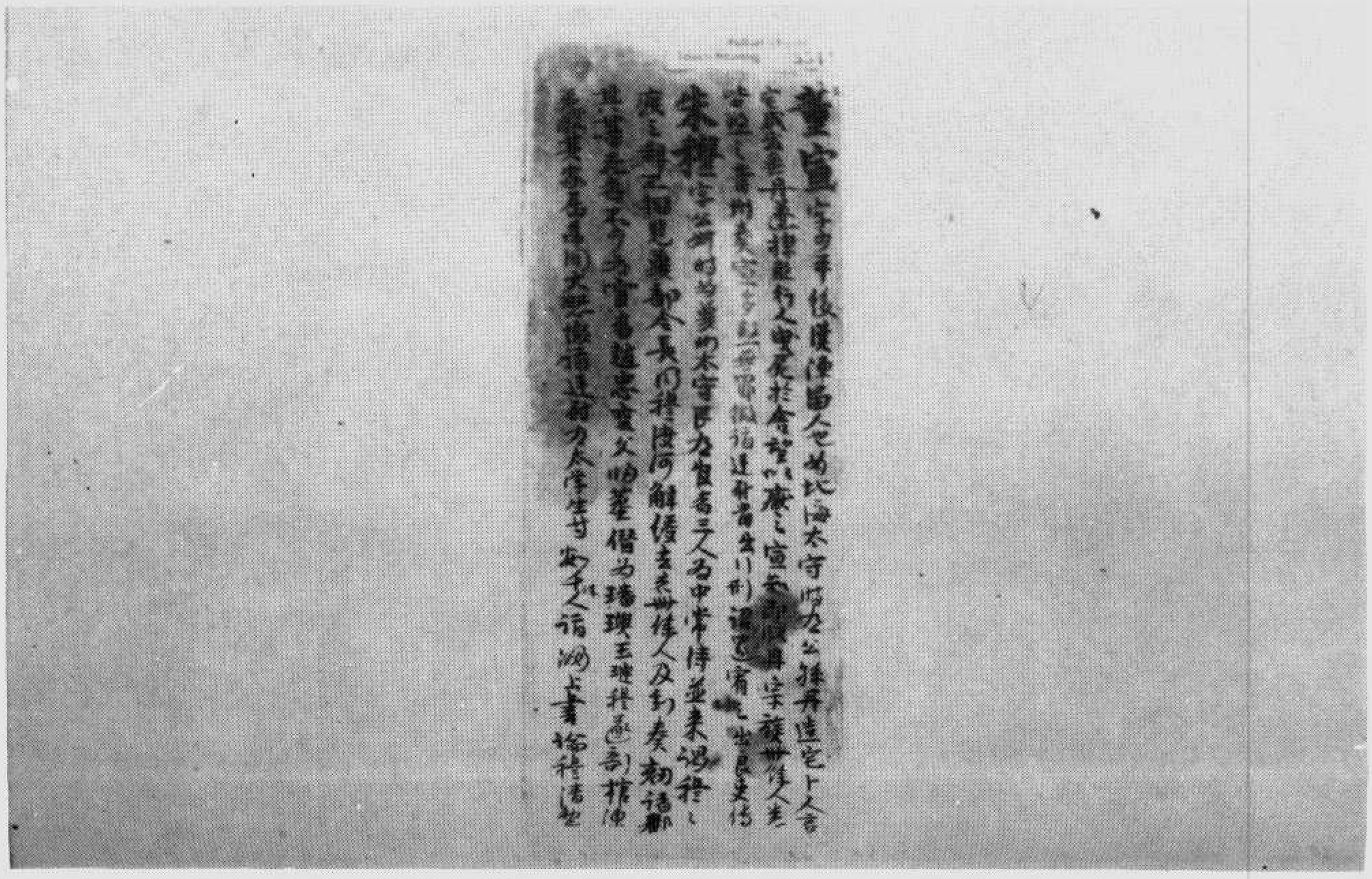


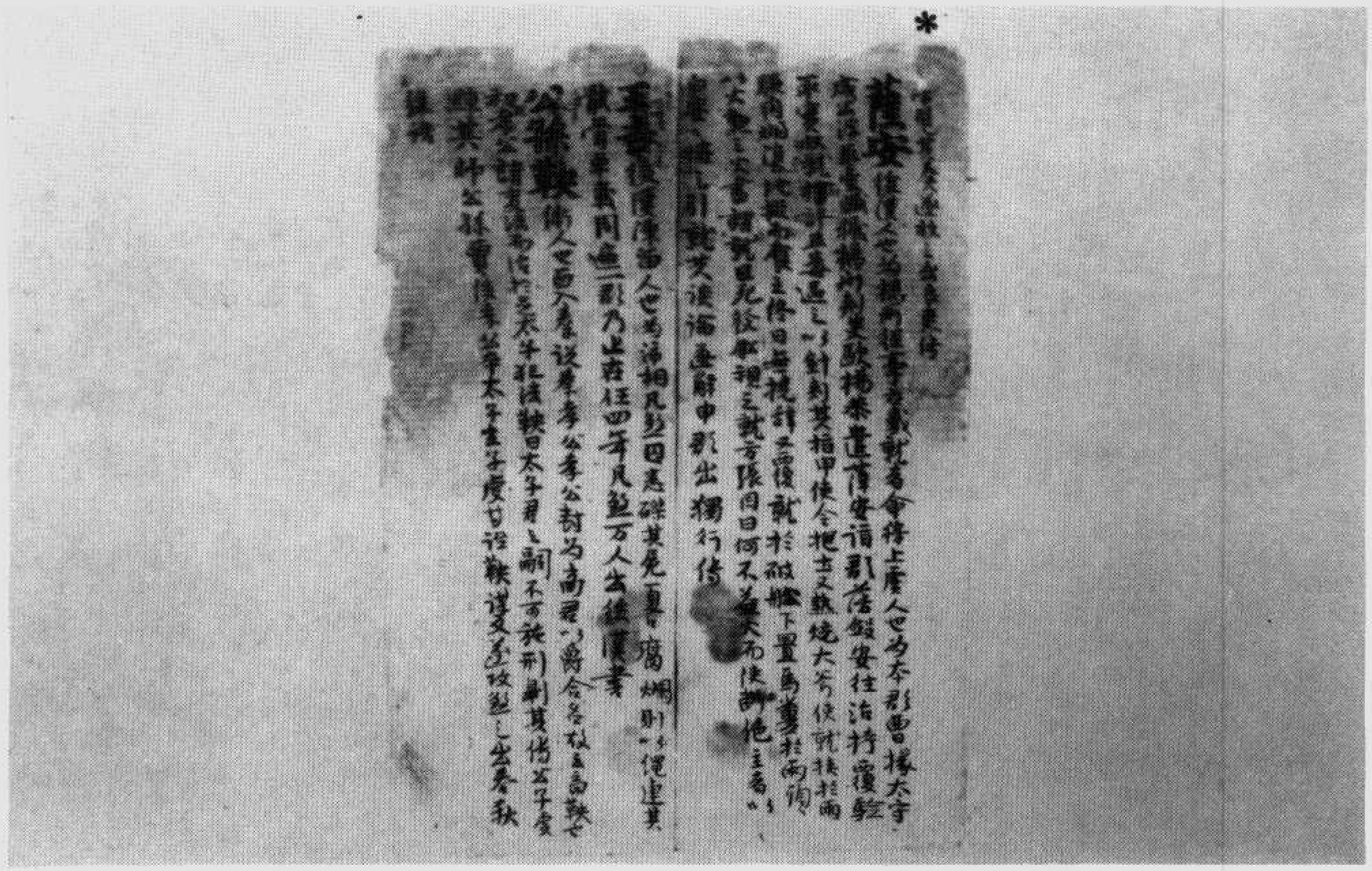


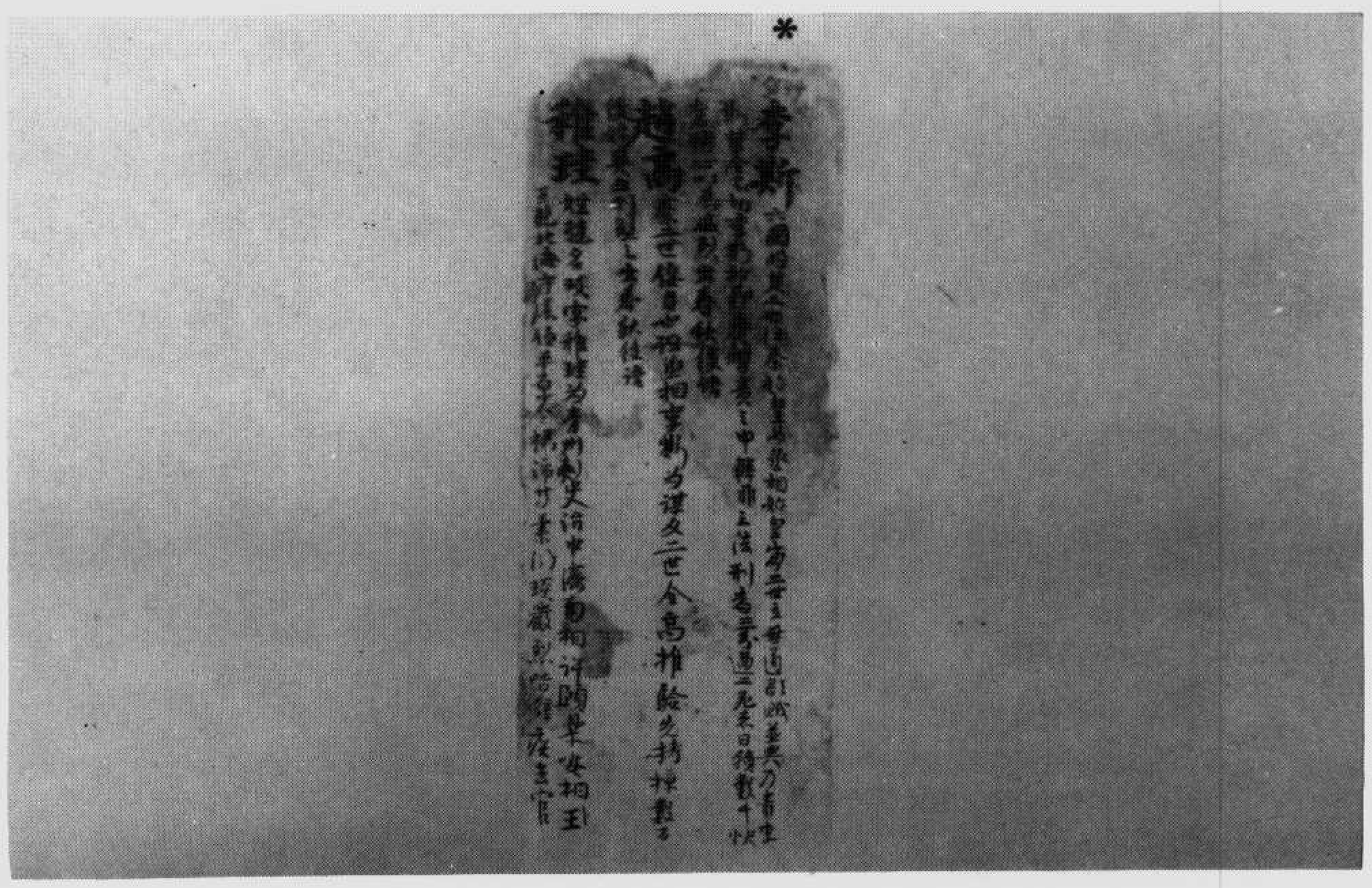
▼伯五五四三號　古文尚書夏書甘誓

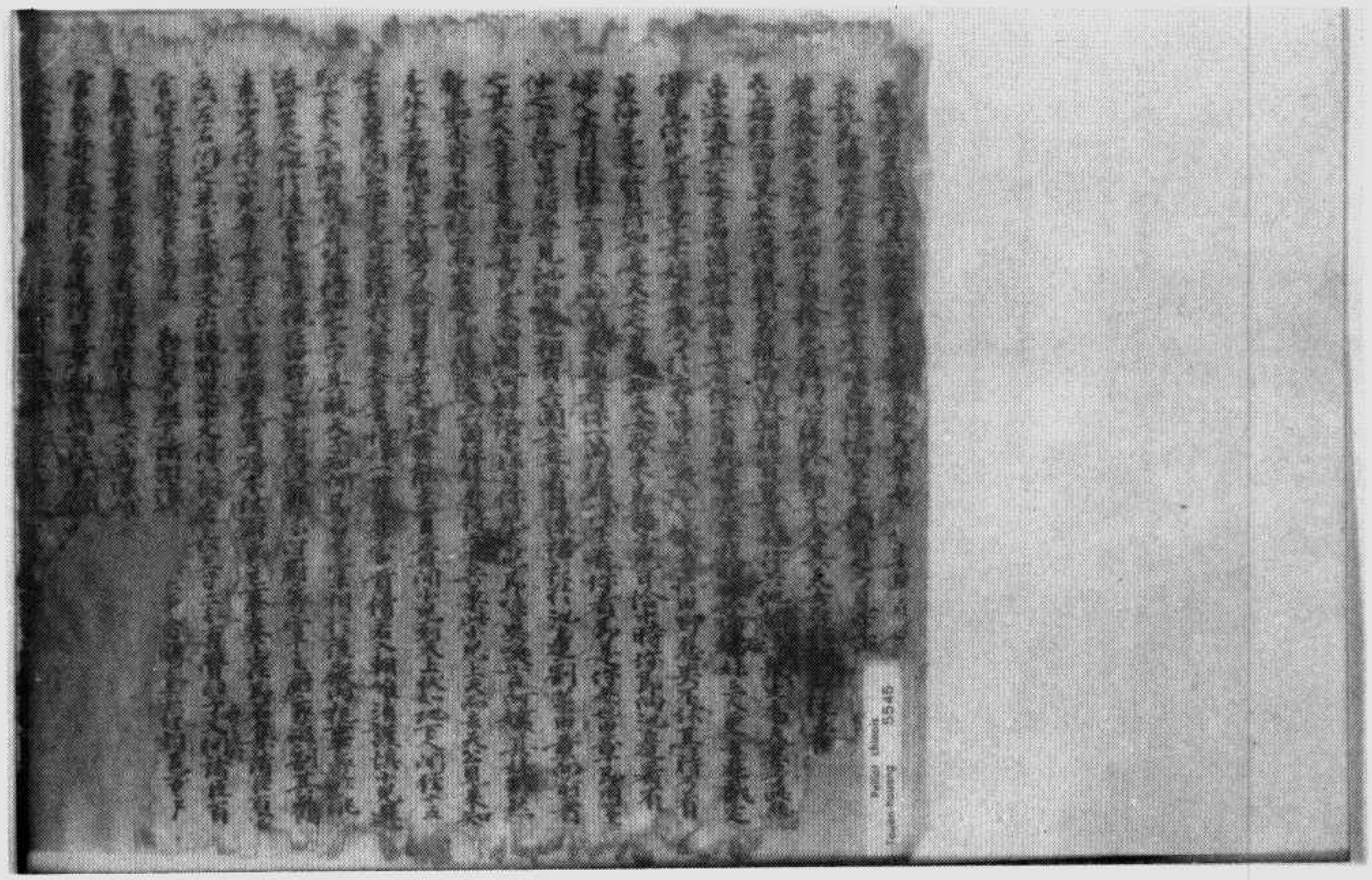


▼伯五五四四號　董宣、朱穆、薩安、王吉、公孫鞅、李斯、趙高、趙稚珪等傳

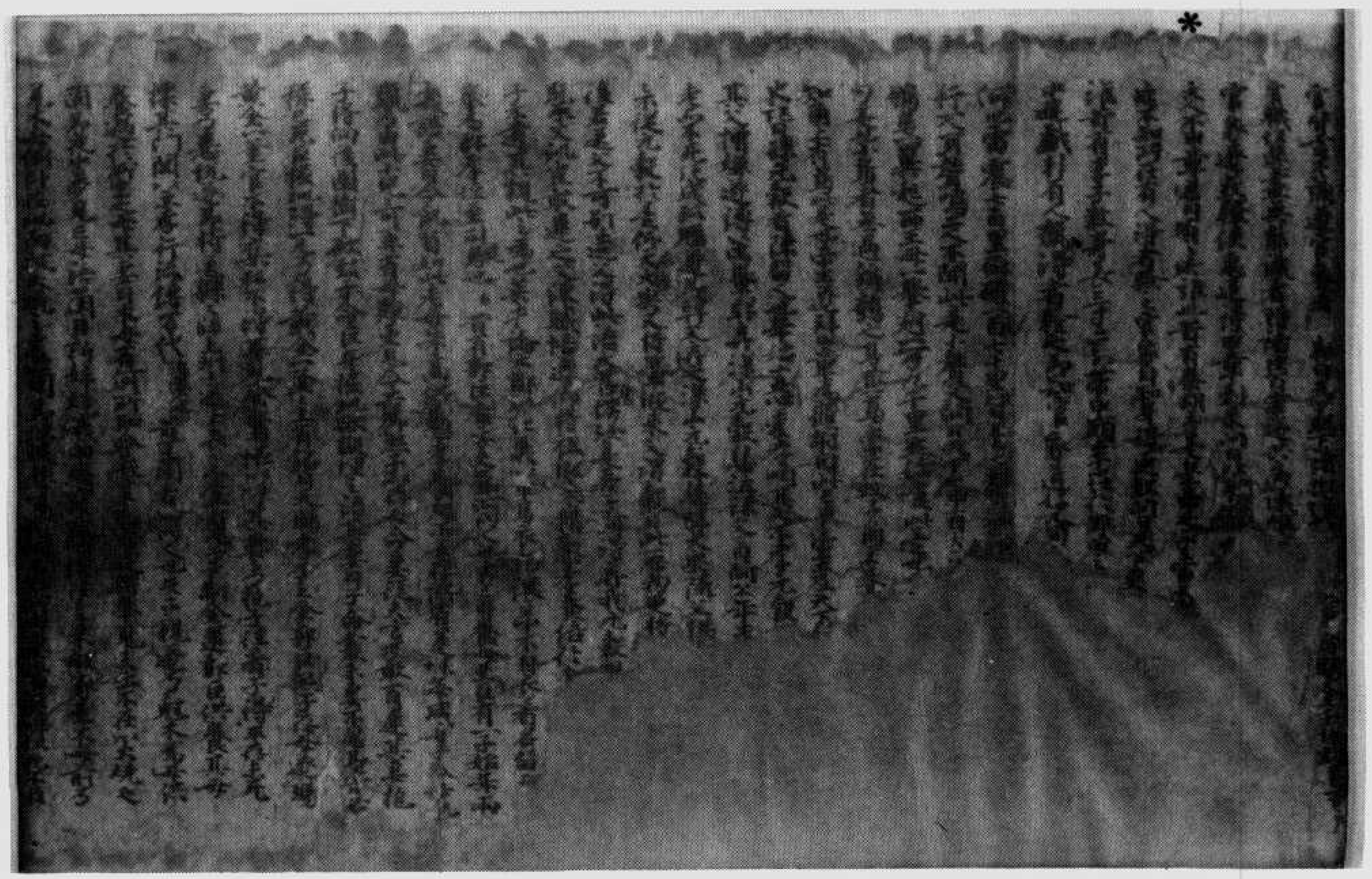


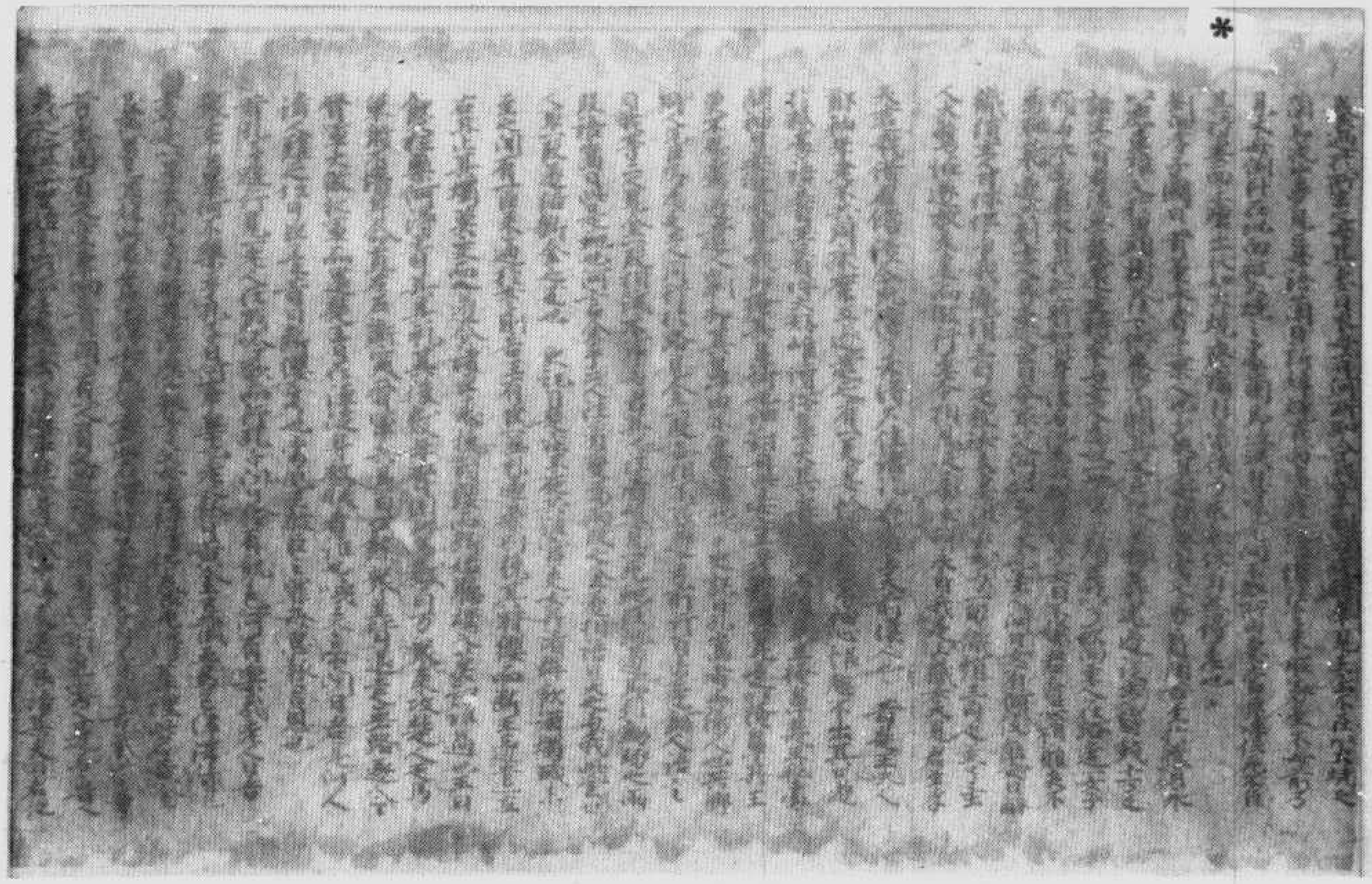


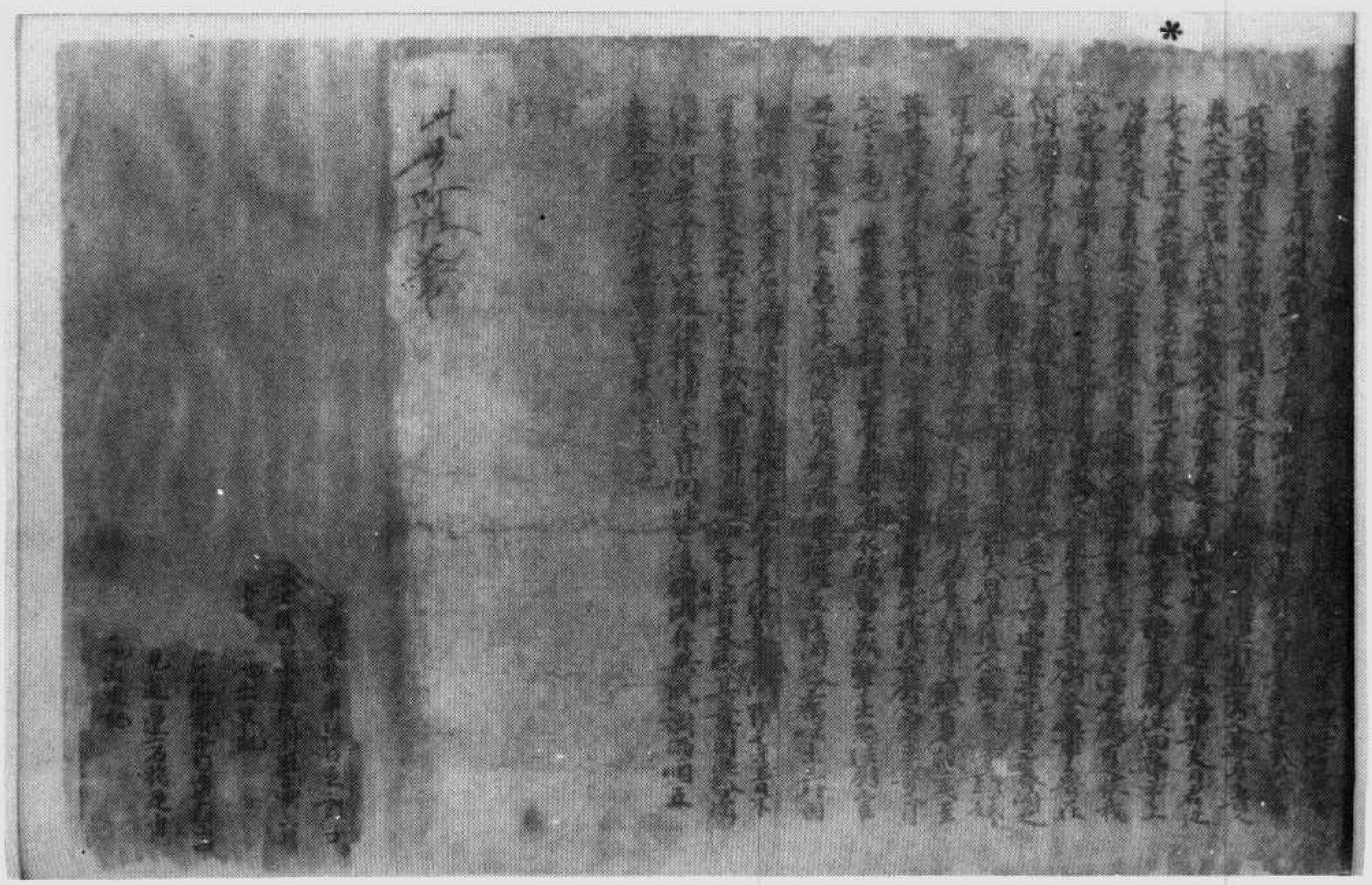


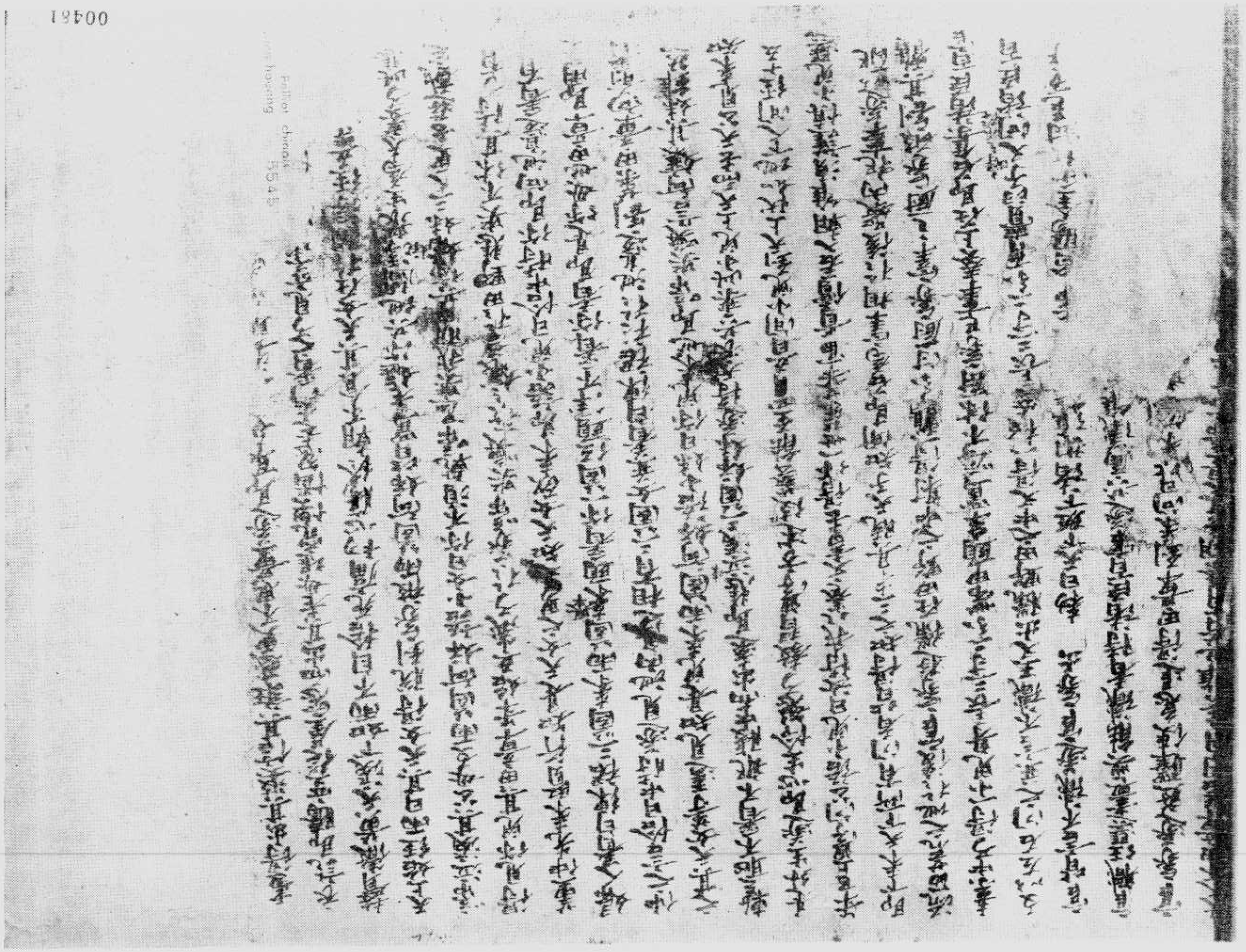


伯五五四五號　搜神記（附深淺放大）

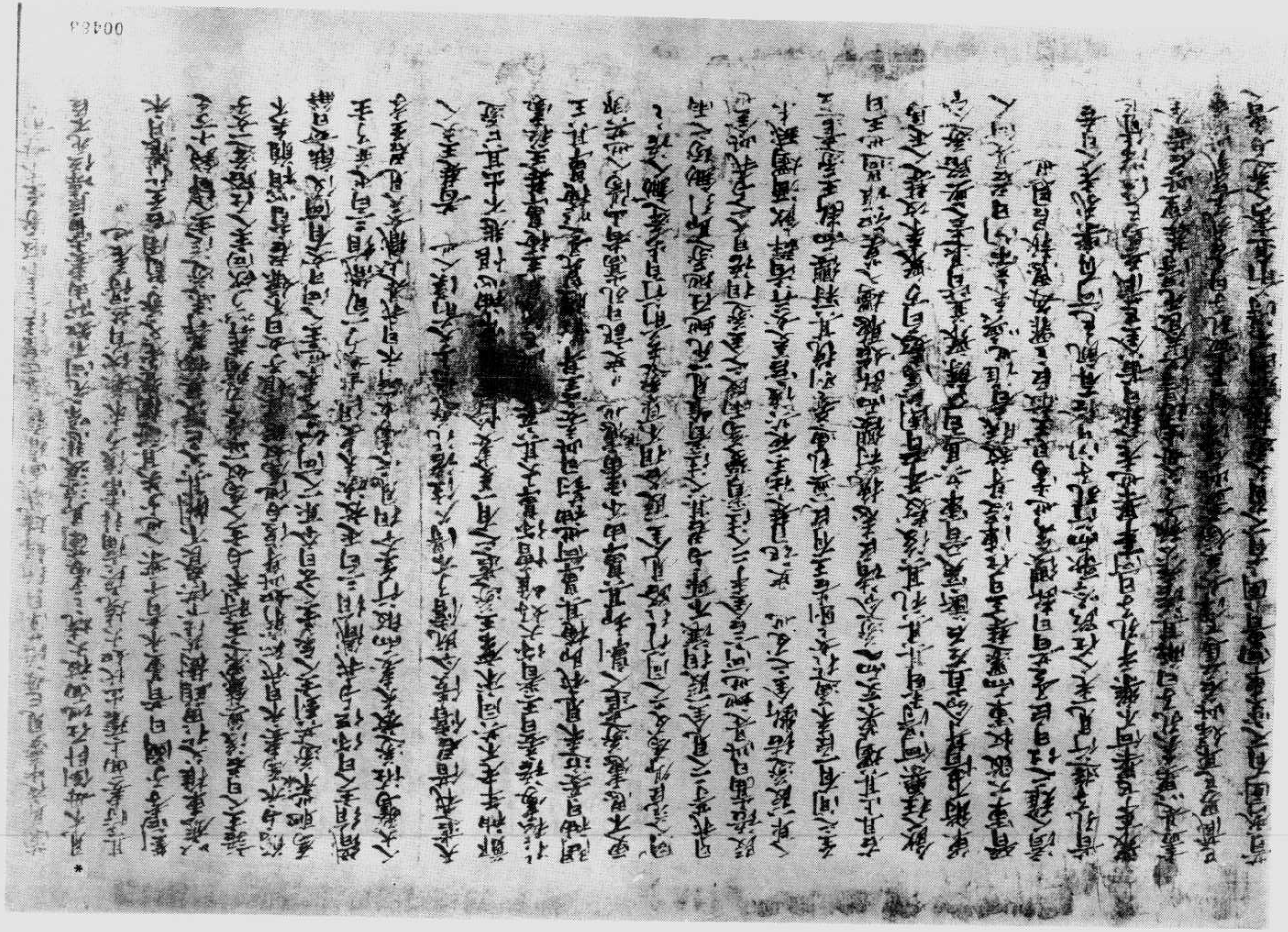


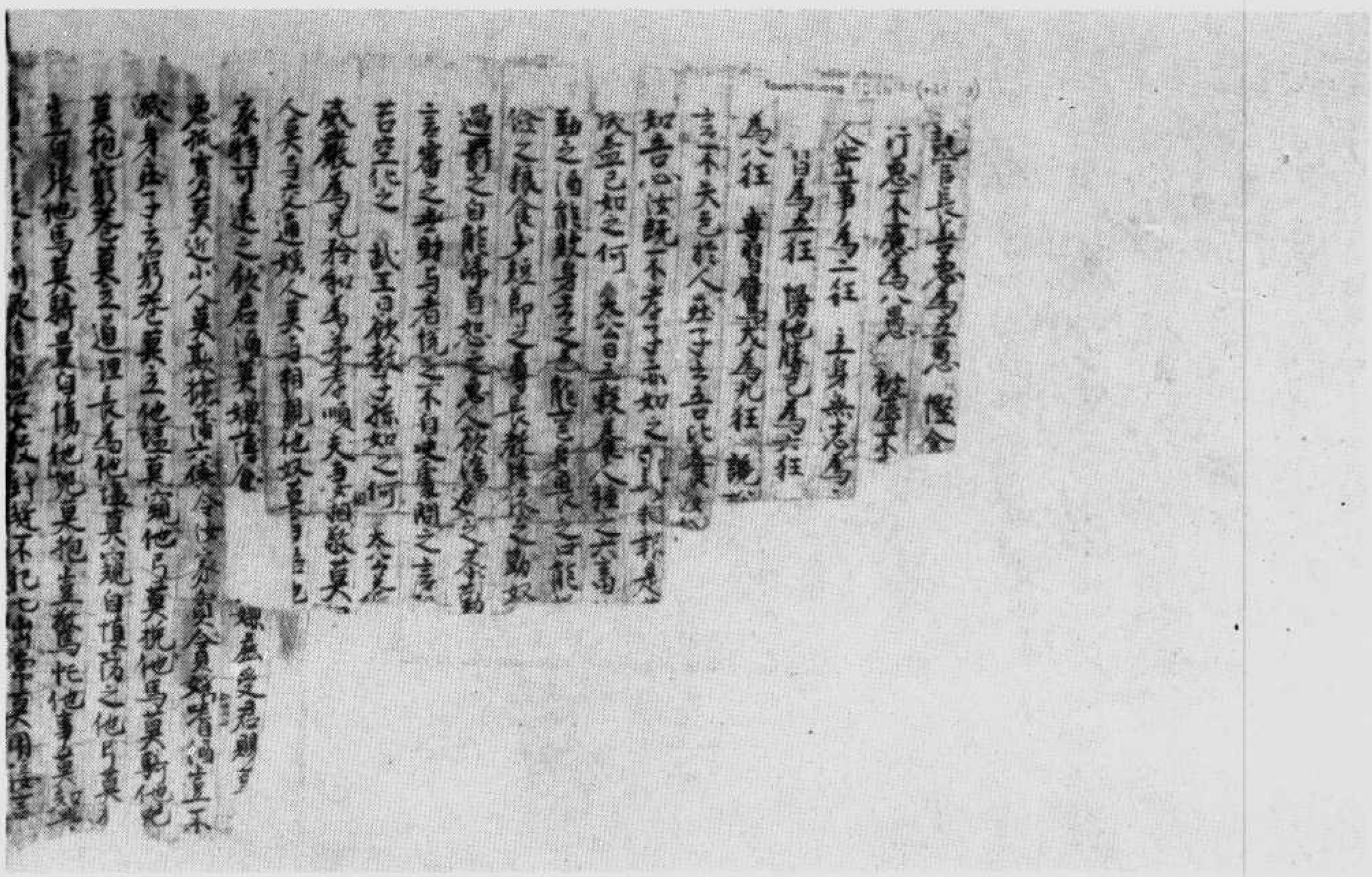




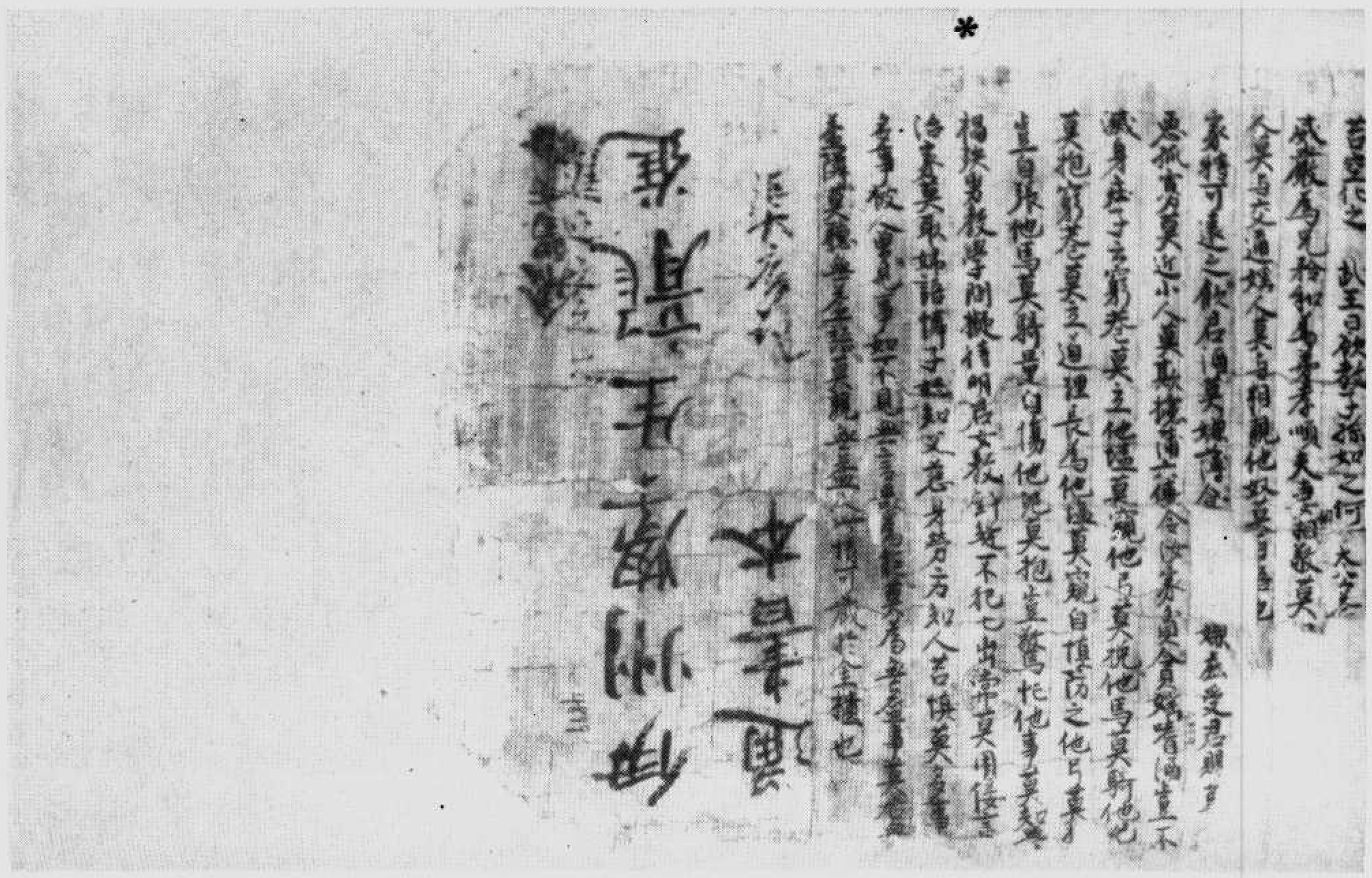


00461

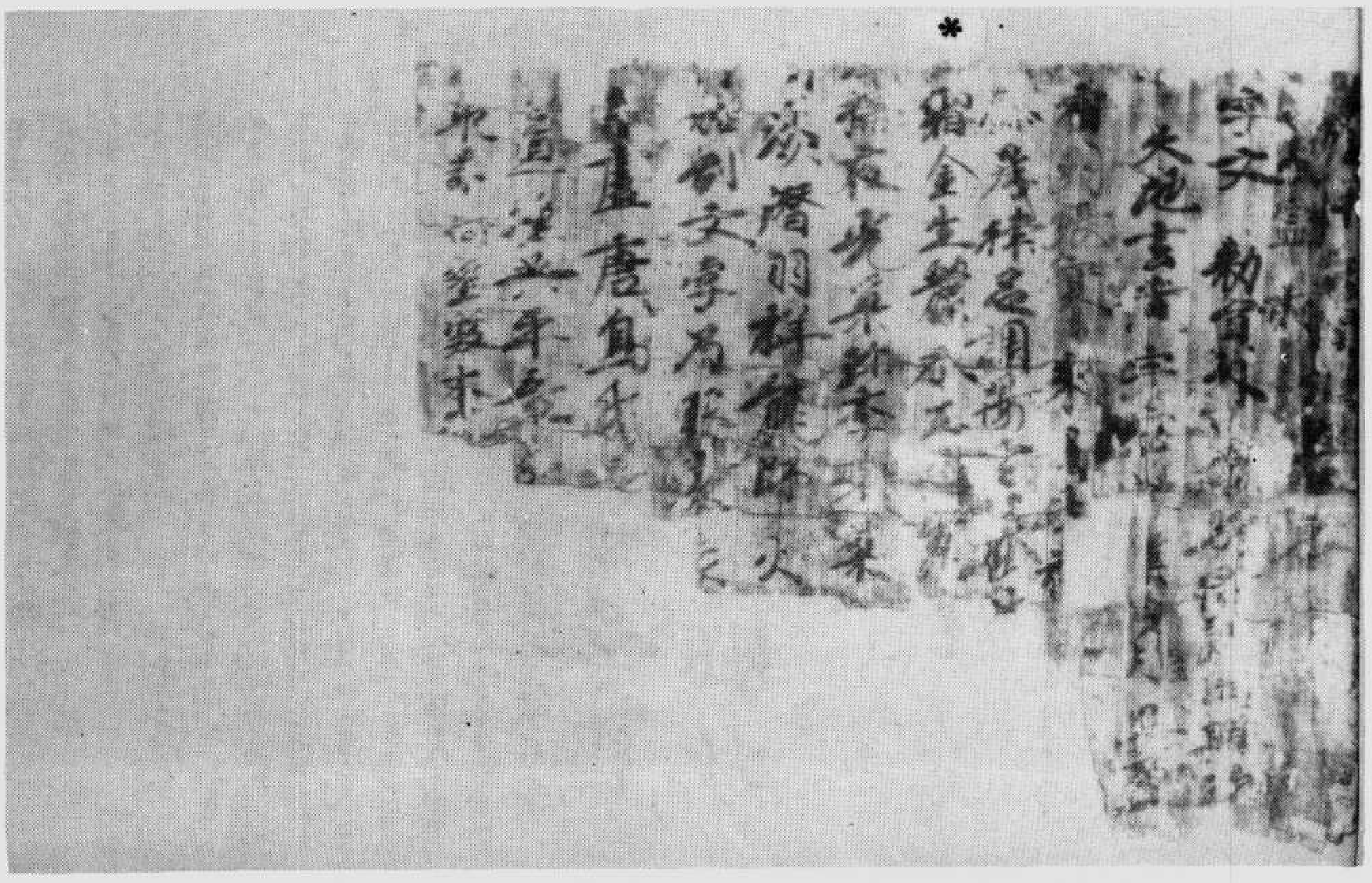


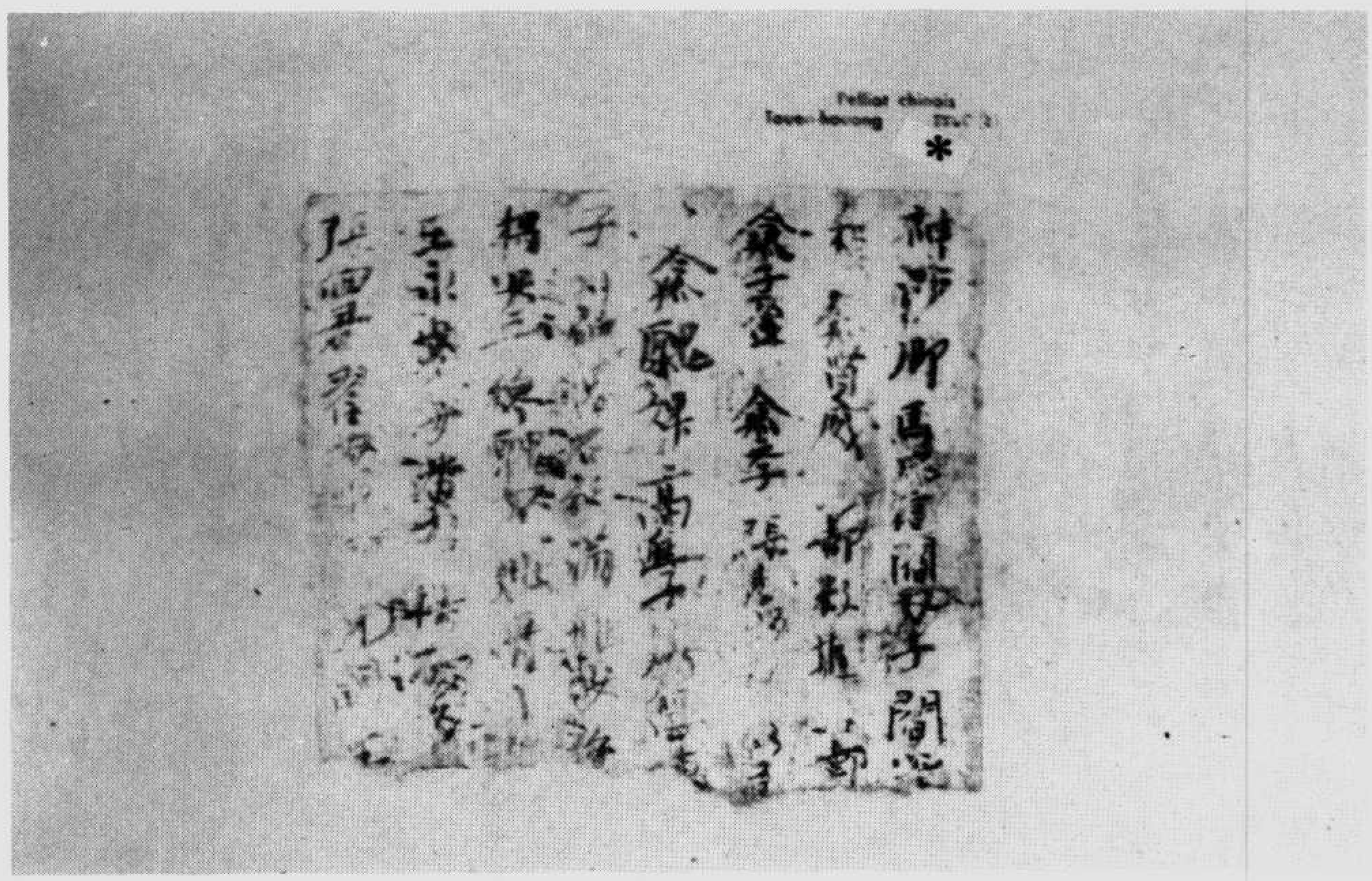


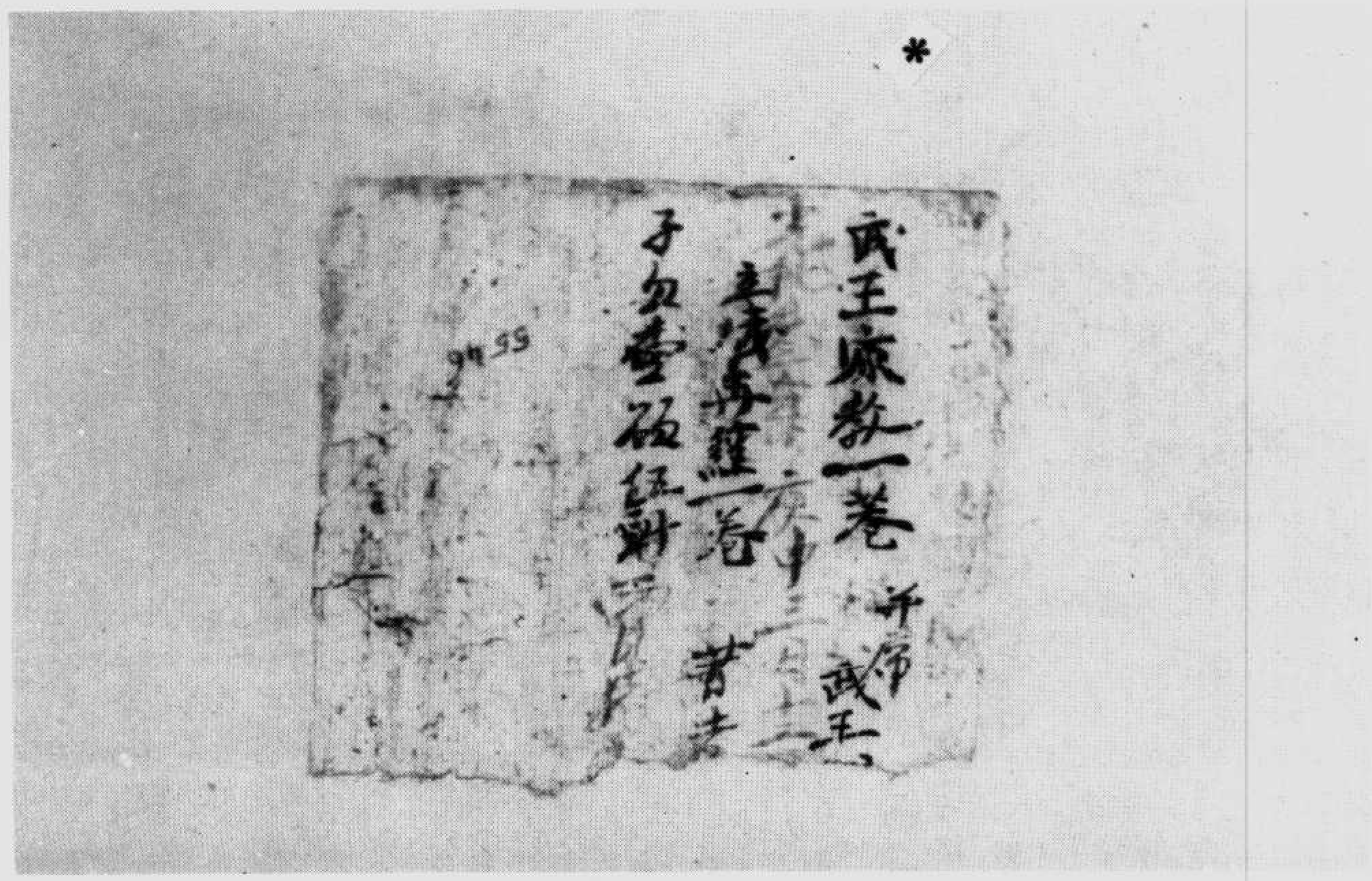
教家王武　號六四五五伯

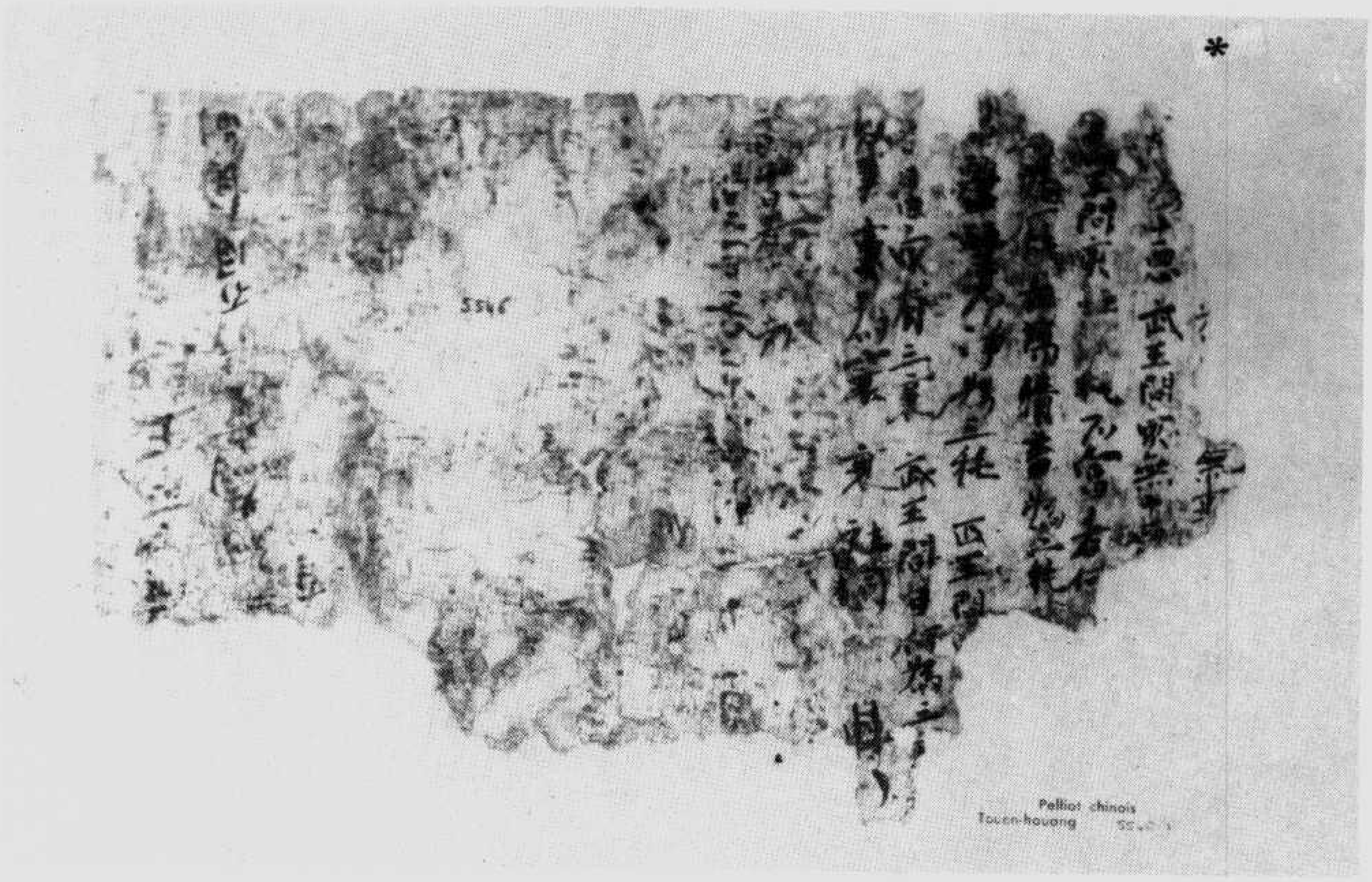


文字千及帖轉司社　面　　背　號六四五五伯

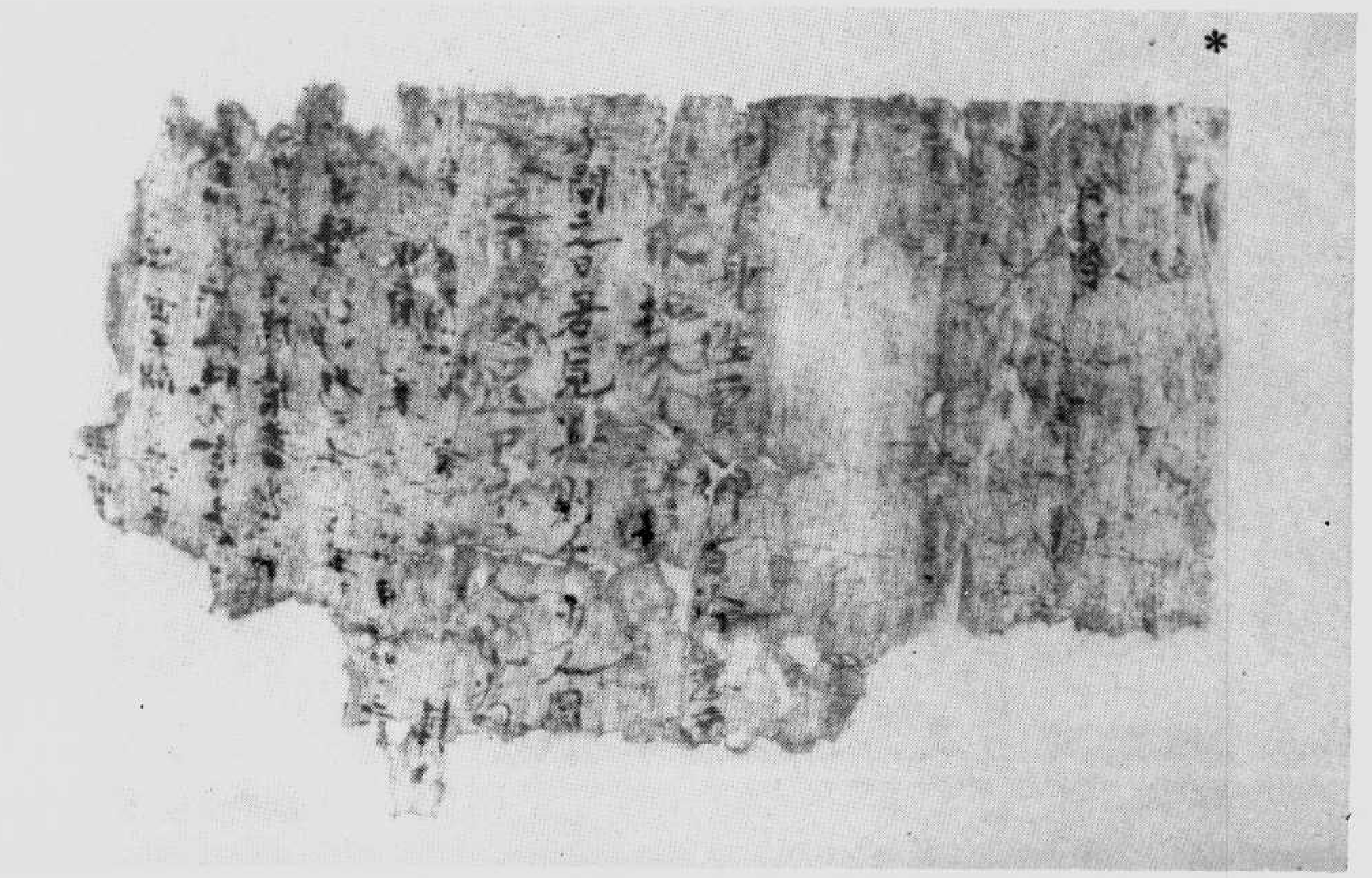


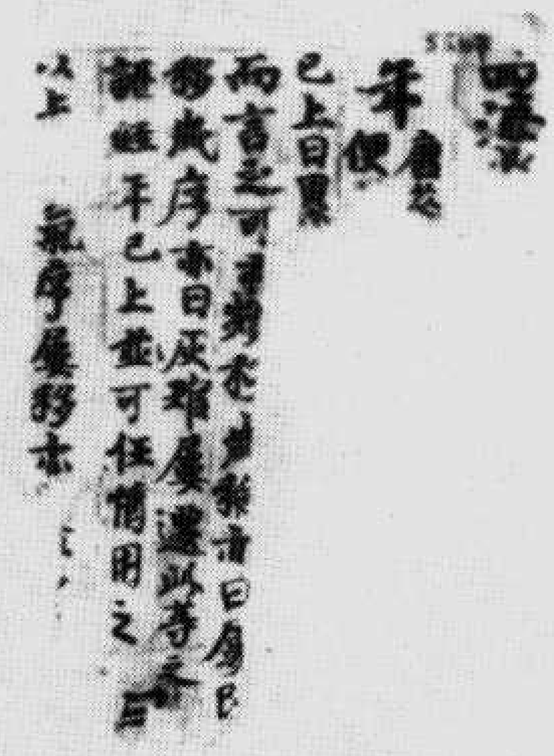




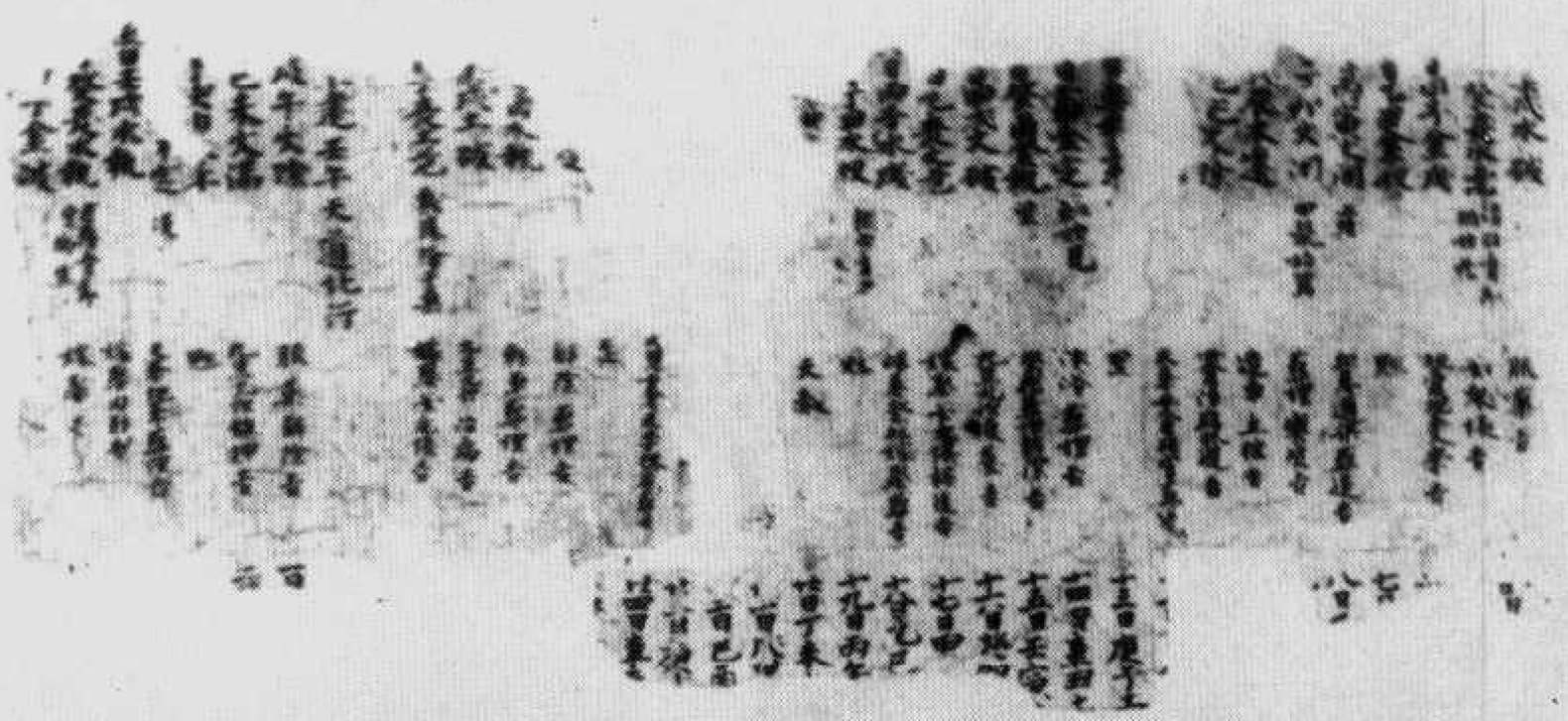


Pelliot chinois
Touen-houang

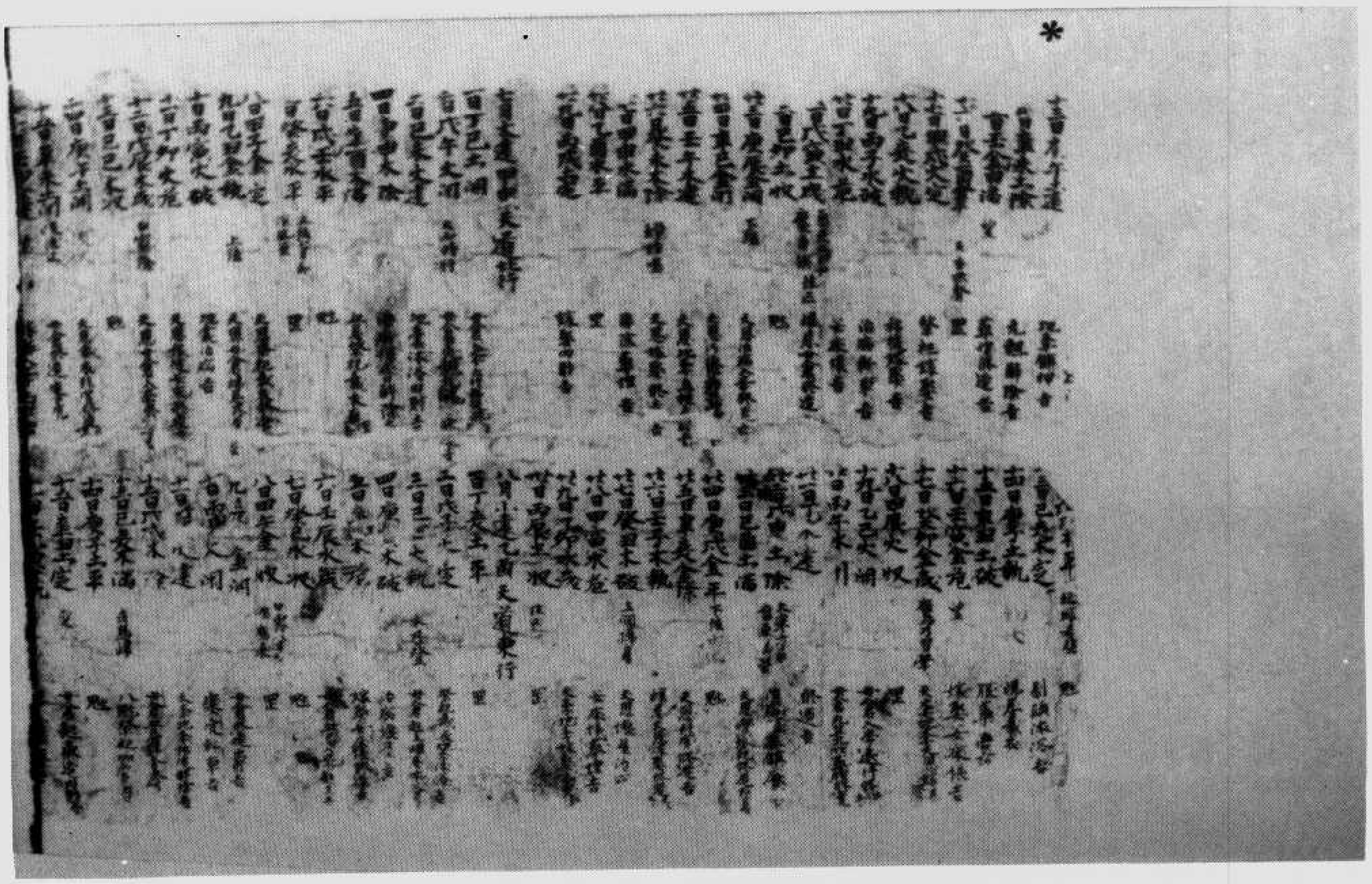


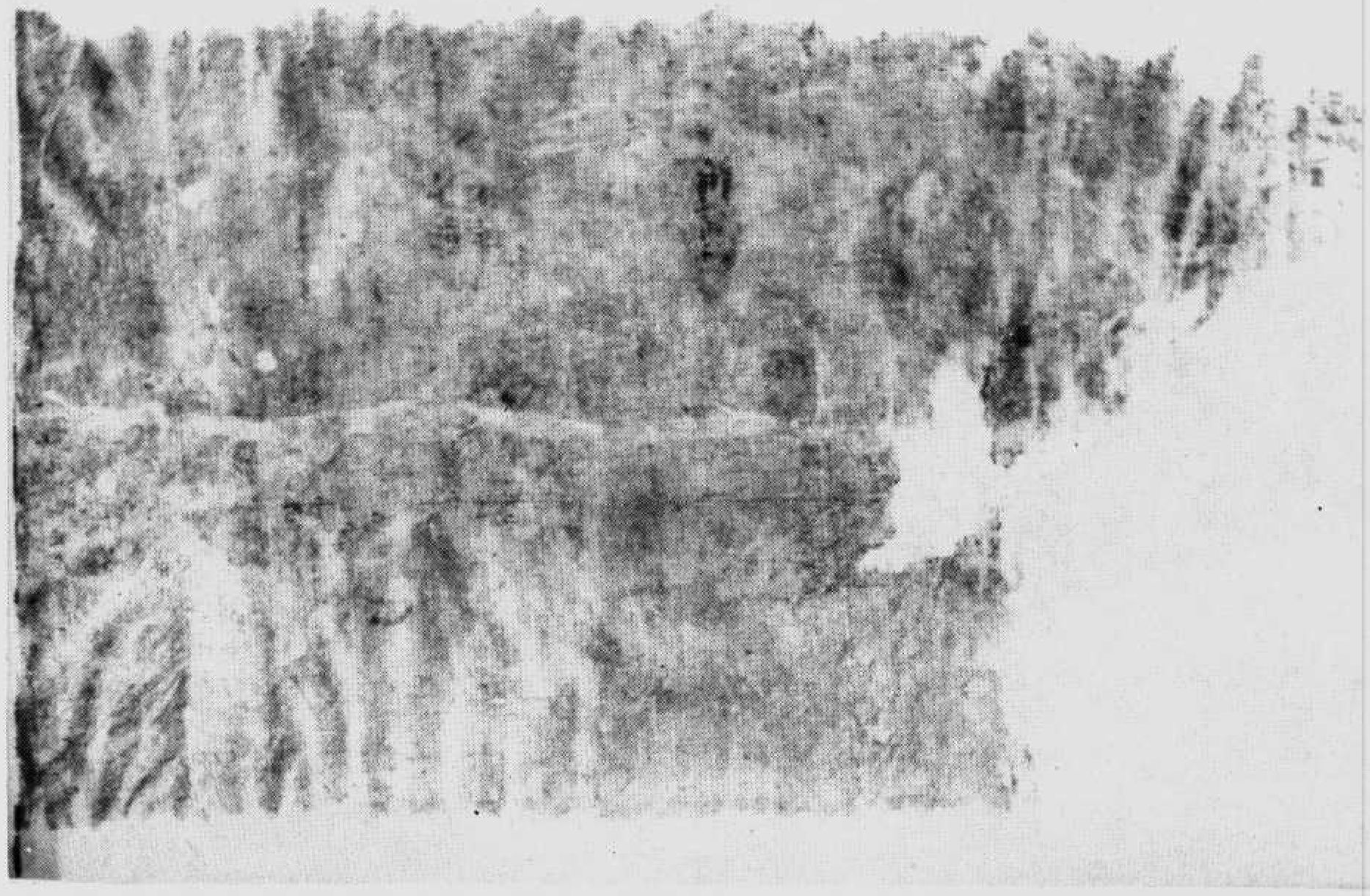


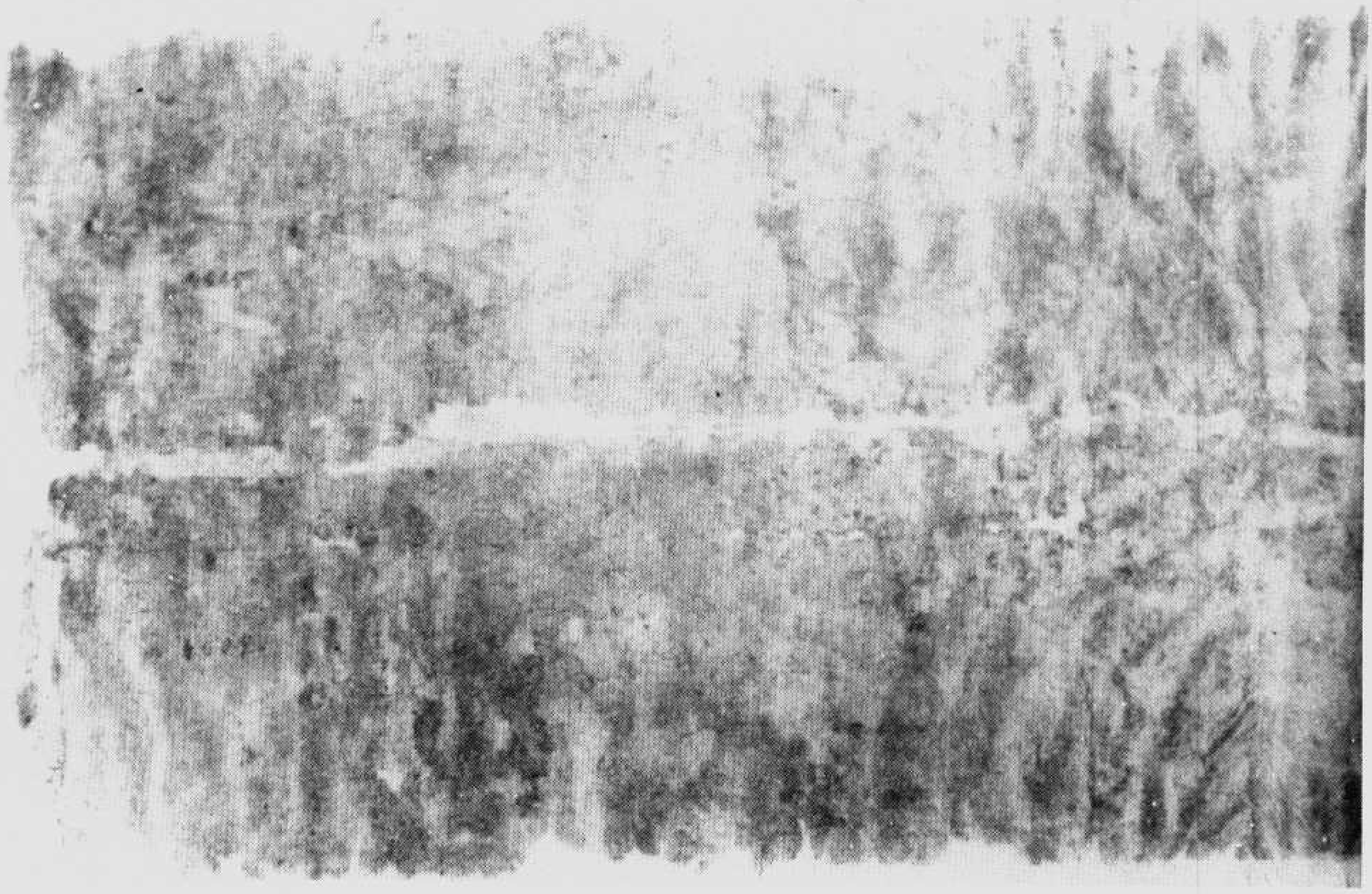
書宅陰相　號七四五五伯

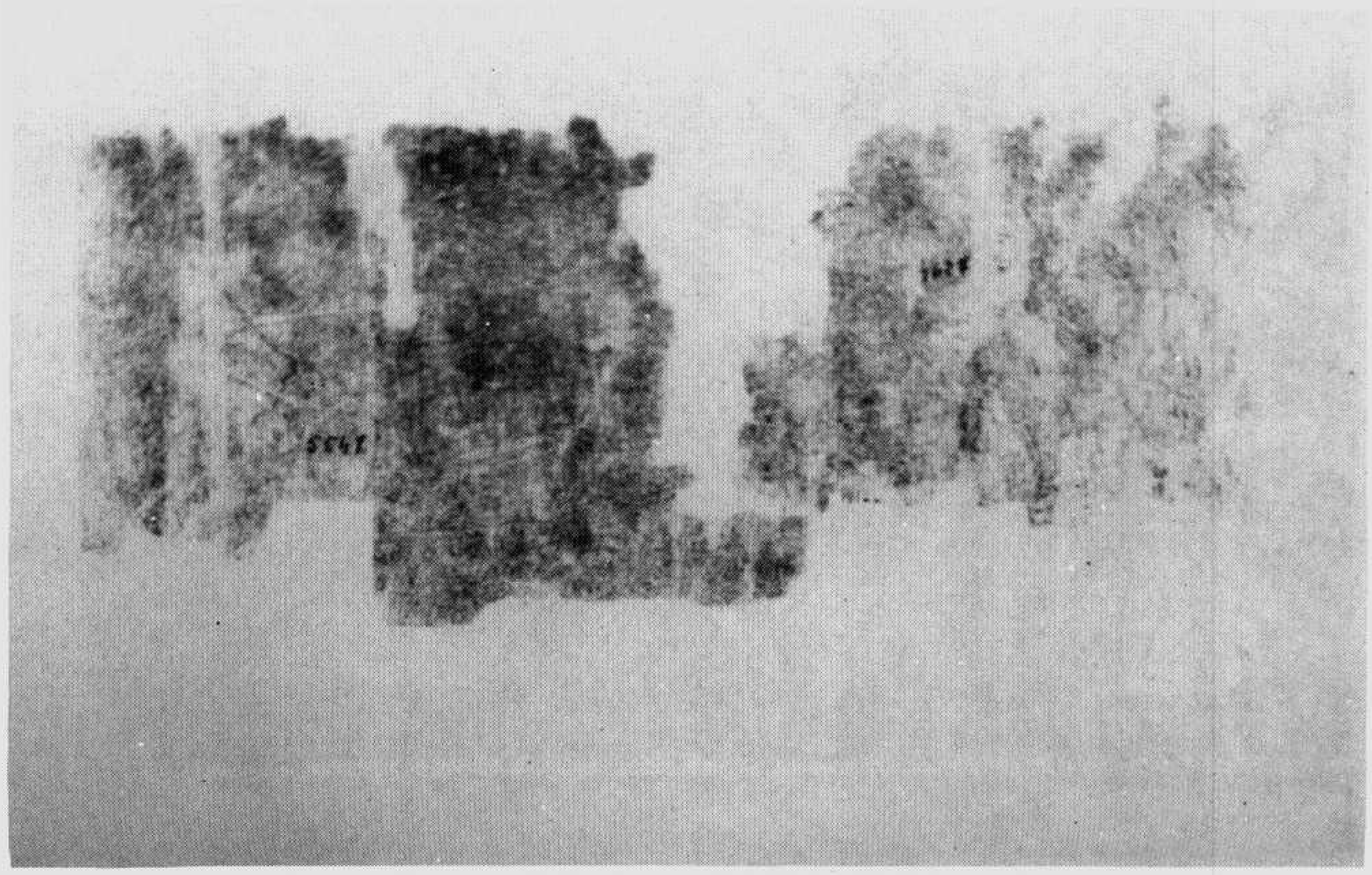


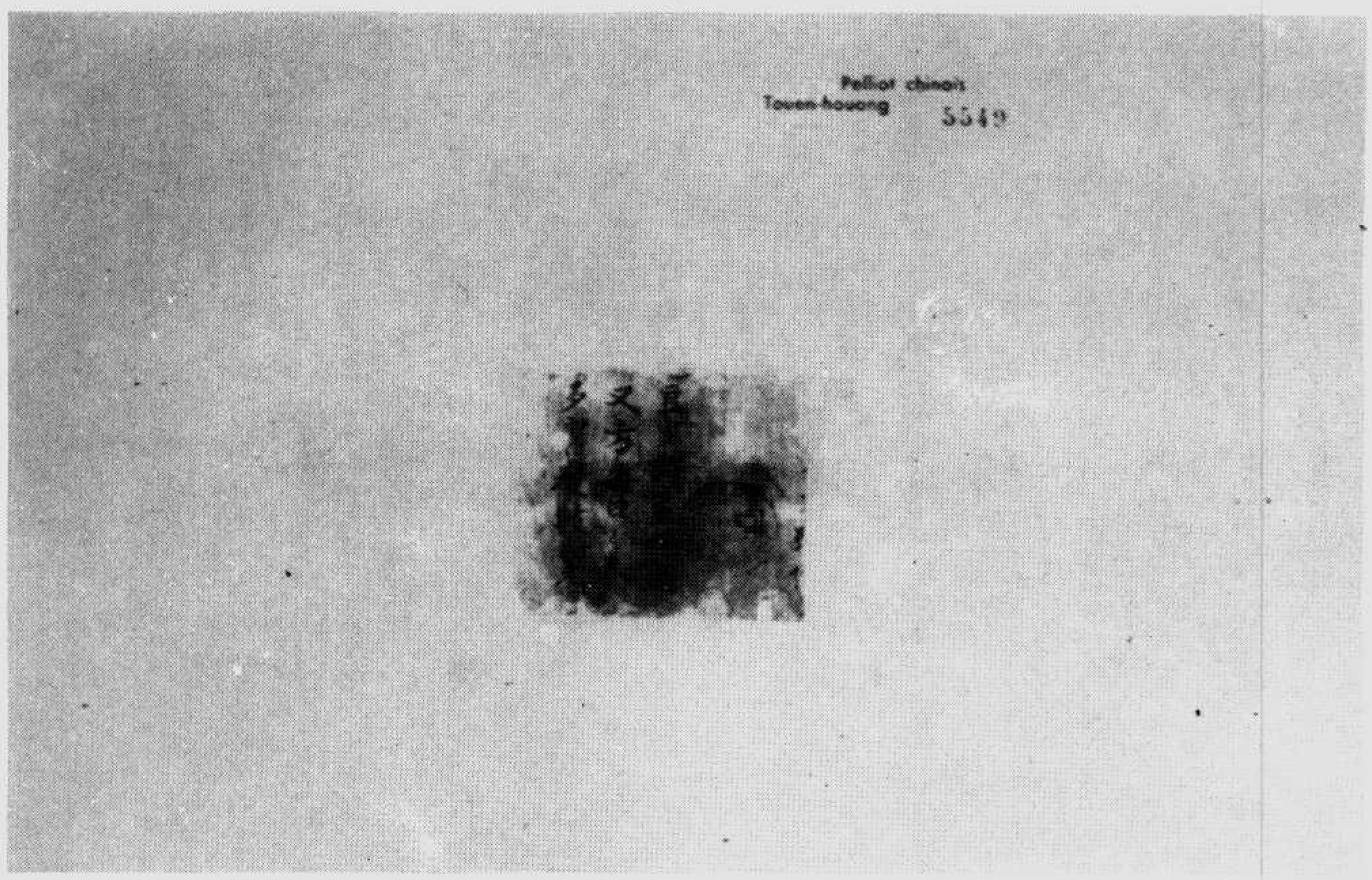
日曆殘　號八四五五伯



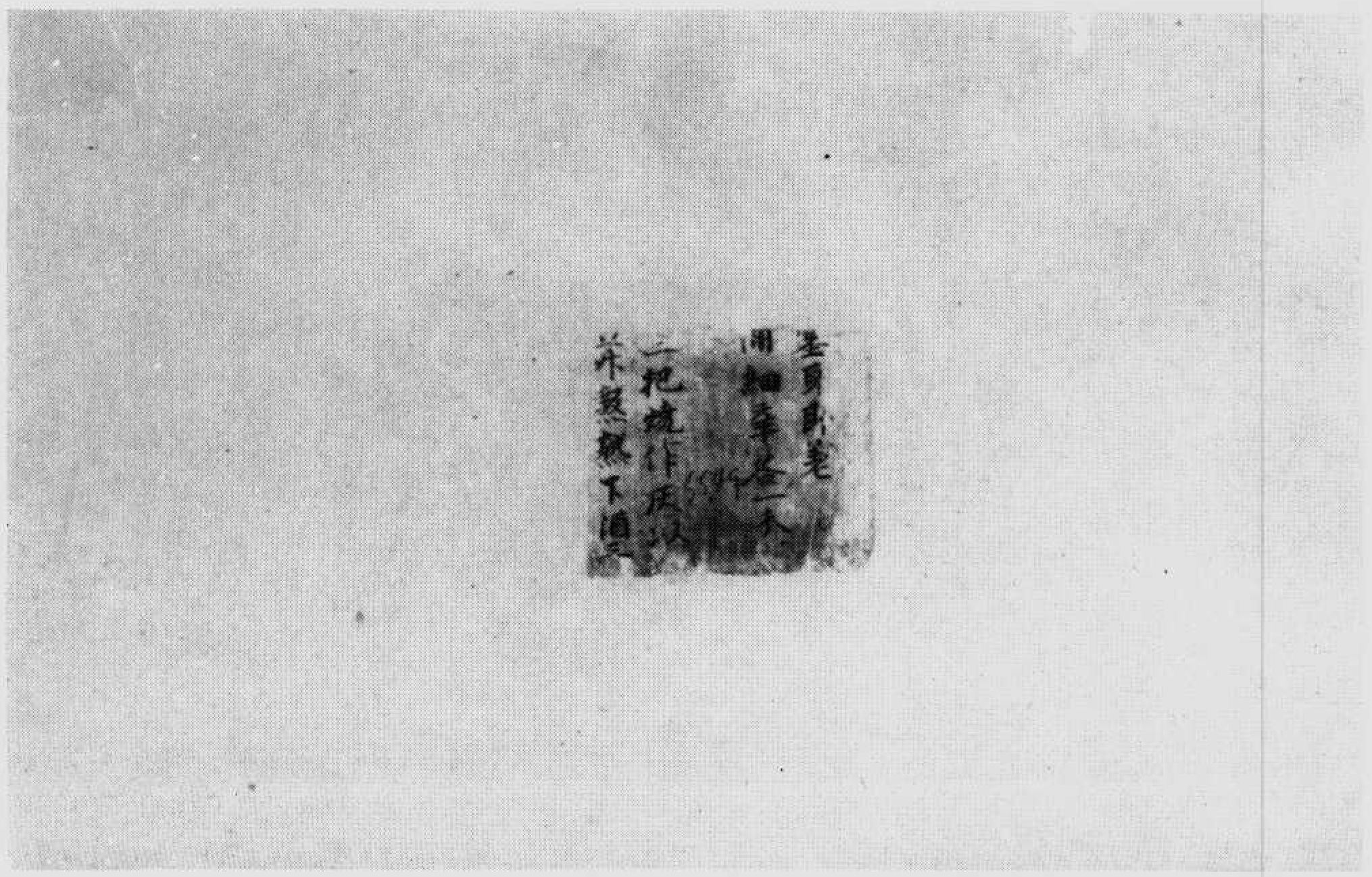


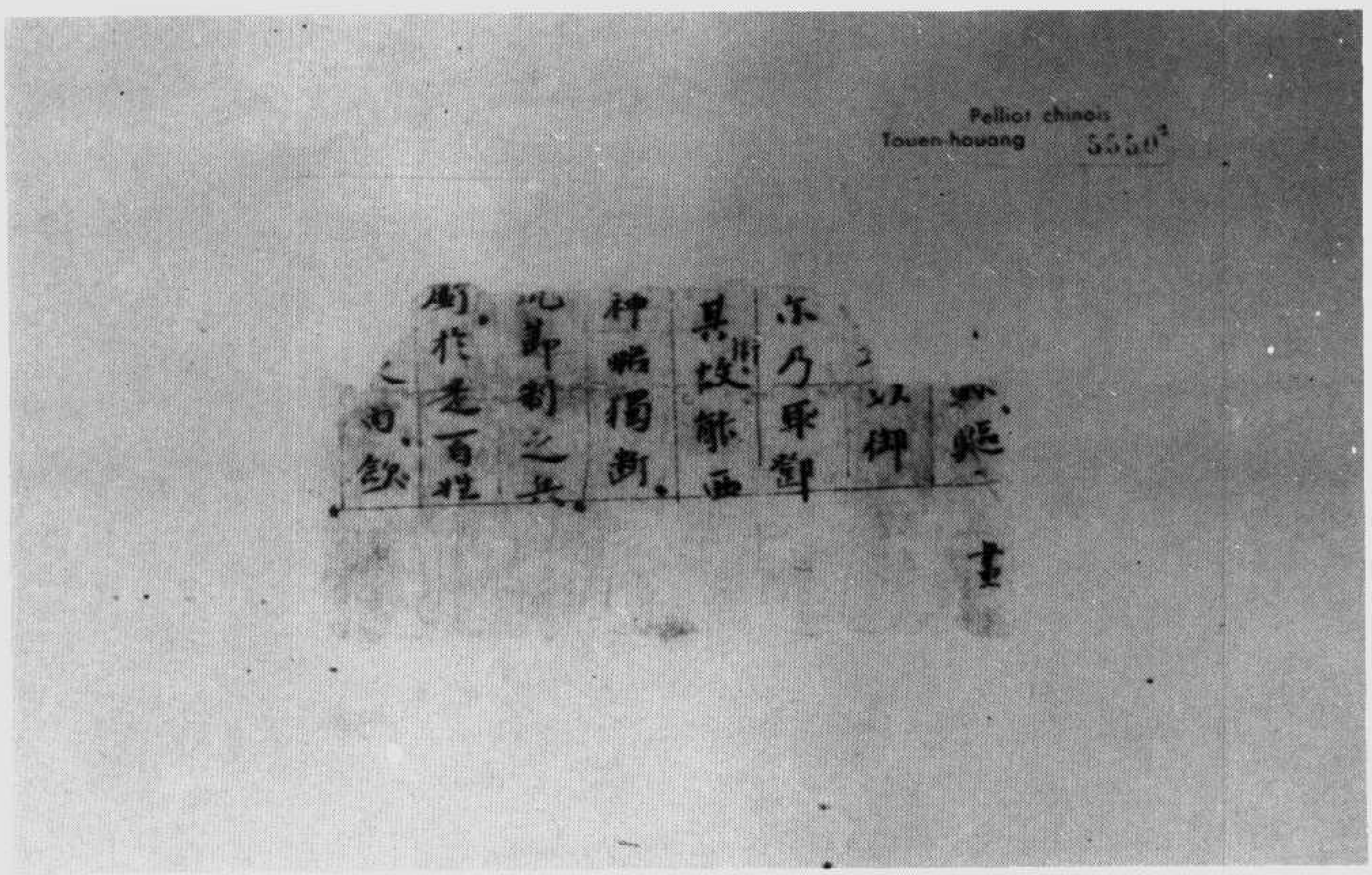




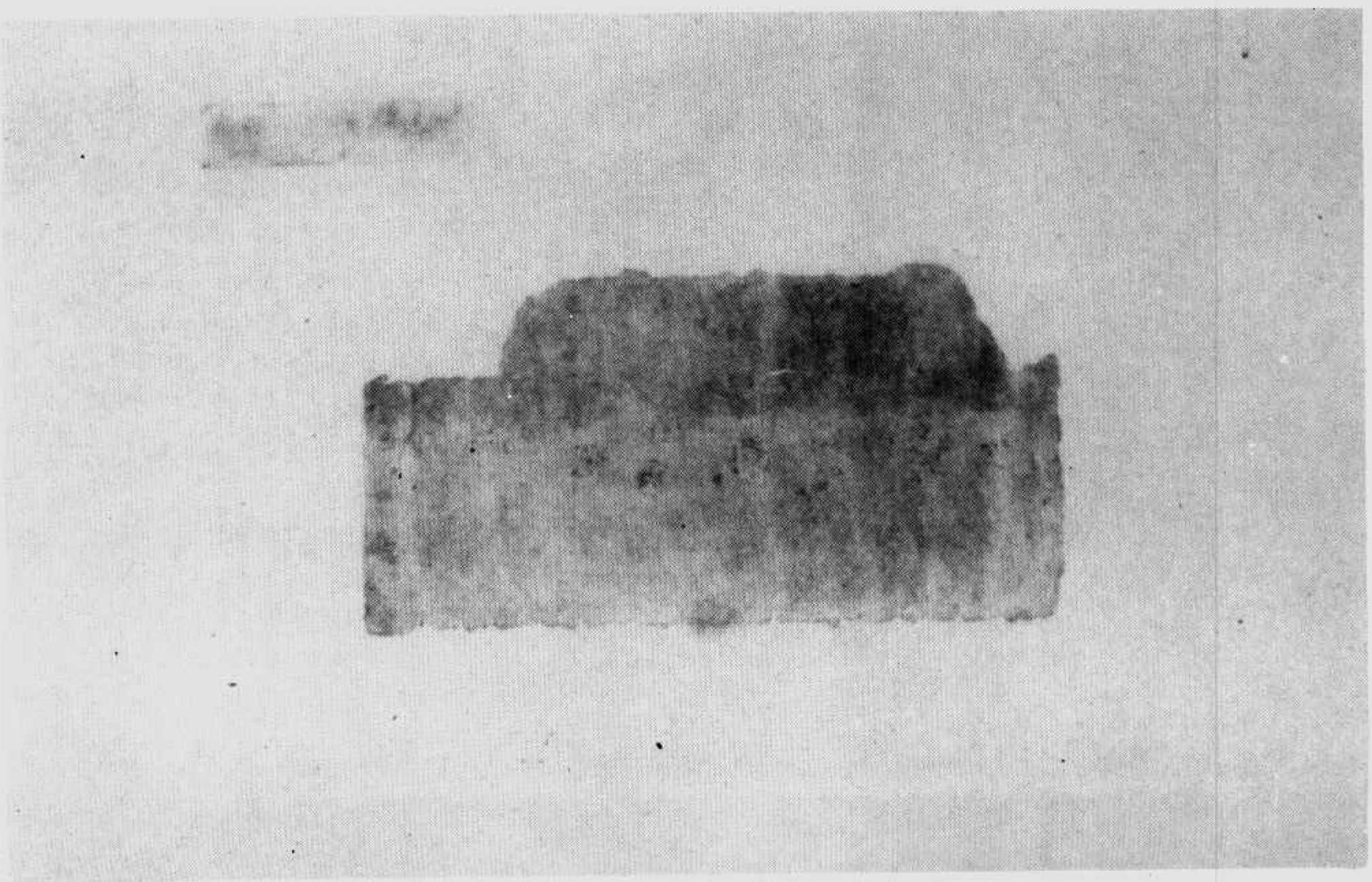


伯五五四九號　殘醫書

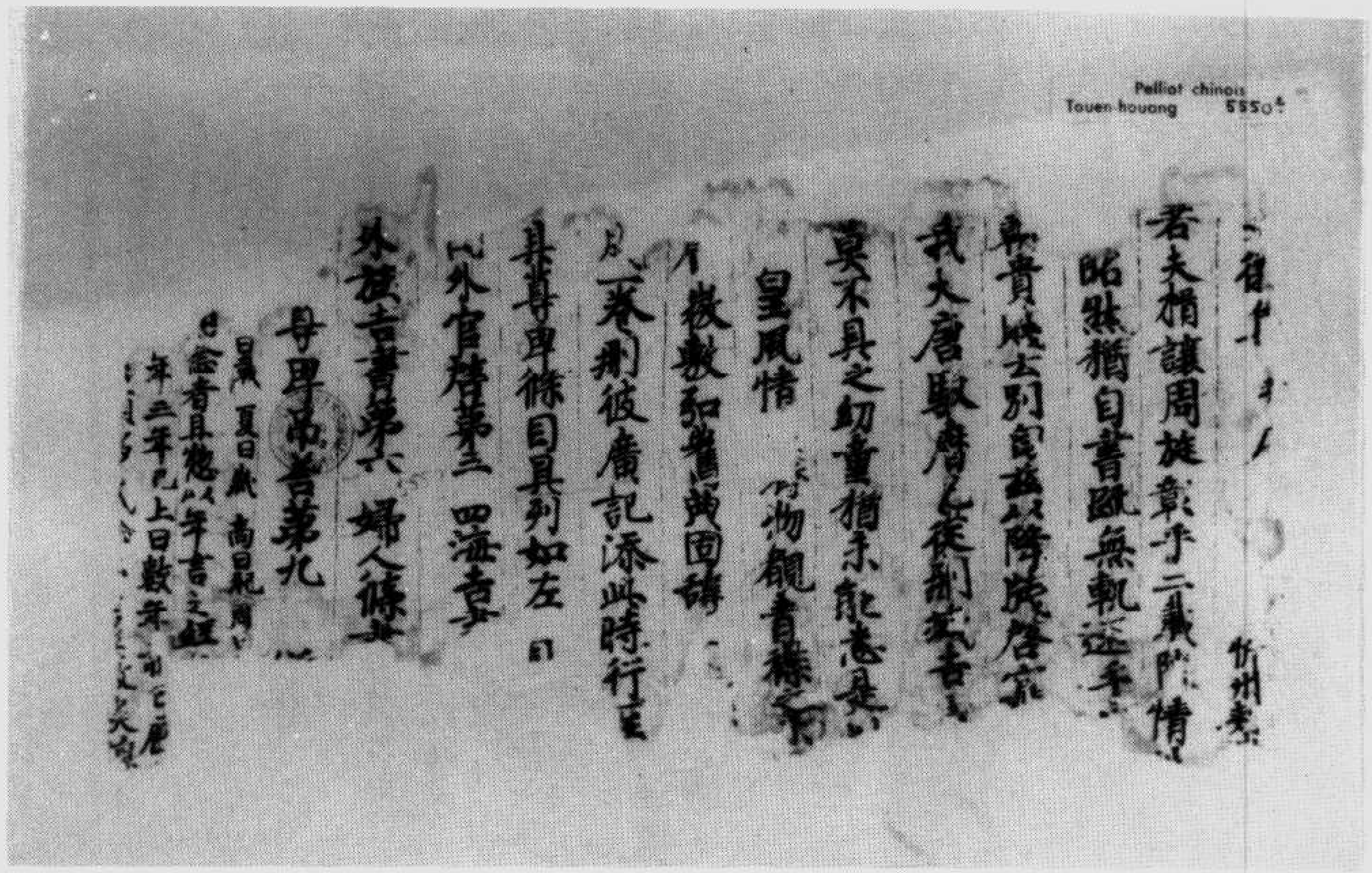




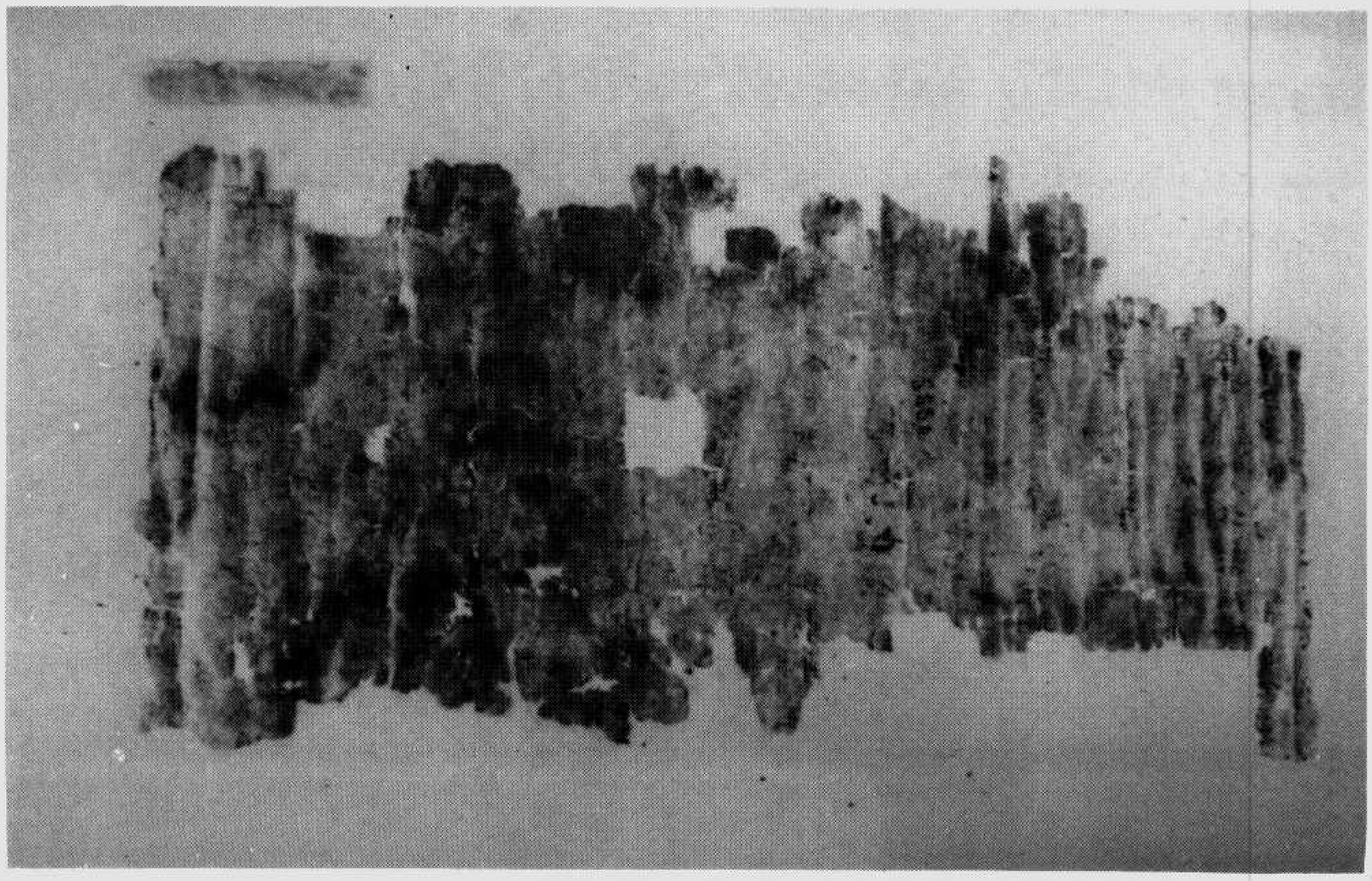
書史殘　號〇五五五伯

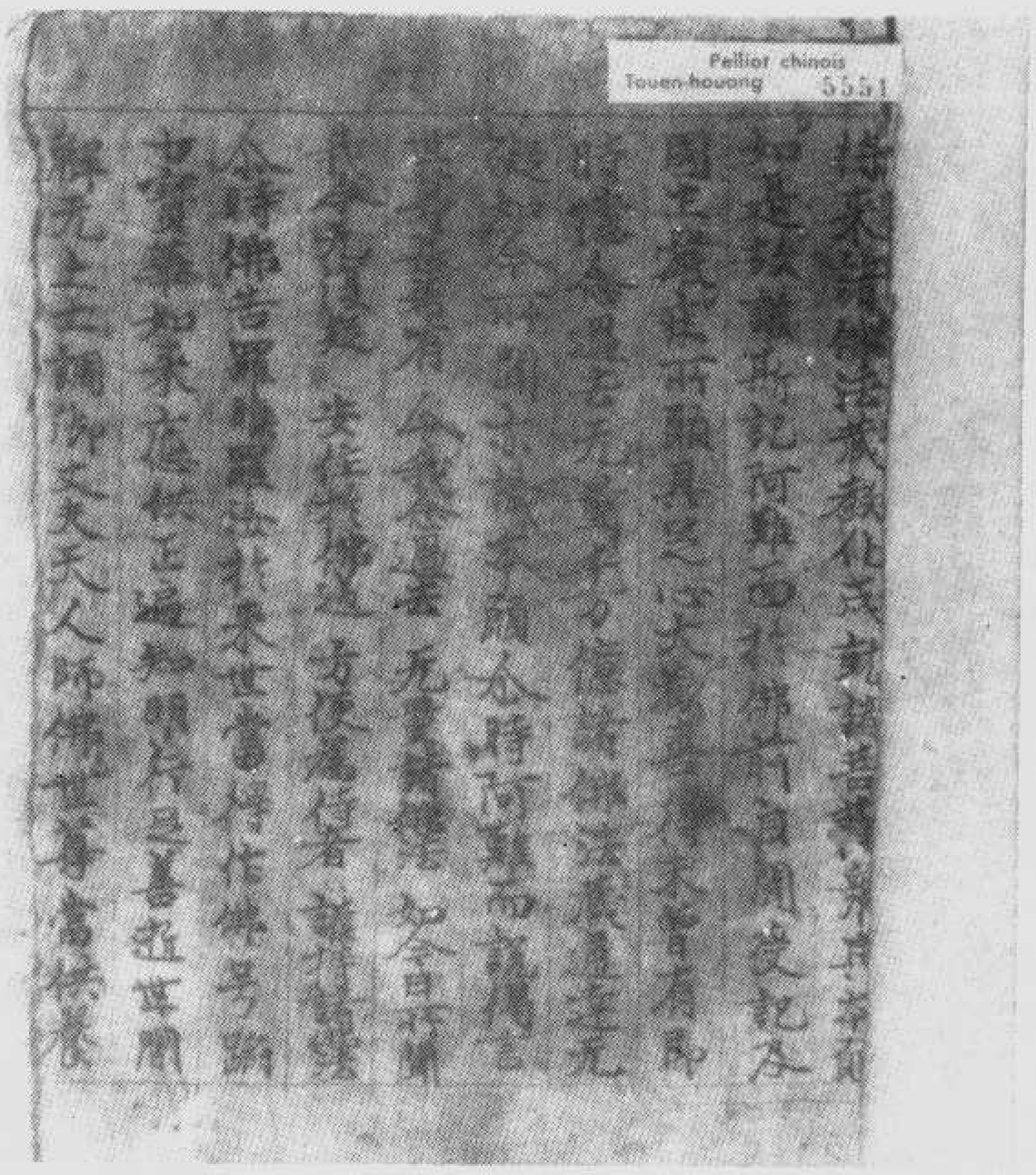


Pelliot chinois
Touen-houang 5550[4]



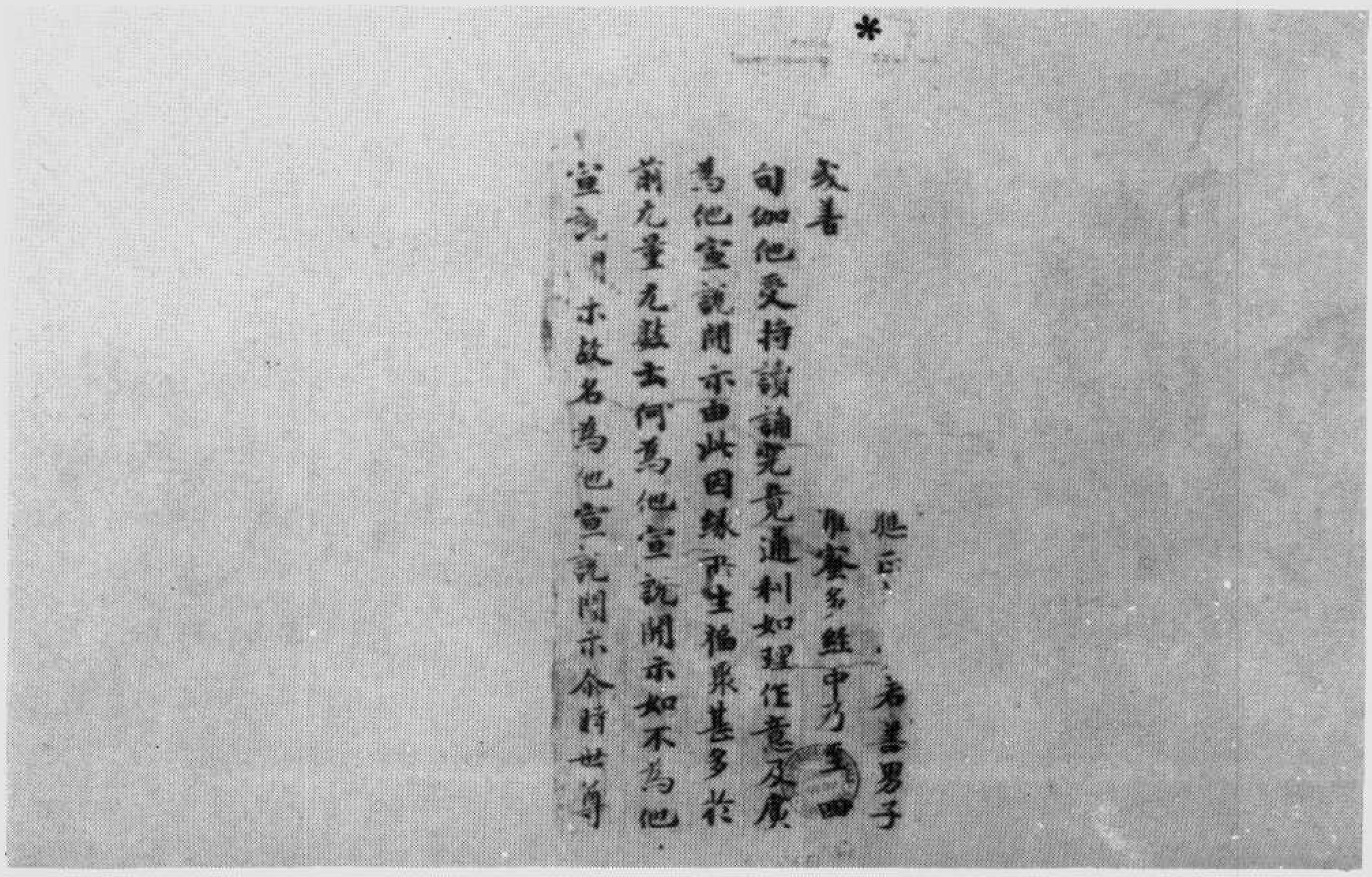
伯五五五〇號　書儀（尊卑弔答第九）





九第品記人學無學授四第卷經華蓮法妙　號一五五五伯

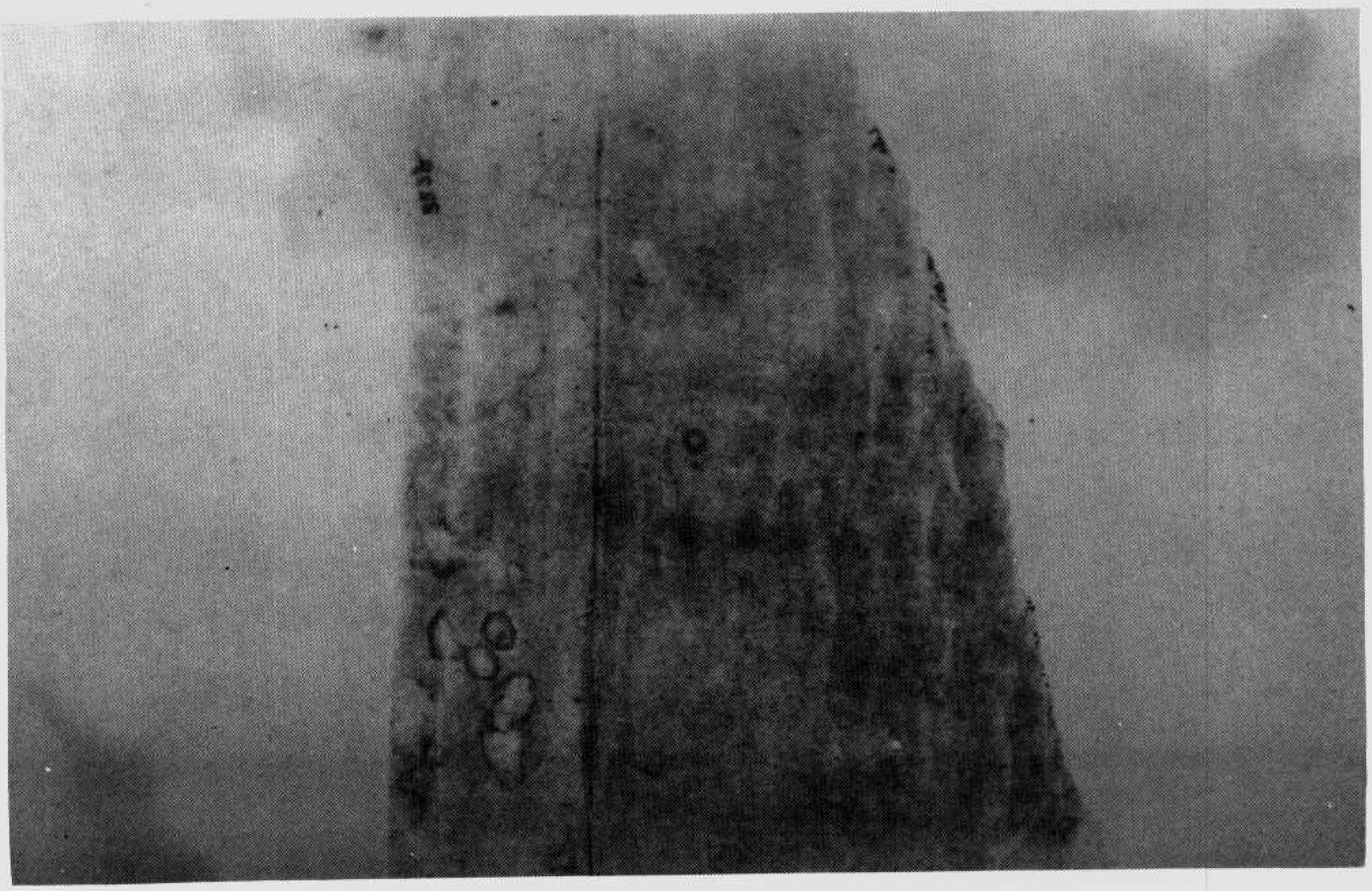
疏經多蜜羅波若般剛金　號一五五五伯▼

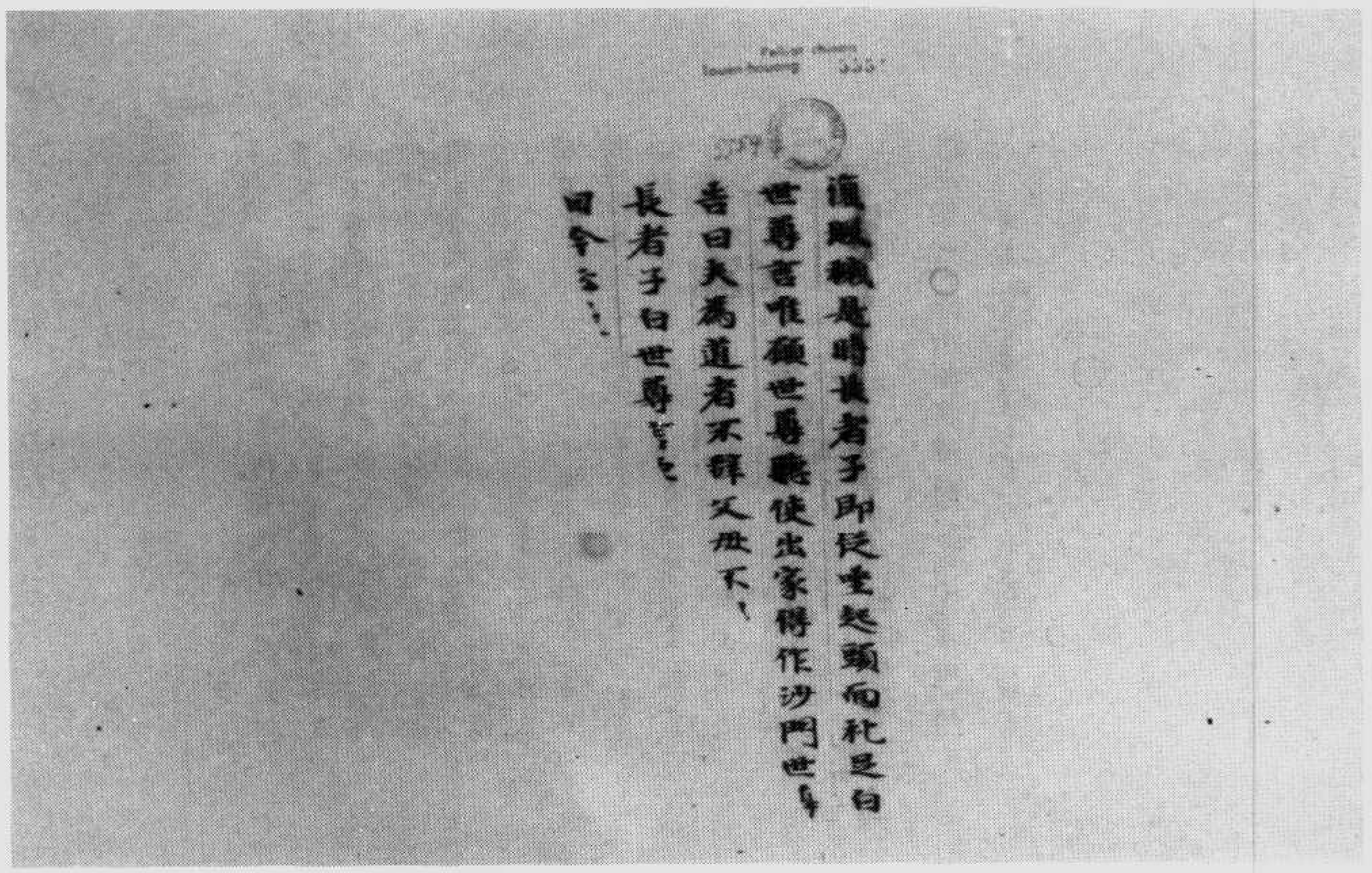


▼伯五五五二號　妙法蓮華經卷第七觀世音菩薩普門品第二十五

復次憍尸迦若善男子善女人等為發无上菩
提心者說身界若常若无常說法界意識
界及身觸為緣所生諸受若常若无常
說身界若樂若苦說觸界身識界及身觸身
觸為緣所生諸受若樂若苦說身界若我若
无我說觸界身識界及身觸為緣所生
說受若我若无我說身界若淨若不淨說觸
界身識界及身觸為緣所生諸受若淨若
不淨若有解脫知見者法隨行取若是行
人多復作是說行取若者應求身
界觸界身識界及身觸身
觸界若

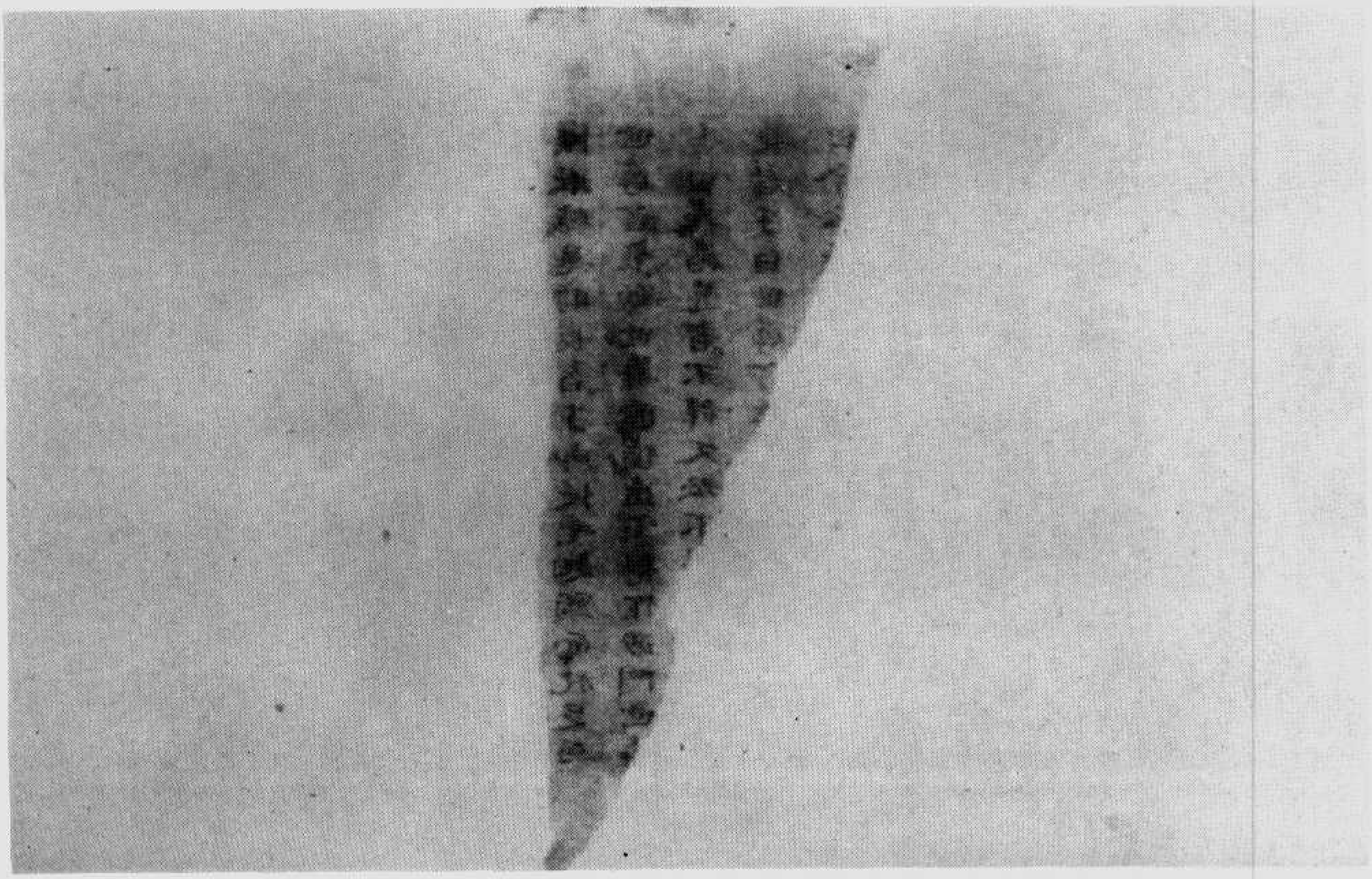
伯五五五三號　大般若波羅蜜多經卷第一百三十六





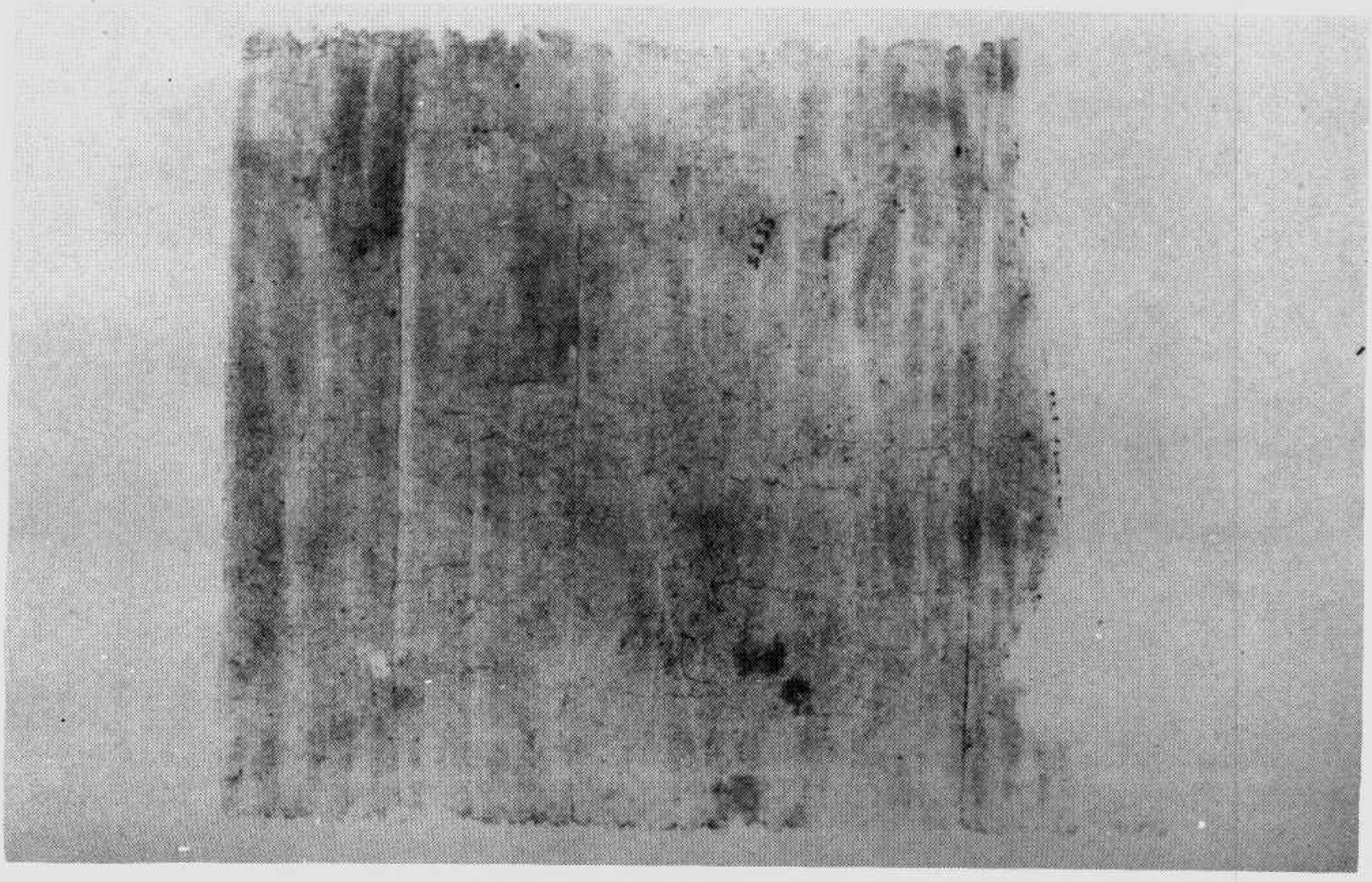
道眼識是時長者子即長生起頭面礼足白
世尊言唯願世尊聽使出家得作沙門世尊
告曰善來為道者不得又出家不
長者子白世尊言
曰今云云

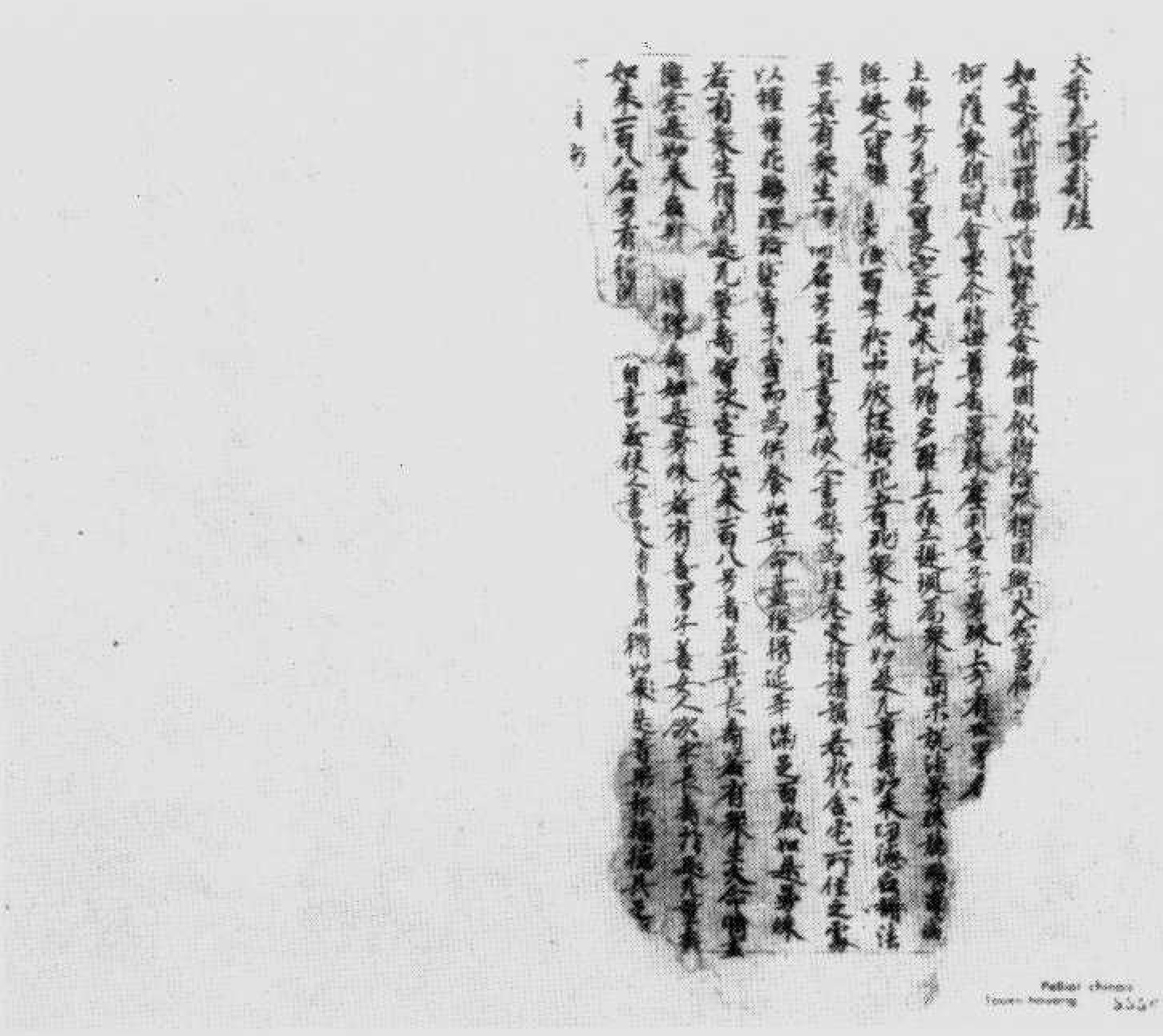
伯五五五四號　增一阿含經卷第二十四



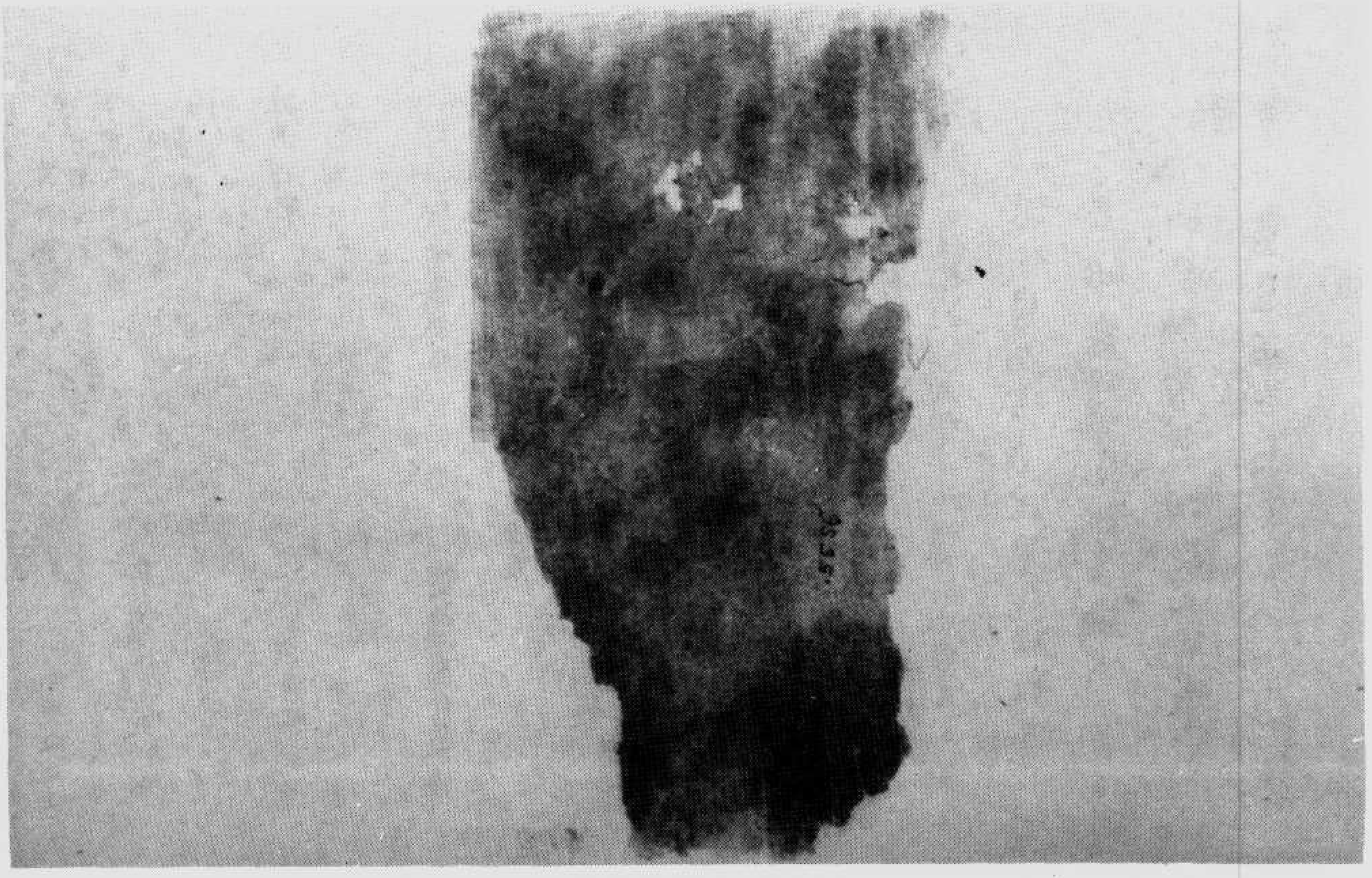
上復於此座有妙蓮華種種珍寶以為嚴飾
量等如來自然顯現於蓮華上有四如來東
方不動南方寶相西方無量壽北方微音是四
如來各於其座跏趺而坐放大光明周遍照
耀王舍大城及此三千大千世界乃至十方
恒河沙等諸佛國土而諸天華奏諸天樂尒
時於此勝部洲中及三千大千世界所有衆
生以佛威力受勝妙樂無有乏少若身不具
皆悉具足盲者能視聾者得聞瘂者能言
愚者得智若心亂者得本心若心不安者得衣
服被思賤者人所敬有拘繫者身得解脫此
世間所有利益未曾有事悉皆顯現
尒時妙憧菩薩見四如來及希有事歡喜踊
躍合掌一心瞻仰諸佛殊勝之相亦復思惟
[illegible] 三千反如來無量功德唯於壽命[illegible]

伯五五五五號　金光明最勝王經卷第一如來壽量品第二

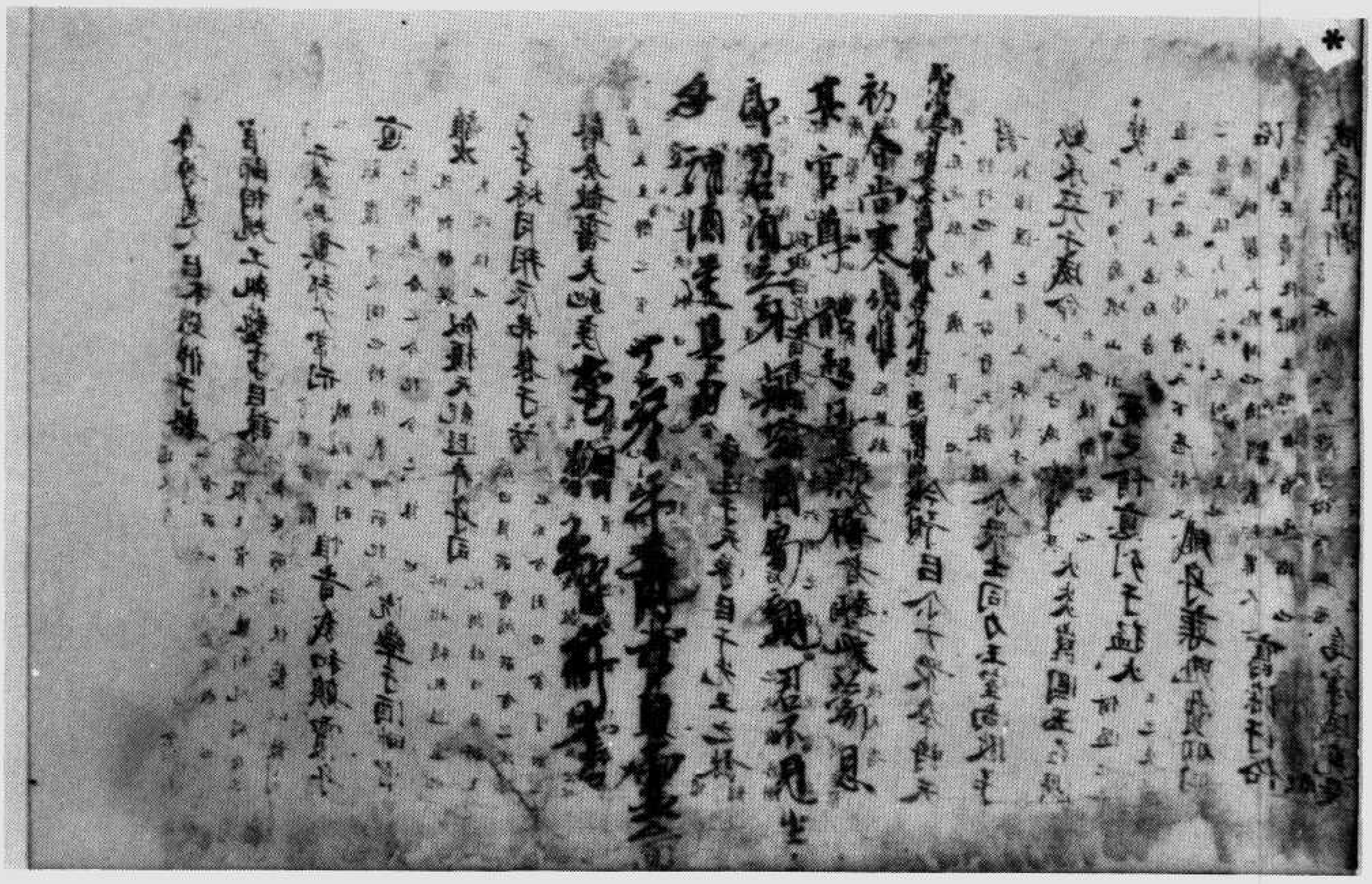




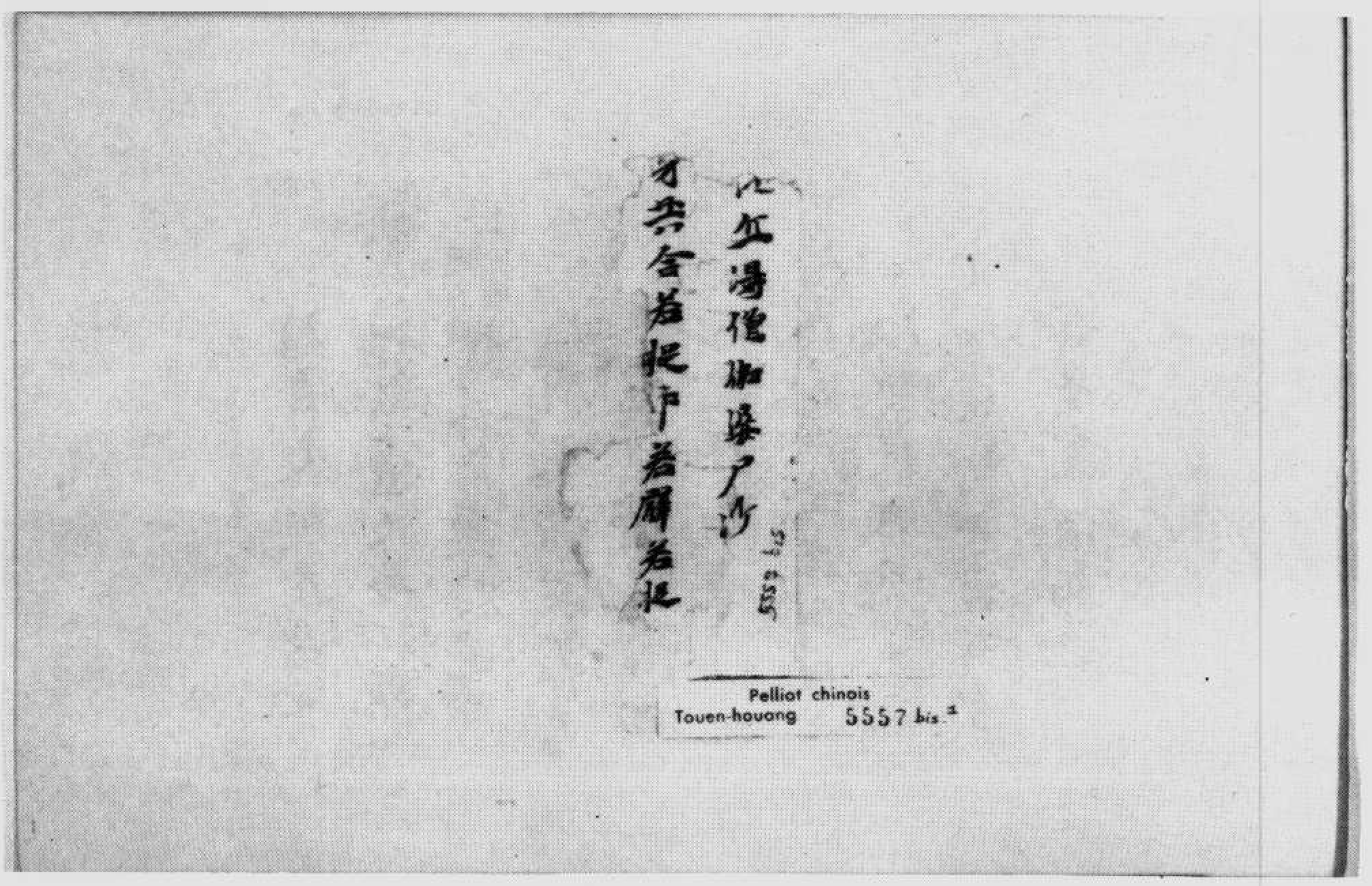
伯五五五六號　大乘無量壽經



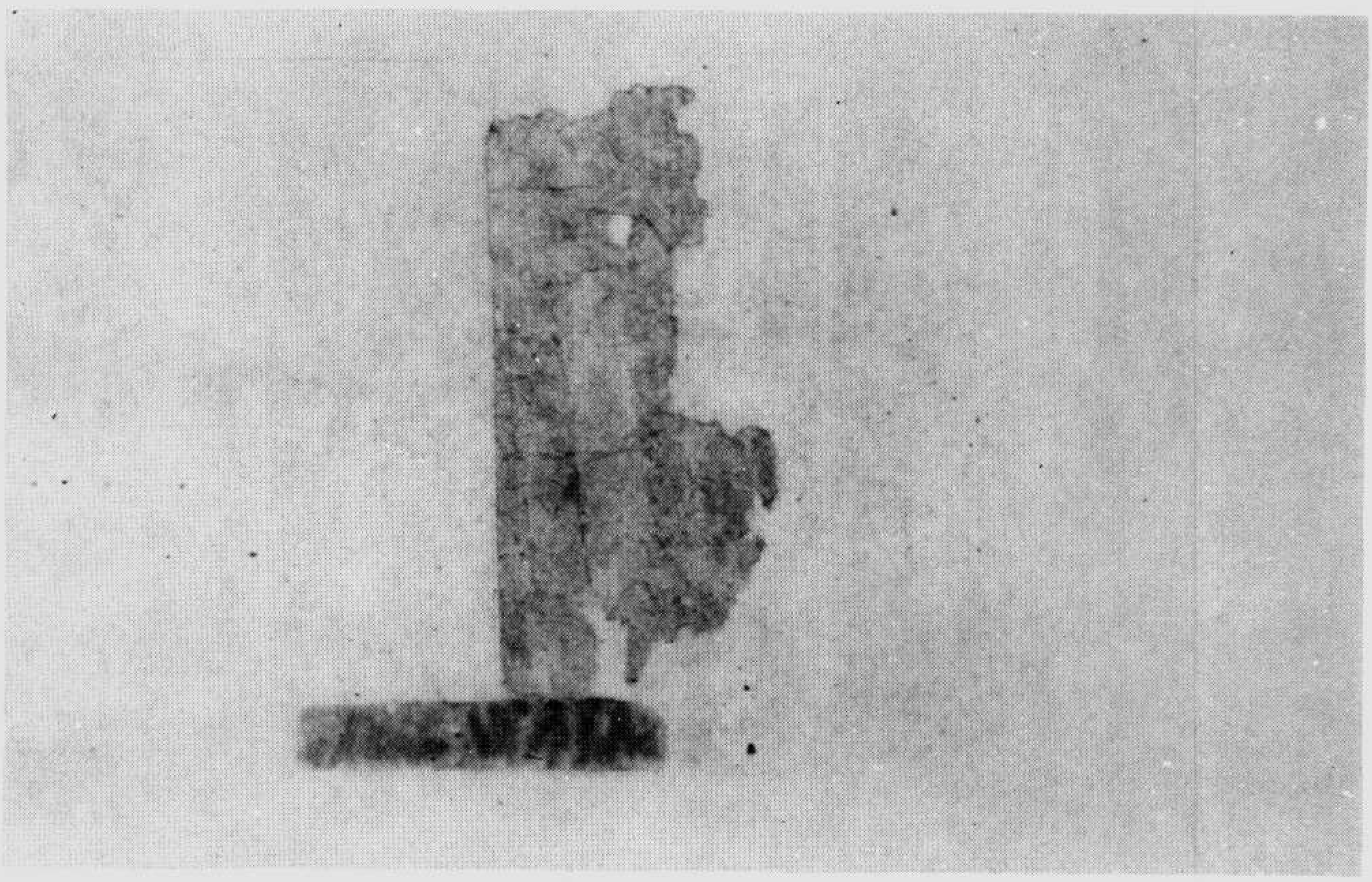
伯五五五七號　古文尚書胤征篇



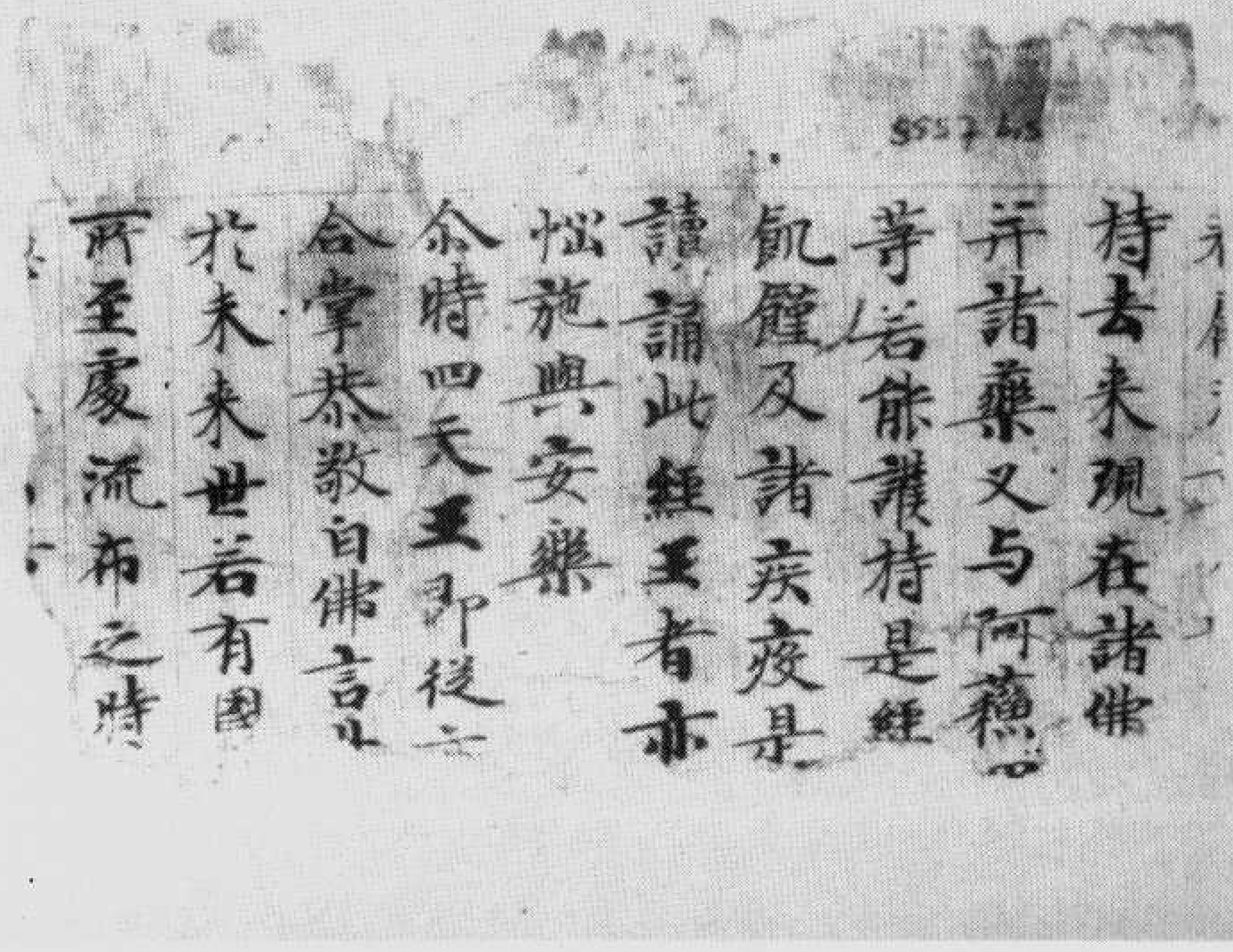
▼伯五五五七號　背　　面　戒律



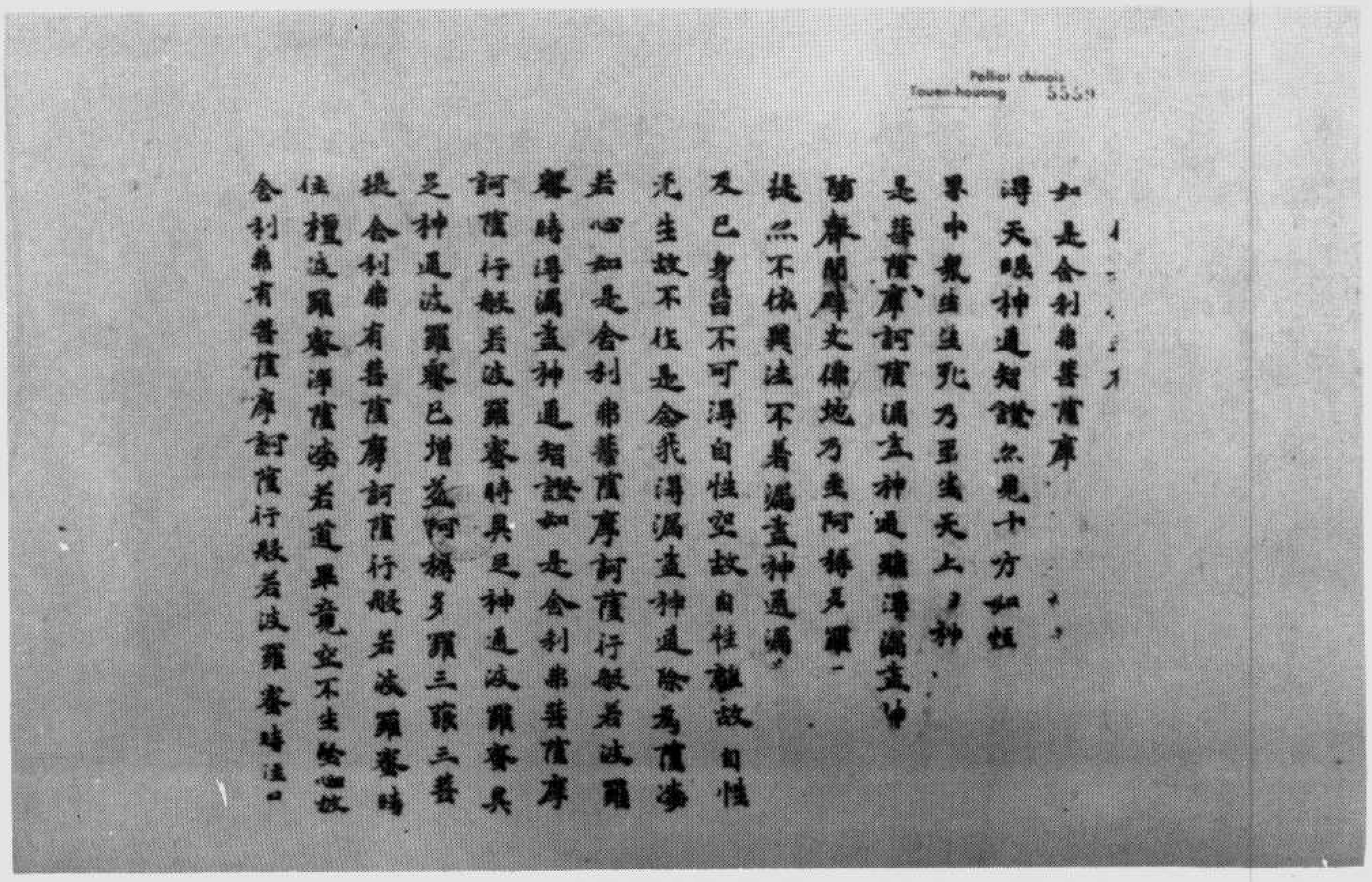
Pelliot chinois
Touen-houang 5557 bis



▼伯五五五七號　金光明最勝王經卷第六四天王護國品第十二

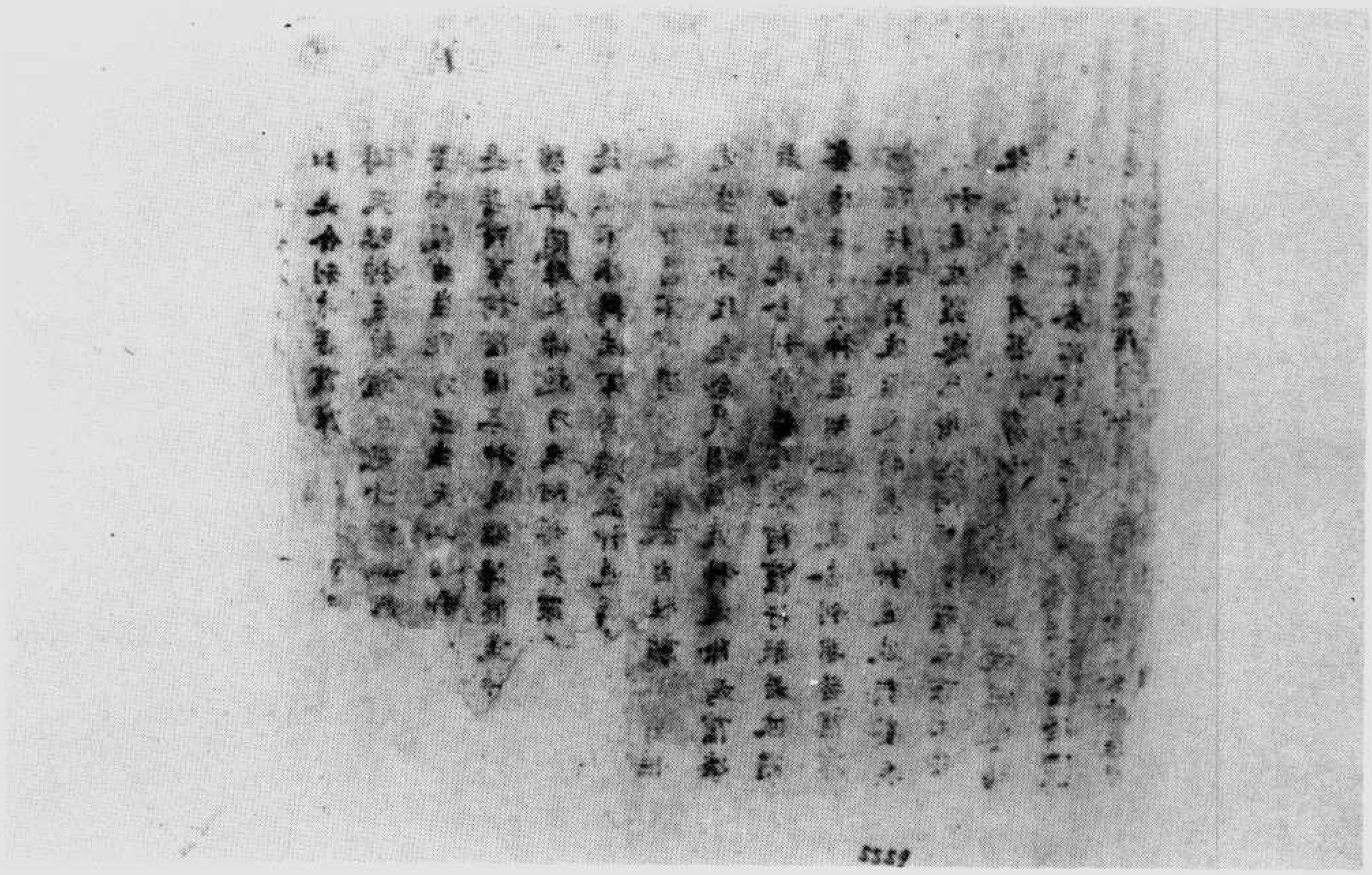


▼伯五五五九號　摩訶般若波羅蜜經卷第二往生品第四

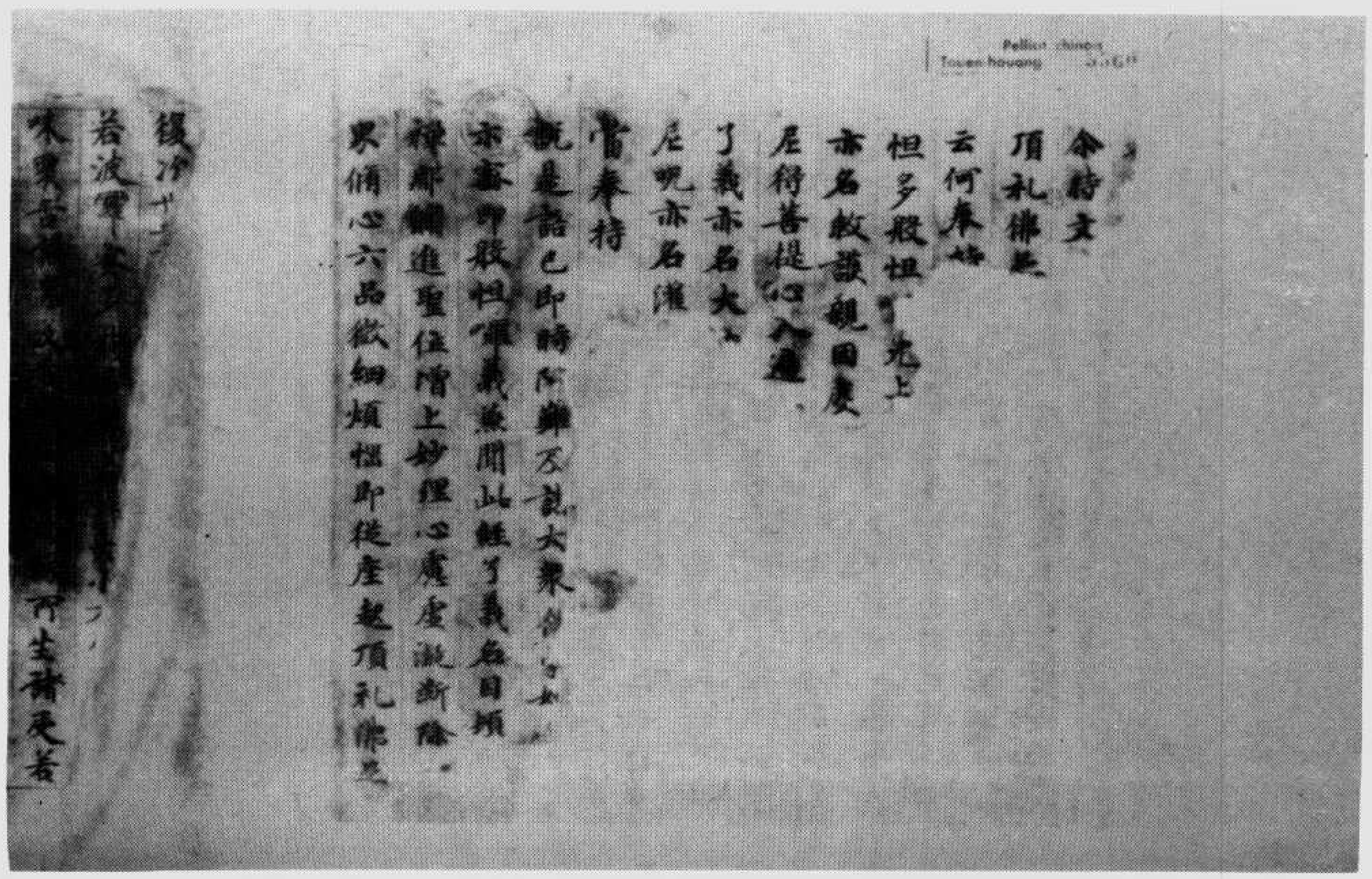


Pelliot chinois
Tsuen-hsiang 5559

如是舍利弗菩薩摩
訶薩天眼神通智證亦見十方如恒
河中衆生死乃至生天上等神
是菩薩摩訶薩漏盡神通雖得漏盡通
菩薩摩訶薩文佛地乃至阿耨多羅三
藐三菩提然不依興法不著漏盡神通漏
及已身皆不可得自性空故自性離故自性
无生故不住是念我得漏盡神通除為菩薩
若心如是舍利弗菩薩摩訶薩行般若波羅
蜜時得漏盡神通智證如是舍利弗菩薩摩
訶薩行般若波羅蜜時具足神通波羅蜜具
足神通波羅蜜已增益阿耨多羅三藐三菩
提舍利弗有菩薩摩訶薩行般若波羅蜜時
住檀波羅蜜淨戒安忍精進禪定智慧方便
舍利弗有菩薩摩訶薩行般若波羅蜜時注四

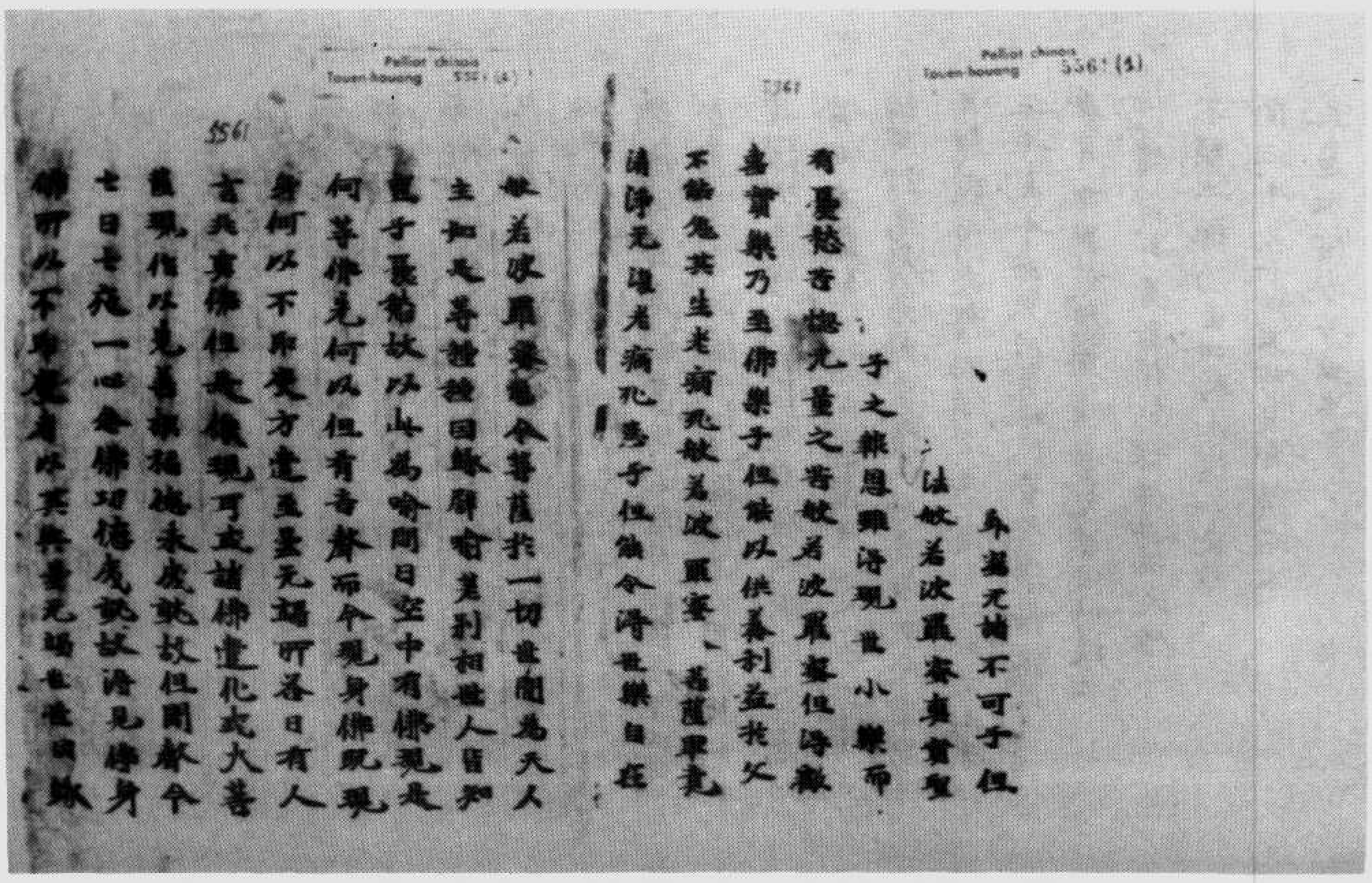


▼伯五五六〇號　大佛頂如來密因修證了義諸菩薩萬行首楞嚴經卷第八



伯五五六〇號　大般若波羅蜜多經卷第一百七十八

▼伯五五六一號　大智度論卷第九十七薩陀波崙品第八十八之餘



不能免其生老病死猶死故為波羅蜜、菩薩摩訶
薩淨光明者病死為子但願令得世樂自在

如若涅槃者令菩薩於一切世間為天人
主如是等種種因緣廣說差別相世人皆知
世子聚落故以山為喻問曰空中有佛現是
何等佛見何以但有音聲而今現身佛既現
身何以不即受方便至要无過所各日衆人
言此真佛但是像現可立諸佛世尊化成大善
薩現作以見善根福德未成就故但聞聲今
七日七夜一心念佛功德成就故得見佛身
佛所以不即受者以其無量无過世世因緣
*意當從受故有人意從令利非受獲使諸佛
現身不能令悟佛說言善男者以菩薩於諸
生意衆如是展轉故若因緣故佛現身而說
善男子過去諸佛行菩薩道時求般若之如是
種種難苦以初發心見衆生苦增德未衆故
佛意少發其心如衆般若波羅蜜難得見
佛意生退沒心一切衆生行果因時皆悉
受果時樂常修諸佛无量功德果報以後
勸免如是步爲已作是言撥德是東行去山
五百由旬有城名衆香乃至不久當得成正

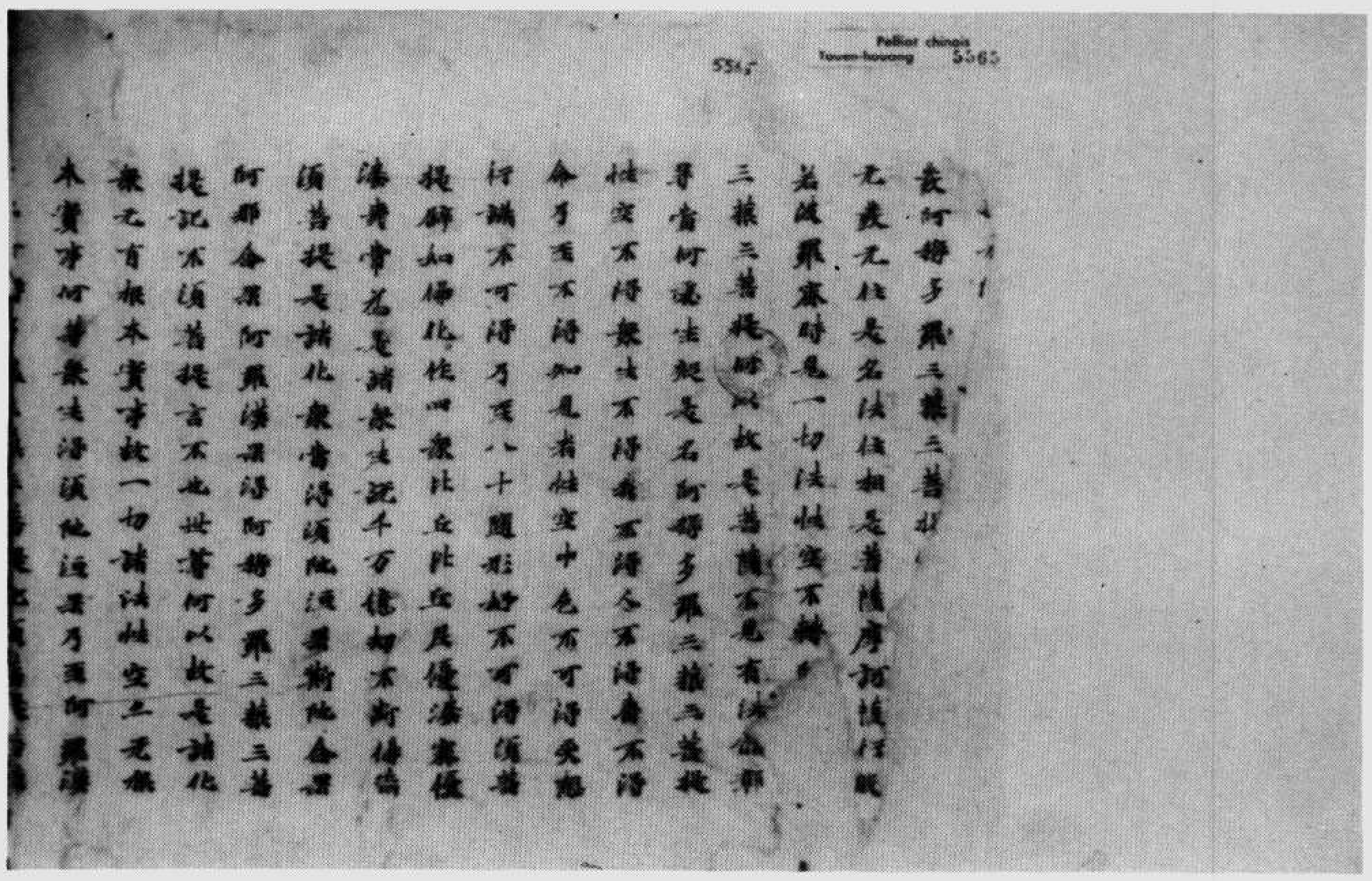
心不相隨逐善男子一切
菩薩不令為化衆生故雖現身
以故諸善薩等所有心性常處大故雖現大
身心亦不大云何大身身如三千大千世界
云何小心行要見行以是義故心不隨身善
薩摩訶薩已於无量阿僧祇劫遠須未發
心亦動心无悲苦身亦流淚實无恐怖身亦
戰慄以是義故當知善薩身心自在不隨
逐善薩摩訶薩作現身而諸衆生各各无
異復次善男子云何善薩摩訶薩修大涅槃
昔所不聞而今得聞善薩摩訶薩先聚聲
相所謂鳥聲馬聲車聲人聲男聲女聲歌
聲哭聲而修習之以修習故能聞无量
三千大千世界所有地獄音聲復轉修習
異耳根異於聲聞緣覺天耳何以故二
得清淨耳通若依初禪淨妙四大唯
不聞二禪乃至四禪亦復如是雖
聞三千大千世界所有音聲而不
无邊恒河沙等世界音

三千大千世界所有地種種音聲
與耳根與於聲聞緣覺天耳何以故之
得清淨耳通若依初禪淨妙四大唯
不聞二禪乃至四禪亦復如是唯
聞三千大千世界所有音聲而不
見邊恒河沙等世界音
得與於聲聞緣覺耳
而令得聞雖聞音聲
作有相常相樂相我相淨相
曰相定相果相以是義故諸菩薩等
聞而令得聞尒時光明遍照高貴德王菩薩
言若佛所說不作定相不作果相是義不然
何以故如來先說若人聞是大涅槃經一句
一字必定得成阿耨多羅三藐三菩
於今云何復言无定无果若淨
菩提三菩提是所定相是所果
定无果聞惡聲故則生惡
三塗若至三塗則是定
果尒時如來讚言善
哉

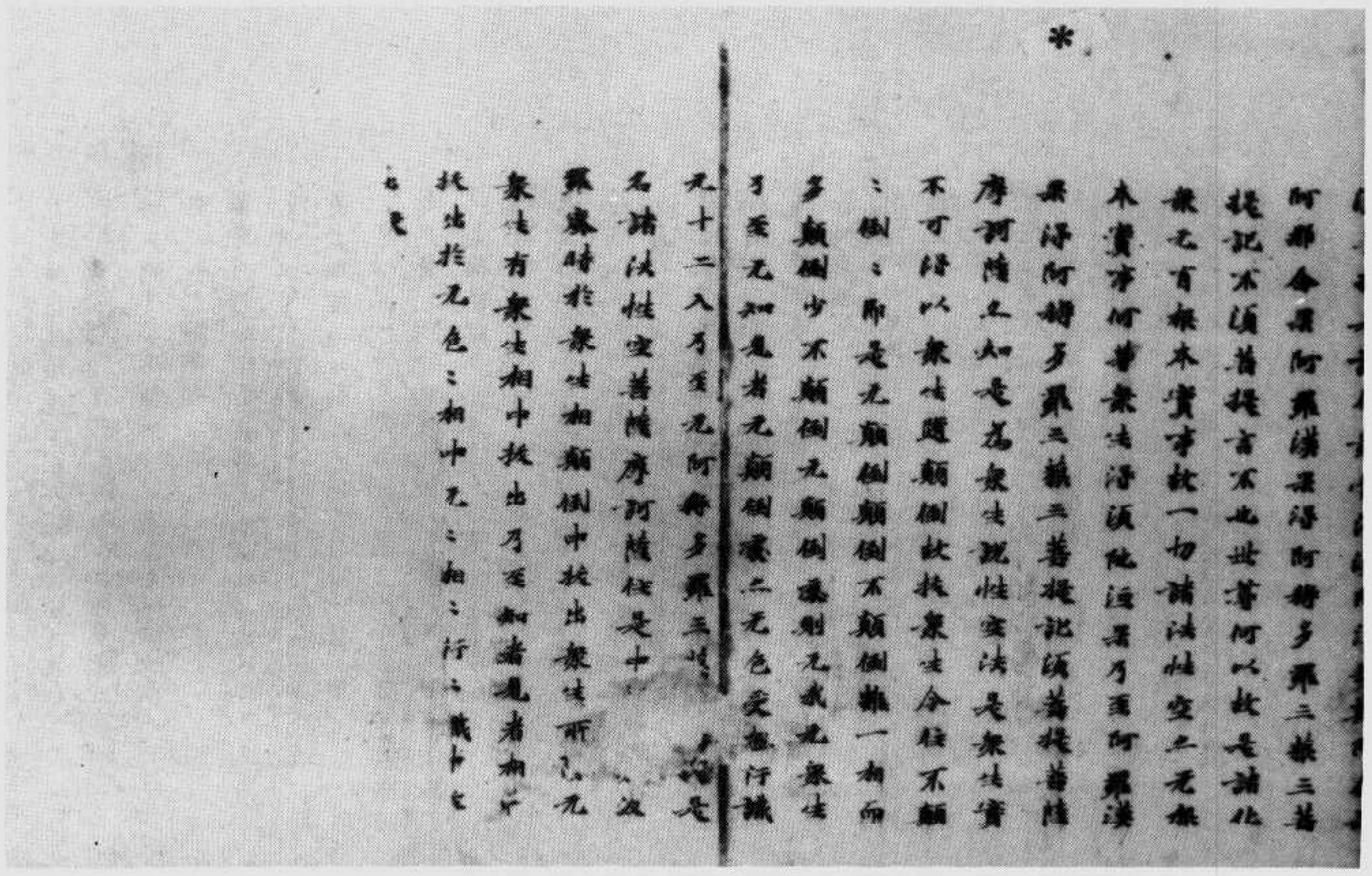
*

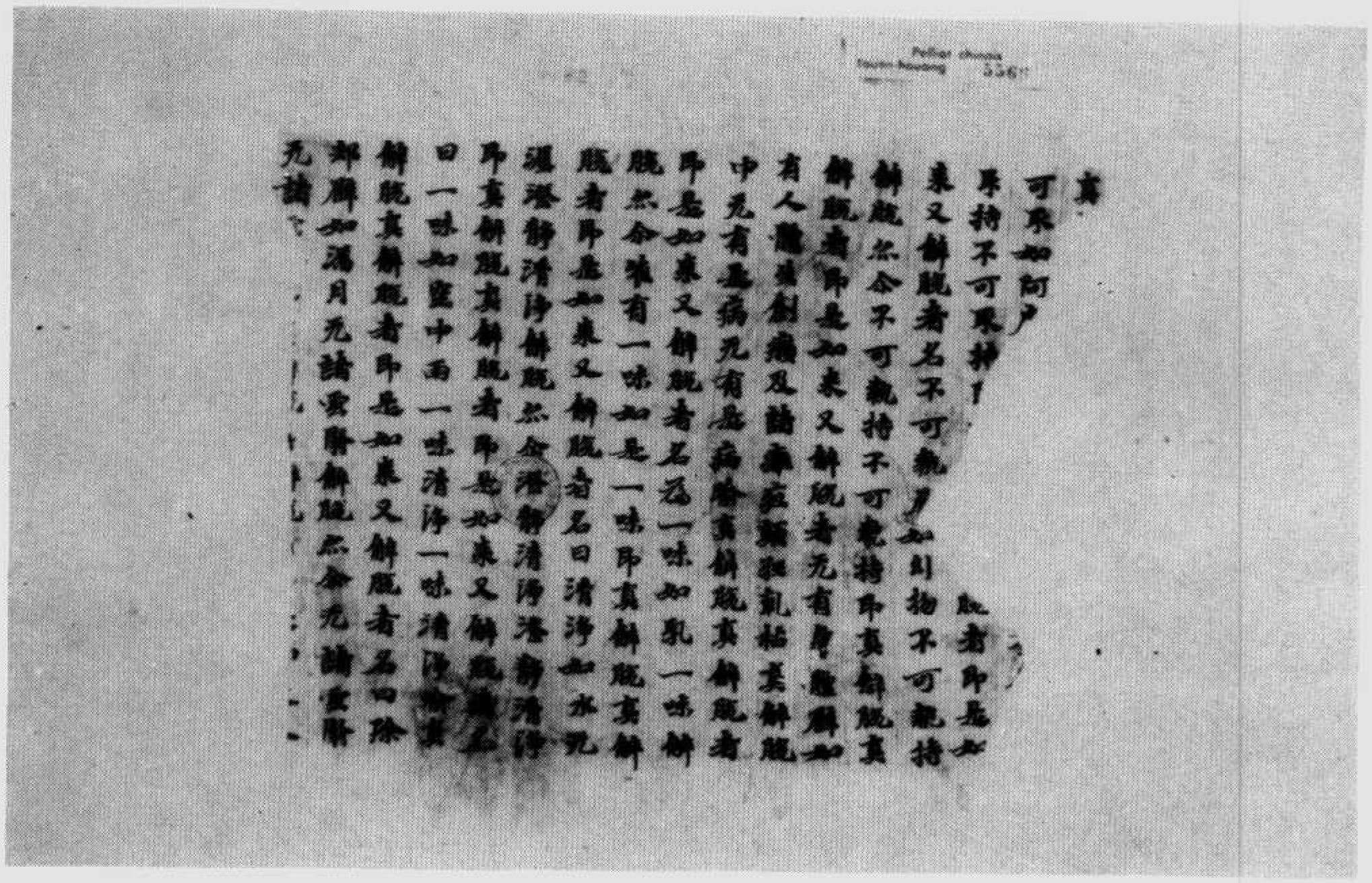
▼伯五五六三號　太上洞玄靈寶智慧定志通微經（思微定志經）

耳天經信之報隨信多少信如良井從使而
下大平百丈无源此井猶滿井盡之間錄以
施人百千万人舉師邪人惡意法平給施无
極終於无謂此自然不盡之報
而尊曰既能信道聞信道故故能信經誦稱
身口以用受經所報无盡故謂无量如得信
道之福信道之福今人精福聰明智慧如經
无盡辯然一燈轉然百燈千燈万燈巨億万
燈无量數燈普照虛无先所一燈光明无損
此是福報智慧永无盡也卿當善受經之
人道以智慧開悟一切如此井燈不得猶已
使自為已也左玄真人心又疑曰惡而下大
平百丈无源井那猶滿欲問未敢而尊以知
左真之意即久詣曰所以名為良井者也是
時虛空之中衆仙大聽說法者且億千万
或皆開解同聲稱善一稱善福逆三階左玄
真人疑解承然知有經信史是稱理下座皆
有始業開明
是時衆衆皆解二人乃是往古胤祖兄弟聞
說要言即以仙童玉女千二百人皆有奉上
左玄真人求受要訣左玄真人即授二人愚
微之志要訣二人信解即入第三仙品是時
千二百仙童玉女見二人受經得道便各解
身上寶珠纓絡奉上左玄真人求受尊經受
竟讀得一通神開解悟知三界皆空福盡應
終便各悔過千二百人即於其身仍化入仙
尒時空中有一而人意疑而尊說此經旨玄
學道之人不得思微之志要經如入海採寶

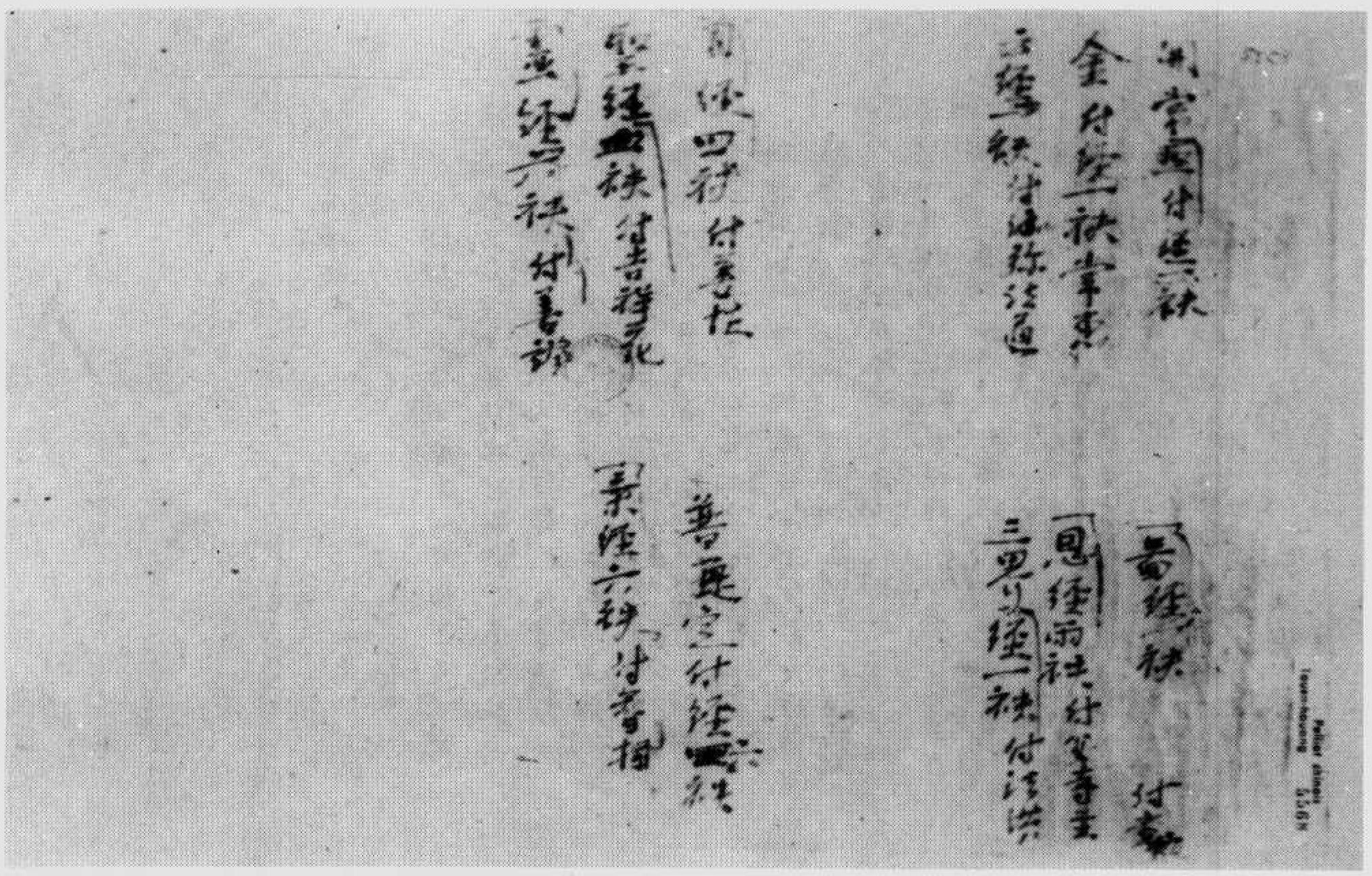


伯五五六五號　摩訶般若波羅蜜經卷第二十五實際品第八十

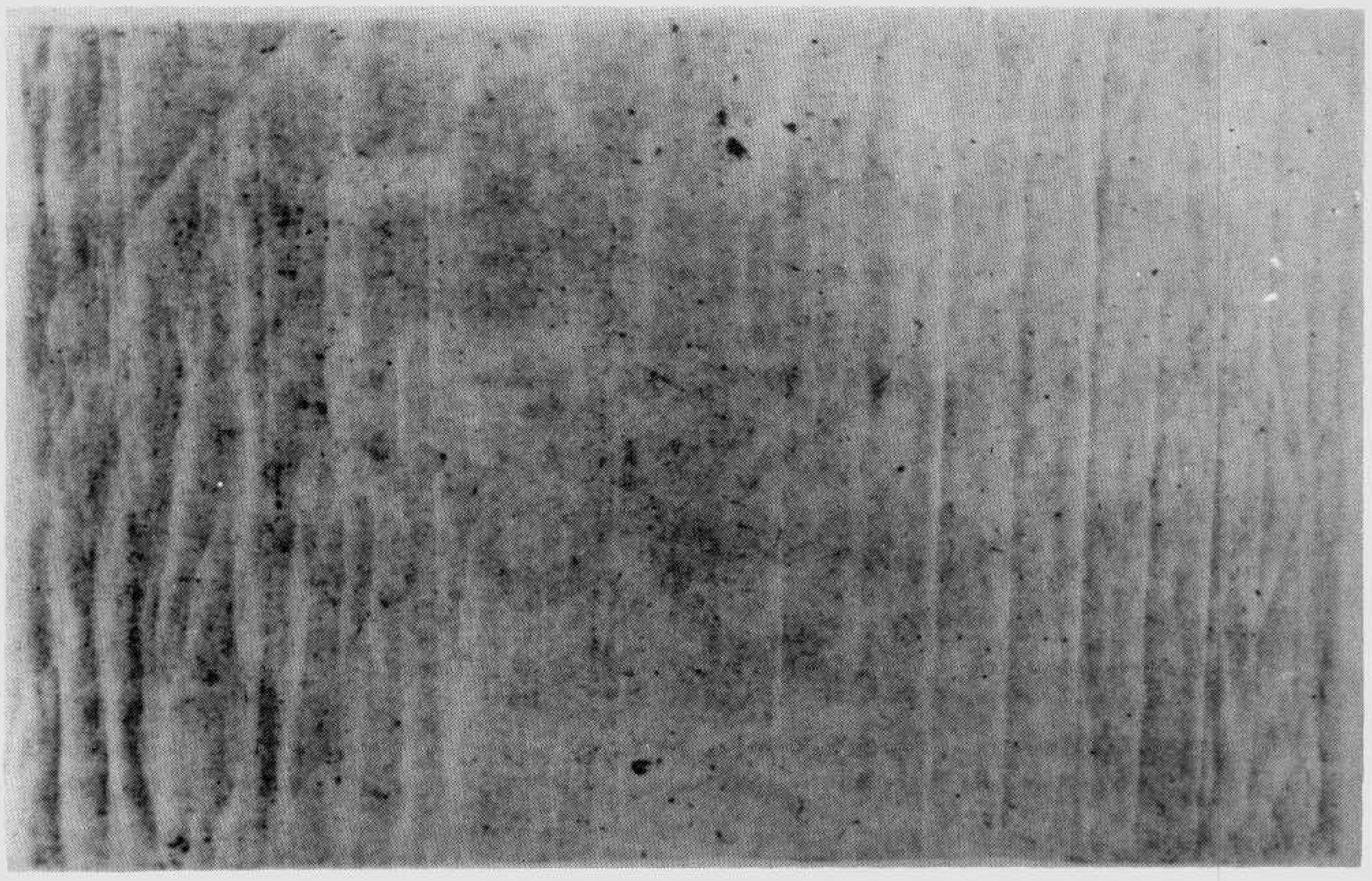


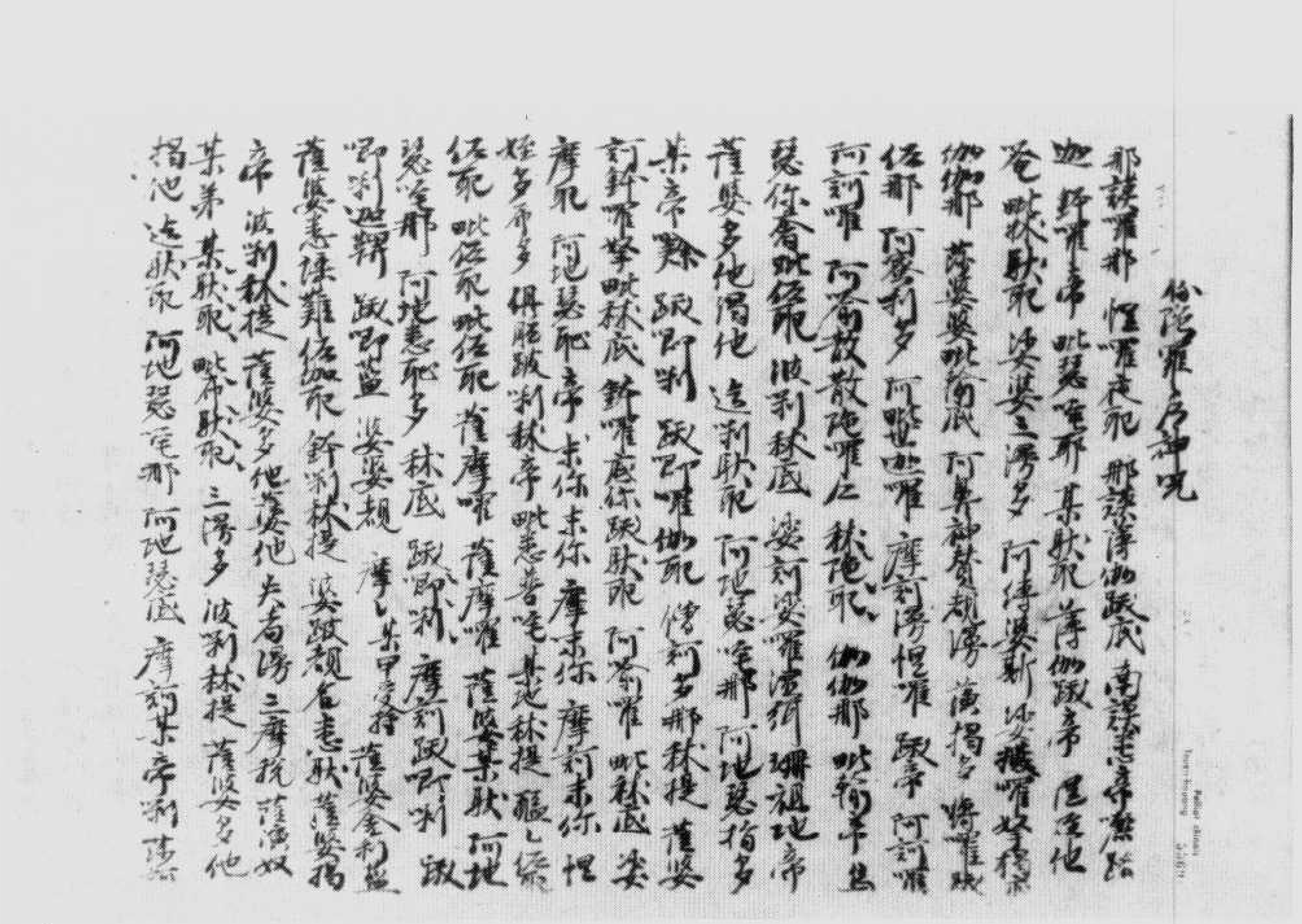


伯五五六六號　大般涅槃經卷第五如來性品第四之二



目經佛　號八六五五伯





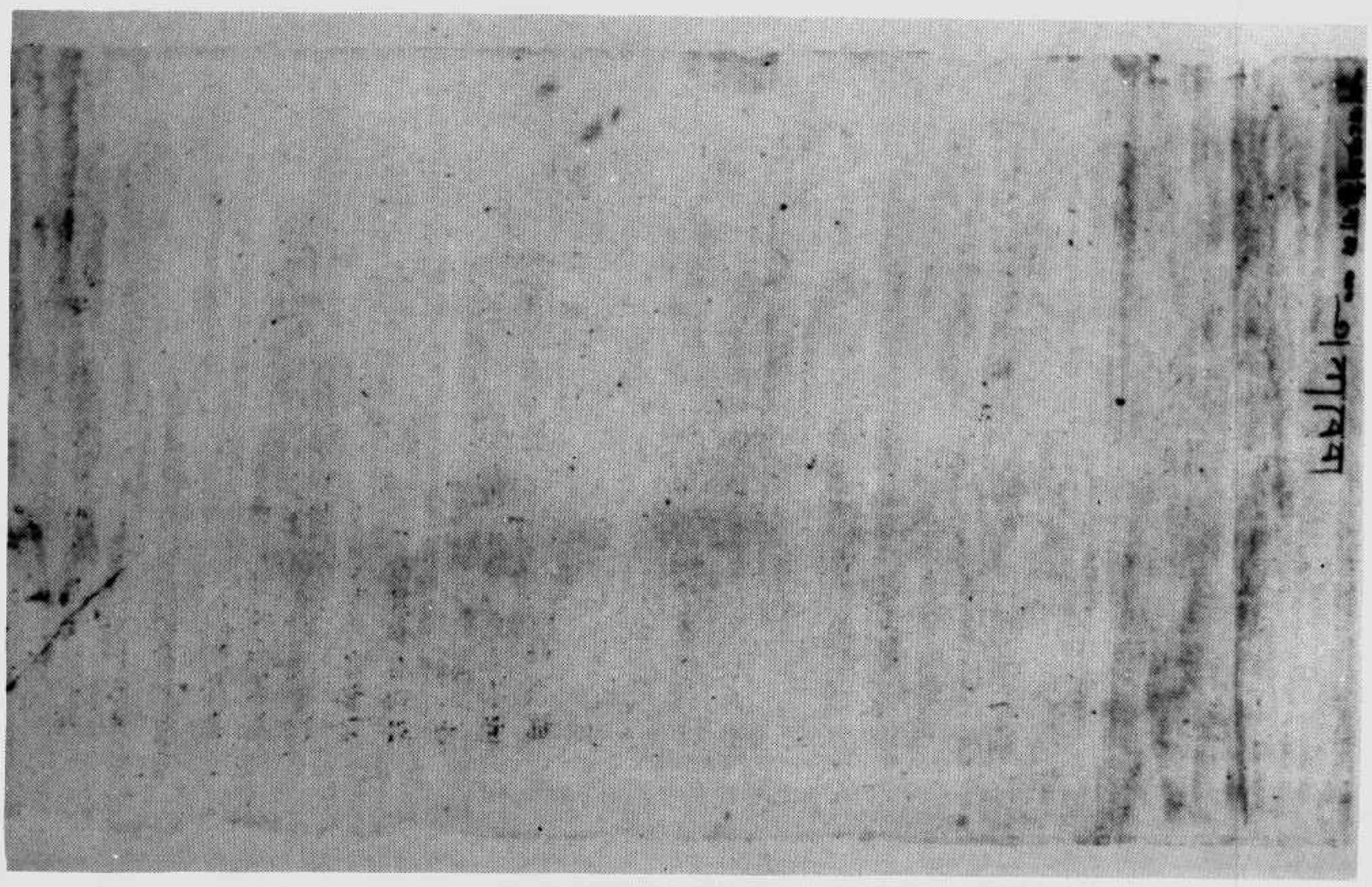
佛頂尊勝陀羅尼神咒

伯五五六九號

三不無別無斷故菩提薩埵
地清淨菩薩十地清淨即與清淨何以故
是與清淨與菩薩十地清淨無二無二不無
別無斷故
菩提與清淨即五眼清淨五眼清淨即與清
淨何以故是與清淨與五眼清淨無二無二
不無別無斷故與清淨即六神通清淨六神
通清淨即與清淨何以故是與清淨與六神
通清淨無二無二無不別無斷故菩提與清
淨即佛十力清淨佛十力清淨即與清淨何
以故是與清淨與佛十力清淨無二無二不
無別無斷故與清淨即四無所畏四無礙解
大慈大悲大喜大捨十八佛不共法清淨四
無所畏乃至十八佛不共法清淨即與清淨
何以故是與清淨與四無所畏乃至十八佛
不共法清淨無二無二不無別無斷故菩提
與清淨即無忘失法清淨無忘失法清淨即
與清淨何以故是與清淨與無忘失法清淨
無二無二不無別無斷故與清淨即恒住
捨性清淨即與清淨何以故
是與清淨與恒住捨性清淨無二無二不無
別無斷故菩提與清淨即一切智清淨一切
智清淨即與清淨何以故是與清淨與一切
智清淨無二無二不無別無斷故與清淨即
道相智一切相智清淨道相智一切相智清
淨即與清淨何以故是與清淨與道相
智一切相智清淨無二無二不無別無斷故
菩提與清淨即一切陀羅尼門清淨一切陀

伯五五七〇號　大般若波羅蜜多經卷第二百二

▼伯五五七〇號　背　面　藏文一行



說妙法今時娑婆世界菩薩聲聞天龍
鬼人非人皆遥見彼龍女成佛普為時會
天說法心大歡喜悉遥礼敬无量衆生聞法
解悟得不退轉无量衆生得受道記无垢世
界六反震動娑婆世界三千衆生住不退轉
三千衆生發菩提心而得受記智積菩薩及
舍利弗一切衆會默然信受

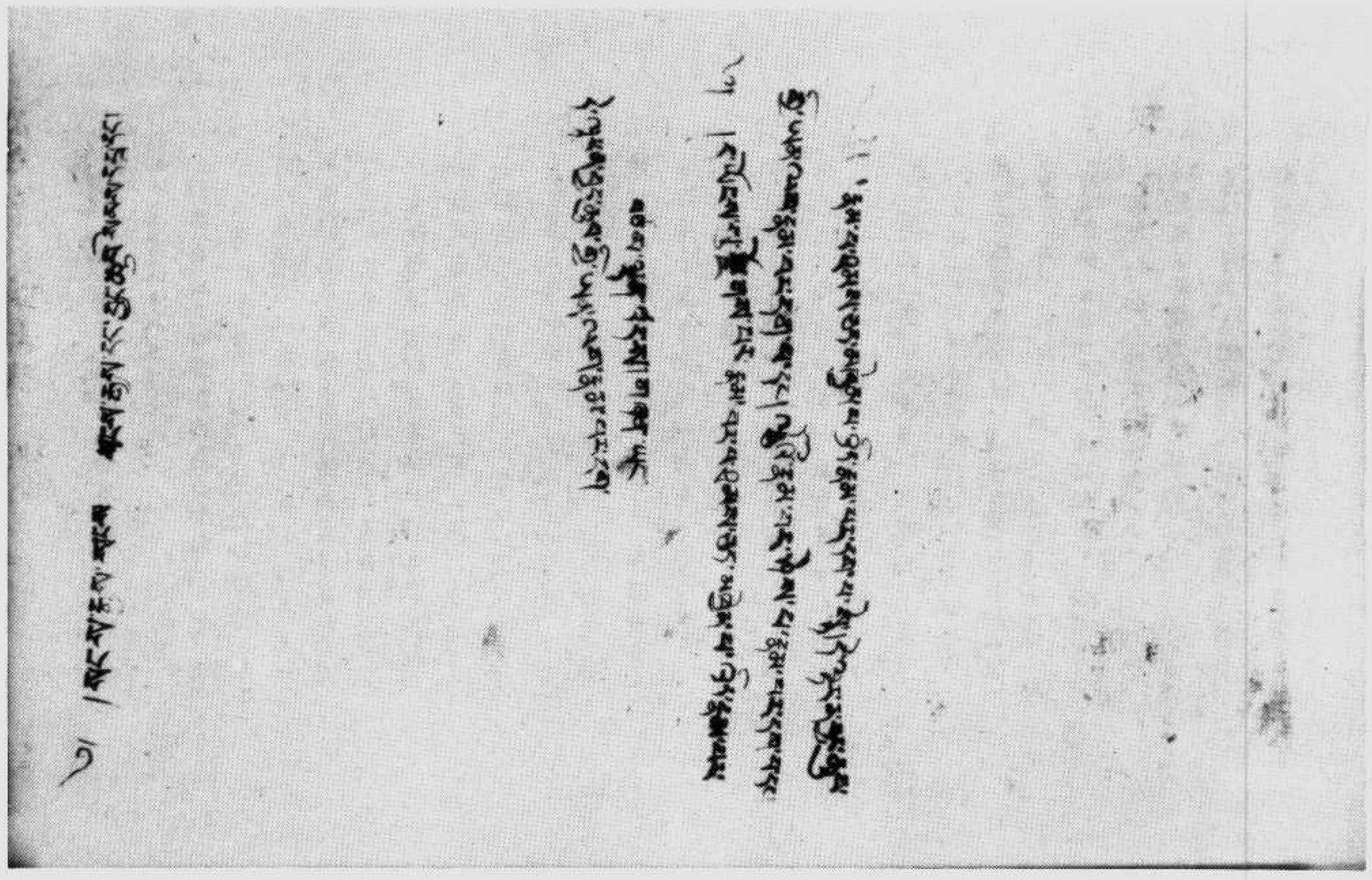
妙法蓮華經勸持品第十三

今時藥王菩薩摩訶薩及大樂說菩薩摩
訶薩與二万菩薩眷屬俱皆於佛前作是誓
言唯願世尊不以為慮我等於佛滅後當奉
持讀誦說此經典後惡世衆生善根轉少多
增上慢貪利供養增不善根遠離解脫雖難
可教化我等當起大忍力讀誦此經持說書
寫種種供養不惜身命今時衆中五百阿羅漢
得受記者白佛言世尊我等亦自誓願於異
國土廣說此經復有學无學八千人得受記
者從座而起合掌向佛作是誓言世尊我等
亦當於他國土廣說此經所以者何是娑婆
國中人多諂惡懷增上慢功德淺薄瞋濁諂
曲心不實故

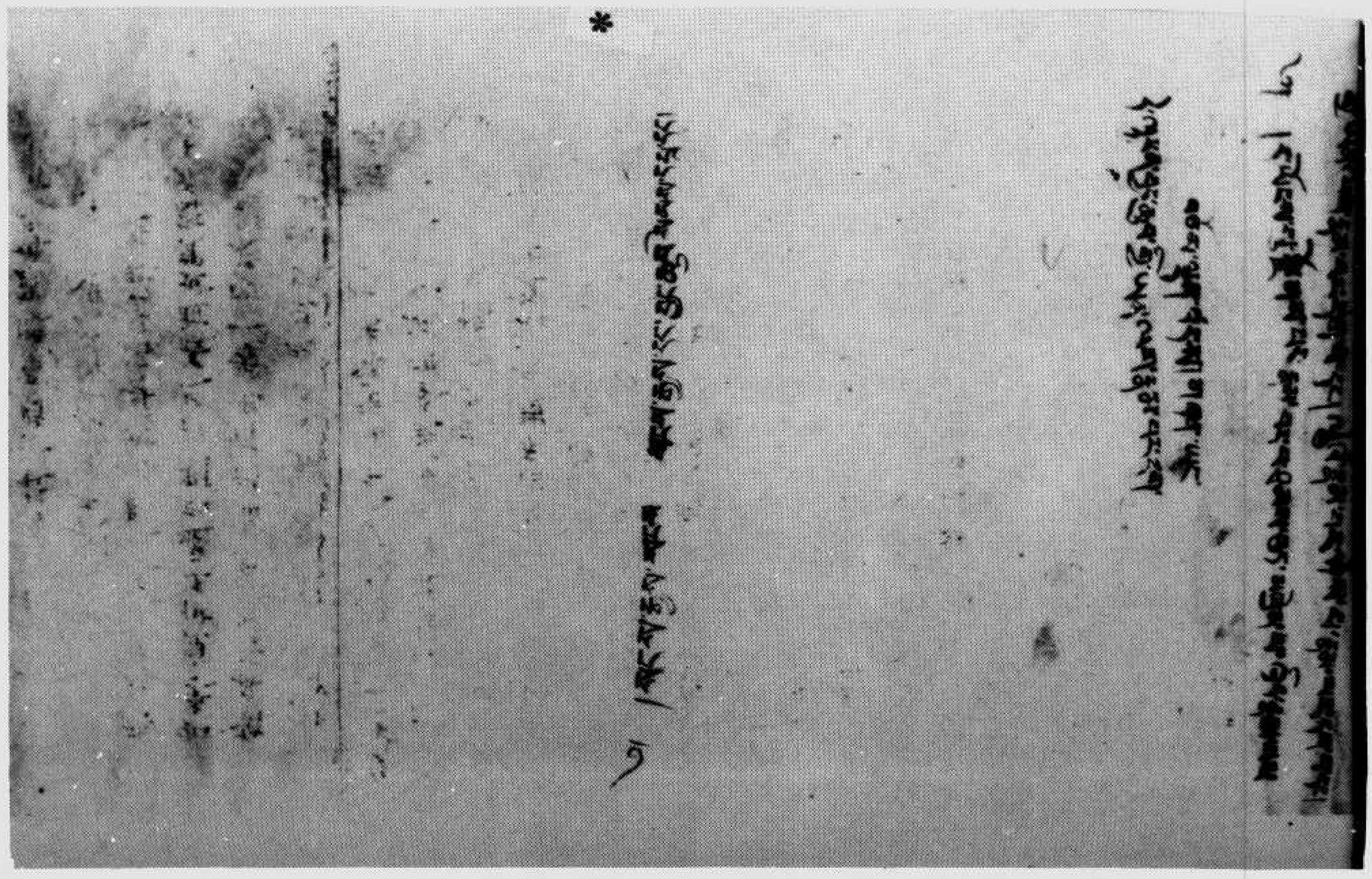
今時佛姨母摩訶波闍波提比丘尼與學无
學比丘尼六千人俱從座起一心合掌瞻仰
尊顏目不暫捨於時世尊告憍曇彌何故憂
色而視如來汝心將无謂我不說汝名授阿
耨多羅三藐三菩提記耶憍曇彌我先總
說一切聲聞皆已受記今汝欲知記者將來
世當於六万八千億諸佛法中為大法師
及六千學无學比丘尼俱為法師汝如是漸
漸具菩薩道當得作佛号一切衆生喜見
如來應供正遍知明行足善逝世間解无上士
調丈夫天人師佛世尊憍曇彌是一切衆
生喜見佛及六千菩薩轉次授記得阿耨
多羅三藐三菩提今時羅睺羅母耶輸陀
羅比丘尼作是念世尊於授記中獨不說我
名佛告耶輸陀羅汝於來世百千万億諸佛
法中備菩薩行為大法師漸具佛道於善國中
當得作佛号具足千万光相如來應供正遍
知明行足善逝世間解无上士調丈夫天
人師佛世尊佛壽无量阿僧祇劫今時摩訶
波闍波提比丘尼及耶輸陀羅比丘尼并其
眷屬皆大歡喜得未曾有即於佛前而

知明行足善逝世間解无上士調御丈夫天
人師佛世尊佛壽无量阿僧祇劫今時摩訶
波闍波提比丘尼及耶輸陀羅比丘尼并其
眷屬皆大歡喜得未曾有即於佛前而
說偈言
世尊導師　安隱天人　我等聞記　心安且定
諸比丘尼說是偈已白佛言世尊我等亦
能於他方國土廣宣此經
尒時世尊視八十万億那由他諸菩薩摩訶
薩是諸菩薩皆是阿惟越致轉不退法輪得
諸陀羅尼即從座起至於佛前一心合掌而
作是念若世尊告勅我等持說此經者當如
佛教廣宣斯法復作是念佛今默然不見告
勅我當云何時諸菩薩敬順佛意并欲自滿
本願便於佛前作師子吼而發誓言世尊我
等於如來滅後周旋往反十方世界令衆生
書寫此經受持讀誦解說其義如法備行正
憶念皆是佛之威力唯願世尊在於他方遥
見守護即時諸菩薩俱同發聲而說偈言
我等雖不愛　於佛滅度後　怨怖惡世中　我等當廣說
有諸无智人　惡口罵詈等　及加刀杖者　我等皆當忍
惡世中比丘　邪智心諂曲　未得謂為得　我慢心充滿
或有阿練若　納衣在空閑　自謂行真道　輕賤人間者
貪著利養故　與白衣說法　為世所恭敬　如六通羅漢
是人懷惡言　常念世俗事　假名阿練若　好出我等過
而作如是言　此諸比丘等　為貪利養故　說外道論議
自作此經典　誑惑世間人　為求名聞故　分別於是經
常在大衆中　向國王大臣　婆羅門居士
及餘諸比丘　誹謗說我惡　謂是邪見人　說外道論議
我等敬佛故　忍是諸惡　為斯所輕言　汝等皆是佛
如此輕傷言　皆當忍是事
濁劫惡世中　多有諸怖畏　惡鬼入其身　罵詈毀辱我
我等敬信佛　當著忍鎧　為說是經故　忍此諸難事
我不愛身命　但惜无上道　我等於未來　護持佛所
世尊自當知　濁世惡比丘　不知佛方便　隨宜所說法
惡口而顰蹙　數數見擯出　遠離於塔寺　如是等衆惡
念佛告勅故　皆當忍是事
諸聚落城邑　其有求法者　我皆到其所　說佛所囑法
我是世尊使　處衆无所畏　我當善說法　願佛安隱住
於我世尊前　諸來十方佛　發如是誓言　佛自知我心

妙法蓮華經卷第四



伯五五七一號　背　　面　藏文六行



伯五五七二號　妙法蓮華經卷第一序品第一方便品第二

金剛般若波羅蜜經

如是我聞一時佛在舍衛國祇樹給孤獨園
與大比丘衆千二百五十人俱尒時世尊食
時著衣持鉢入舍衛大城乞食於其城中次
第乞已還至本處飯食訖收衣鉢洗足已敷
座而坐時長老須菩提在大衆中即從座起
偏袒右肩右膝著地合掌恭敬而白佛言希
有世尊如來善護念諸菩薩善付囑諸菩薩
世尊善男子善女人發阿耨多羅三藐三菩
提心應云何住云何降伏其心佛言善哉善哉
須菩提如汝所說如來善護念諸菩薩
付囑諸菩薩汝今諦聽當為汝說善男
女人發阿耨多羅三藐三菩提心應如
是降伏其心唯然世尊願樂欲聞
佛告須菩提諸菩薩摩訶薩應如是
心所有一切衆生之類若卵生若胎生
若濕生若化生若有色若無色若有想若無想若
非有想非無想我皆令入無餘涅槃而滅度
之如是滅度無量無數無邊衆生實無衆生
得滅度者何以故須菩提若菩薩有我相人
相衆生相壽者相即非菩薩
復次須菩提菩薩於法應無所住行於布施
所謂不住色布施不住聲香味觸法布施須
菩提菩薩應如是布施不住於相何以故若
菩薩不住相布施其福德不可思量須菩提
於意云何東方虛空可思量不不也世尊須
菩提南西北方四維上下虛空可思量不不

伯五五七三號　金剛般若波羅蜜經（附殘塊八片）

*

也世尊須菩提菩薩無住相布施福德亦復
如是不可思量須菩提菩薩但應如所教住
須菩提於意云何可以身相見如來不不也
世尊不可以身相得見如來何以故如來所
說身相即非身相佛告須菩提凡所有相皆
是虛妄若見諸相非相則見如來
須菩提白佛言世尊頗有衆生得聞如是言
說章句生實信不佛告須菩提莫作是說如
來滅後後五百歲有持戒修福者於此章句
能生信心以此為實當知是人不於一佛二
佛三四五佛而種善根已於無量千萬佛所
種諸善根聞是章句乃至一念生淨信者須
菩提如來悉知悉見是諸衆生得如是無量
福德何以故是諸衆生無復我相人相衆生
相壽者相無法相亦無非法何以故是諸
衆生若心取相則為著我人衆生壽者若取
法相即著我人衆生壽者何以故若取非法
相即著我人衆生壽者是故不應取法不應
取非法以是義故如來常說汝等比丘知我

*

衆生若心取相則為著我人衆生壽者若取
法相即著我人衆生壽者何以故若取非法
相即著我人衆生壽者是故不應取法不應
取非法以是義故如來常說汝等比丘知我
說法如栰喻者法尚應捨何況非法
須菩提於意云何如來得阿耨多羅三藐三
菩提耶如來有所說法耶須菩提言如我解
佛所說義无有定法名阿耨多羅三藐三菩
提亦无有定法如來可說何以故如來所說
法皆不可取不可說非法非非法所以者何
一切賢聖皆以无為法而有差別
須菩提於意云何若人滿三千大千世界七
寶以用布施是人所得福德寧為多不須菩
提言甚多世尊何以故是福德即非福德性
是故如來說福德多若復有人於此經中受
持乃至四句偈等為他人說其福勝彼何以
故須菩提一切諸佛及諸佛阿耨多羅三藐
三菩提法皆從此經出須菩提所謂佛法者
即非佛法
須菩提於意云何須陁洹能作是念我得須
陁洹果不須菩提言不也世尊何以故須陁
洹名為入流而无所入不入色聲香味觸法
是名須陁洹須菩提於意云何斯陁含能作
是念我得斯陁含果不須菩提言不也世尊
何以故斯陁含名一往來而實无往來是名
斯陁含須菩提於意云何阿那含能作是念
我得阿那含果不須菩提言不也世尊何以
故阿那含名為不來而實无來是故名阿那

*

於意云何阿那含能作是念
我得阿那含果不須菩提言不也世尊何以
故阿那含名為不來而實无來是故名阿那
含須菩提於意云何阿羅漢能作是念我得
阿羅漢道不須菩提言不也世尊何以故實
无有法名阿羅漢世尊若阿羅漢作是念我
得阿羅漢道即為著我人衆生壽者世尊佛
說我得无諍三昧人中最為第一是第一離
欲阿羅漢我不作是念我是離欲阿羅漢世
尊我若作是念我得阿羅漢道世尊則不說
須菩提是樂阿蘭那行者以須菩提實无所
行而名須菩提是樂阿蘭那行
佛告須菩提於意云何如來昔在然燈佛所
於法有所得不世尊如來在然燈佛所於法
實无所得須菩提於意云何菩薩莊嚴佛土
不不也世尊何以故莊嚴佛土者則非莊嚴
是名莊嚴是故須菩提諸菩薩摩訶薩應如
是生清淨心不應住色生心不應住聲香味
觸法生心應无所住而生其心須菩提譬如
有人身如須彌山王於意云何是身為大不
須菩提言甚大世尊何以故佛說非身是名
大身
須菩提如恒河中所有沙數如是沙等恒河
於意云何是諸恒河沙寧為多不須菩提言
甚多世尊但諸恒河尚多无數何況其沙須
菩提我今實言告汝若有善男子善女人以
七寶滿尔所恒河沙數三千大千世界以用
布施得福多不須菩提言甚多世尊佛告須

七寶滿尒所恒河沙數三千大千世界以用
布施得福多不須菩提言甚多世尊佛告須
菩提若善男子善女人於此經中乃至受持
四句偈等為他人說而此福德勝前福德復
次須菩提隨說是經乃至四句偈等當知此
處一切世間天人阿修羅皆應供養如佛塔
廟何況有人盡能受持讀誦須菩提當知是
人成就最上第一希有之法若是經典所在
之處則為有佛若尊重弟子

尒時須菩提白佛言世尊當何名此經我等
云何奉持佛告須菩提是經名為金剛般若
波羅蜜以是名字汝當奉持所以者何須菩
提佛說般若波羅蜜則非般若波羅蜜須菩
提於意云何如來有所說法不須菩提白佛
言世尊如來无所說須菩提於意云何三千
大千世界所有微塵是為多不須菩提言甚
多世尊須菩提諸微塵如來說非微塵是名
微塵如來說世界非世界是名世界須菩提
於意云何可以三十二相見如來不不也世
尊不可以三十二相得見如來何以故如來
說三十二相即是非相是名三十二相須菩
提若有善男子善女人以恒河沙等身命布
施若復有人於此經中乃至受持四句偈等
為他人說其福甚多

尒時須菩提聞說是經深解義趣涕淚悲泣
而白佛言希有世尊佛說如是甚深經典我
從昔來所得慧眼未曾得聞如是之經世尊

非住是故佛說菩薩心不住色布施須菩提
菩薩為利益一切衆生應如是布施如來說
一切諸相即是非相又說一切衆生則非衆
生須菩提如來是真語者實語者如語者
誑語者不異語者須菩提如來所得法此法
无實无虛須菩提若菩薩心住於法而行布
施如人入闇則无所見若菩薩心不住法而
行布施如人有目日光明照見種種色須菩
提當來之世若有善男子善女人能於此經
受持讀誦則為如來以佛智慧悉知是人悉
見是人皆得成就无量无邊功德

須菩提若有善男子善女人初日分以恒河
沙等身布施中日分復以恒河沙等身布施
後日分亦以恒河沙等身布施如是无量百
千萬億劫以身布施若復有人聞此經典信
心不逆其福勝彼何況書寫受持讀誦為人
解說須菩提以要言之是經有不可思議不
可稱量无邊功德如來為發大乘者說為發
最上乘者說若有人能受持讀誦廣為人說
如來悉知是人悉見是人皆得成就不可量
不可稱无有邊不可思議功德如是人等則
為荷擔如來阿耨多羅三藐三菩提何以故
須菩提若樂小法者著我見人見衆生見壽
者見則於此經不能聽受讀誦為人解說須
菩提在在處處若有此經一切世間天人阿
修羅所應供養當知此處則為是塔皆應恭
敬作禮圍遶以諸華香而散其處

菩提在在處處若有此經一切世間天人阿
修羅所應供養當知此處則為是塔皆應恭
敬作禮圍遶以諸華香而散其處

復次須菩提善男子善女人受持讀誦此經
若為人輕賤是人先世罪業應墮惡道以今
世人輕賤故先世罪業則為消滅當得阿耨
多羅三藐三菩提須菩提我念過去无量阿
僧祇劫於燃燈佛前得值八百四千萬億那
由他諸佛悉皆供養承事无空過者須菩提
人於後末世能受持讀誦此經所得功德於
我所供養諸佛功德百分不及一千萬億分
乃至算數譬喻所不能及須菩提若善男子
善女人於後末世有受持讀誦此經所得功
德我若具說者或有人聞心則狂亂狐疑不
信須菩提當知是經義不可思議果報亦不
可思議

尒時須菩提白佛言世尊善男子善女人發
阿耨多羅三藐三菩提心云何應住云何降
伏其心佛告須菩提善男子善女人發阿耨
多羅三藐三菩提者當生如是心我應滅度
一切衆生滅度一切衆生已而无有一衆生
實滅度者何以故若菩薩有我相人相衆生
相壽者相則非菩薩所以者何須菩提實无
有法發阿耨多羅三藐三菩提者須菩提於
意云何如來於燃燈佛所有法得阿耨多羅
三藐三菩提不不也世尊如我解佛所說義
佛於燃燈佛所无有法得阿耨多羅三藐三
菩提佛言如是如是須菩提實无有法如來

三藐三菩提不不也世尊如我解佛所說義
佛於燃燈佛所无有法得阿耨多羅三藐三
菩提佛言如是如是須菩提實无有法如來
得阿耨多羅三藐三菩提須菩提若有法如來
得阿耨多羅三藐三菩提燃燈佛則不與我受
記汝於未世當得作佛号釋迦牟尼以實无
有法得阿耨多羅三藐三菩提是故燃燈佛
與我受記作是言汝於未世當得作佛号釋
迦牟尼何以故如來者即諸法如義若有人
言如來得阿耨多羅三藐三菩提須菩提實
无有法佛得阿耨多羅三藐三菩提須菩提
如來所得阿耨多羅三藐三菩提於是中无
實无虛是故如來說一切法皆是佛法須菩
提所言一切法者即非一切法是故名一切
法須菩提譬如人身長大須菩提言世尊如
來說人身長大則為非大身是名大身
須菩提菩薩亦如是若作是言我當滅度无
量衆生則不名菩薩何以故須菩提无有法
名為菩薩是故佛說一切法无我无人无衆
生无壽者須菩提若菩薩作是言我當莊嚴
佛土是不名菩薩何以故如來說莊嚴佛土
者即非莊嚴是名莊嚴須菩提若菩薩通達
无我法者如來說名真是菩薩
須菩提於意云何如來有肉眼不如是世尊
如來有肉眼須菩提於意云何如來有天眼
不如是世尊如來有天眼須菩提於意云何
如來有慧眼不如是世尊如來有慧眼須菩

提於意云何如來有法眼不如是世尊如來
有法眼須菩提於意云何如來有佛眼不如
是世尊如來有佛眼
須菩提於意云何恒河中所有沙佛說是沙
不如是世尊如來說是沙須菩提於意云何
如一恒河中所有沙有如是等恒河是諸恒
河所有沙數佛世界如是寧為多不甚多世
尊佛告須菩提尒所國土中所有衆生若干
種心如來悉知何以故如來說諸心皆為非
心是為心所以者何須菩提過去心不可
得現在心不可得未來心不可得須菩提於
意云何若有人滿三千大千世界七寶以用
布施是人以是因緣得福多不如是世尊此
人以是因緣得福甚多須菩提若福德有實
如來不說得福德多以福德无故如來說得
福德多
須菩提於意云何佛可以具足色身見不不
也世尊如來不應以色身見何以故如來說
具足色身即非具足色身是名具足色身須
菩提於意云何如來可以具足諸相見不不
也世尊如來不應以具足諸相見何以故如
來說諸相具足即非具足是名諸相具足須
菩提汝勿謂如來作是念我當有所說法莫
作是念何以故若人言如來有所說法即為
謗佛不能解我所說故須菩提說法者无法

住是念何以故若人言如來有所說法即為
謗佛不能解我所說故須菩提說法者无法
可說是名說法須菩提白佛言世尊頗有衆
生於未來世聞如是語言章句能生淨信
須菩提彼非衆生非不衆生何以故須菩提
衆生衆生者如來說非衆生是名衆生
須菩提我於阿耨多羅三藐三菩提乃至无
有少法可得是名阿耨多羅三藐三菩提
須菩提是法平等无有高下是名阿耨
多羅三藐三菩提以无我无人无衆生无壽
者修一切善法則得阿耨多羅三藐三菩提
須菩提所言善法者如來說非法是名善法
須菩提若三千大千世界中所有諸須彌山
王如是等七寶聚有人持用布施若人以此
般若波羅蜜經乃至四句偈等受持為他人
說於前福德百分不及一百千萬億分乃至
算數譬喻所不能及
須菩提於意云何汝等勿謂如來作是念我
當度衆生須菩提莫作是念何以故實无有
衆生如來度者若有衆生如來度者如來則
有我人衆生壽者須菩提如來說有我者則
非有我而凡夫之人以為有我須菩提凡夫
者如來說則非凡夫須菩提於意云何可以
三十二相觀如來不須菩提白佛言如是以世
尊三十二相觀如來佛言須菩提若以三十
二相觀如來者轉輪聖王則是如來須菩提白佛言世
尊如我解佛所說義不應以三十二相觀如來
爾時世尊而說偈曰
若以色見我　以音聲求我　是人行邪道　不能見如來

須菩提汝若作是念如來不以具足相故得
阿耨多羅三藐三菩提須菩提莫作是念如
來不以具足相故得阿耨多羅三藐三菩提
須菩提汝若作是念發阿耨多羅三藐三菩
提者說諸法斷滅莫作是念何以故發阿耨
多羅三藐三菩提者於法不說斷滅相須菩
提若菩薩以滿恒河沙等世界七寶布施若
復有人知一切法无我得成於忍此菩薩勝
前菩薩所得功德須菩提以諸菩薩不受福
德故須菩提白佛言世尊云何菩薩不受福
德故須菩提菩薩所作福德不應貪著是故說
不受福德須菩提若有人言如來若來若去
若坐若臥是人不解我所說義何以故如來
者无所從來亦无所去故名如來須菩提若
善男子善女人以三千大千世界碎為微塵
於意云何是微塵衆寧為多不甚多世尊何
以故若是微塵衆實有者佛則不說是微塵
衆所以者何佛說微塵衆則非微塵是名微
塵衆世尊如來所說三千大千世界則非
世界是名世界何以故若世界實有則是一
合相如來說一合相則非一合相是名一合
相須菩提一合相者則是不可說但凡夫之
人貪著其事
須菩提若人言佛說我見人見衆生見壽者

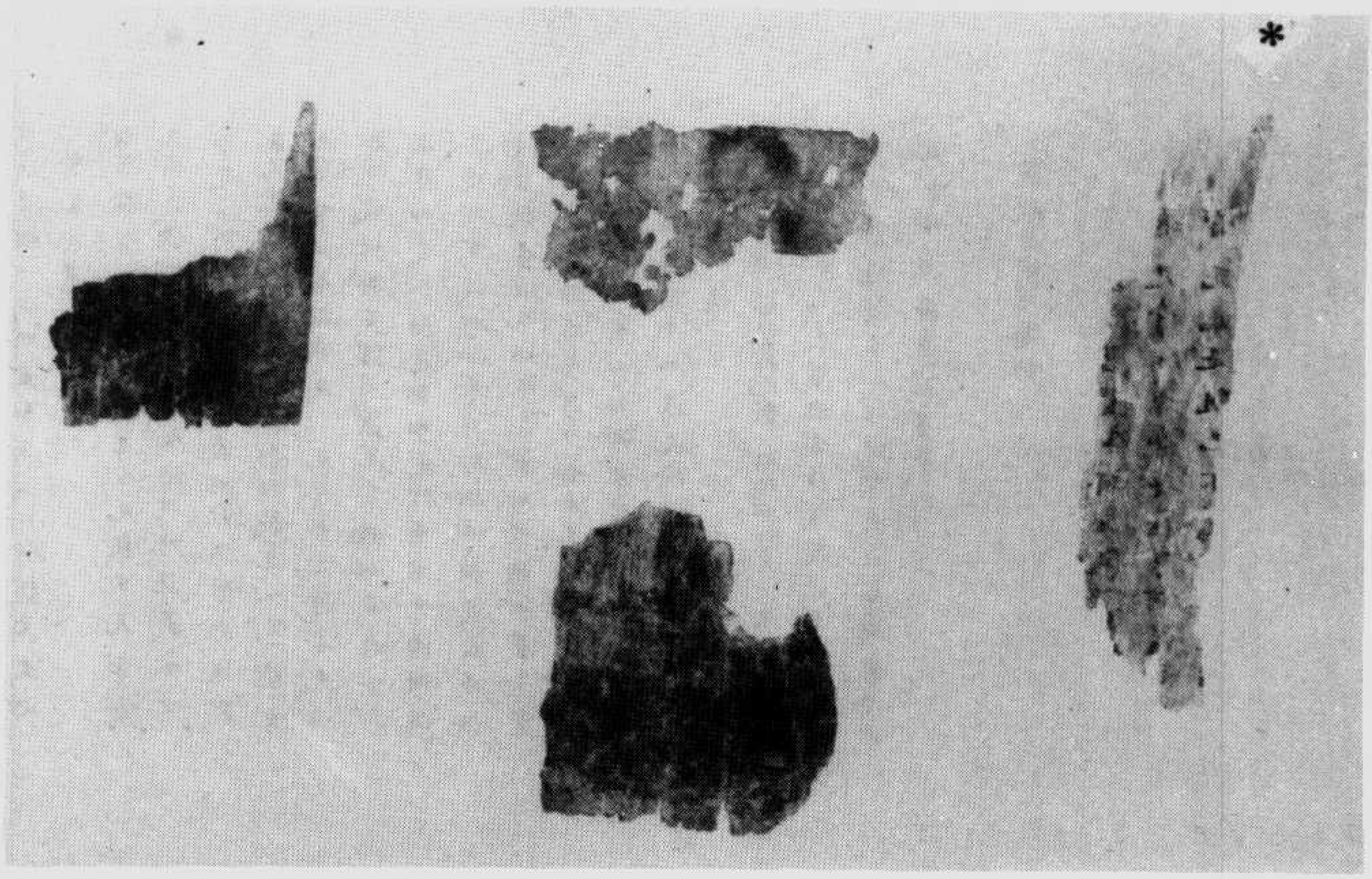
*

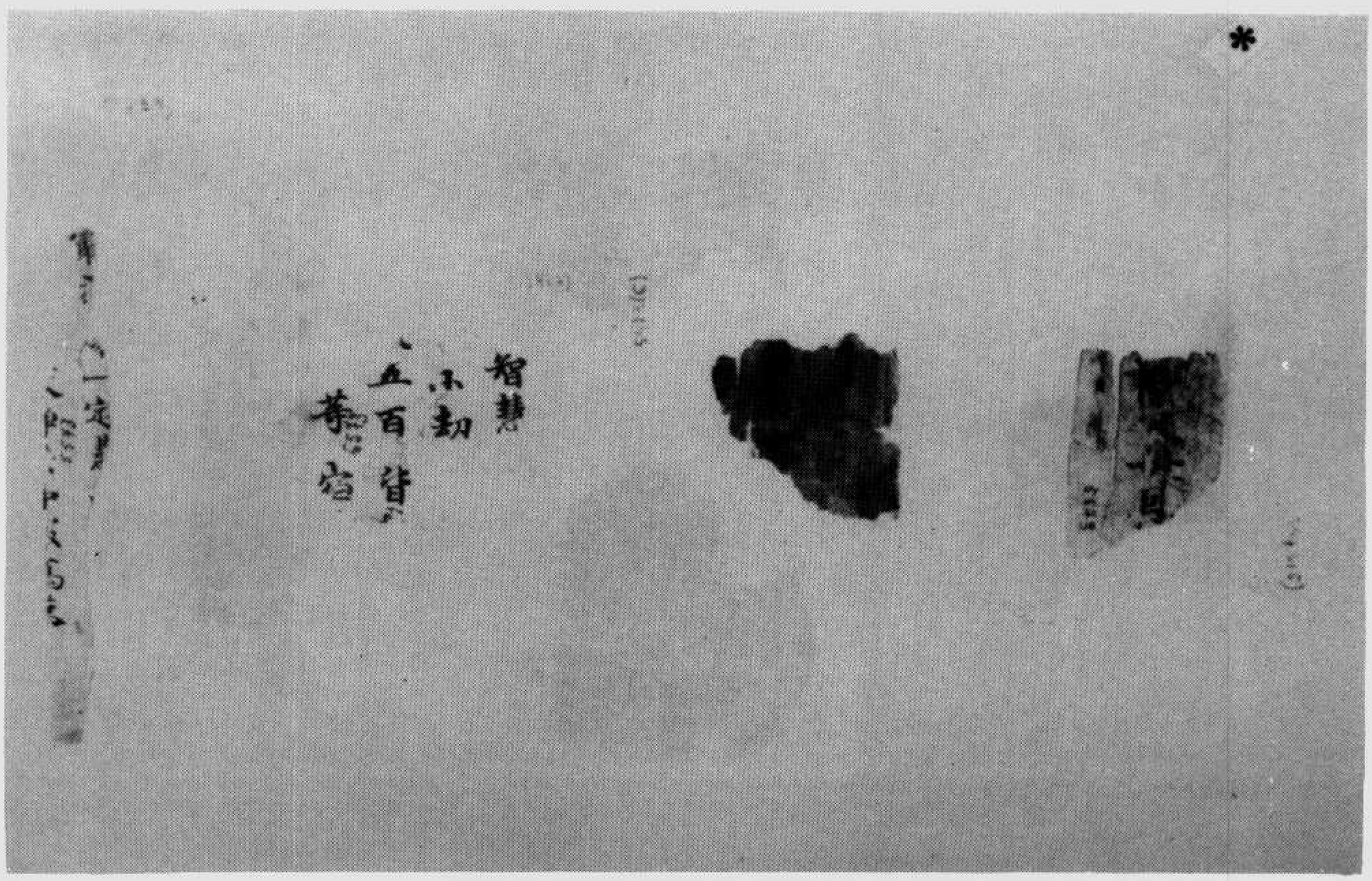
相須菩提一合相者則是不可說但凡夫之
人貪著其事

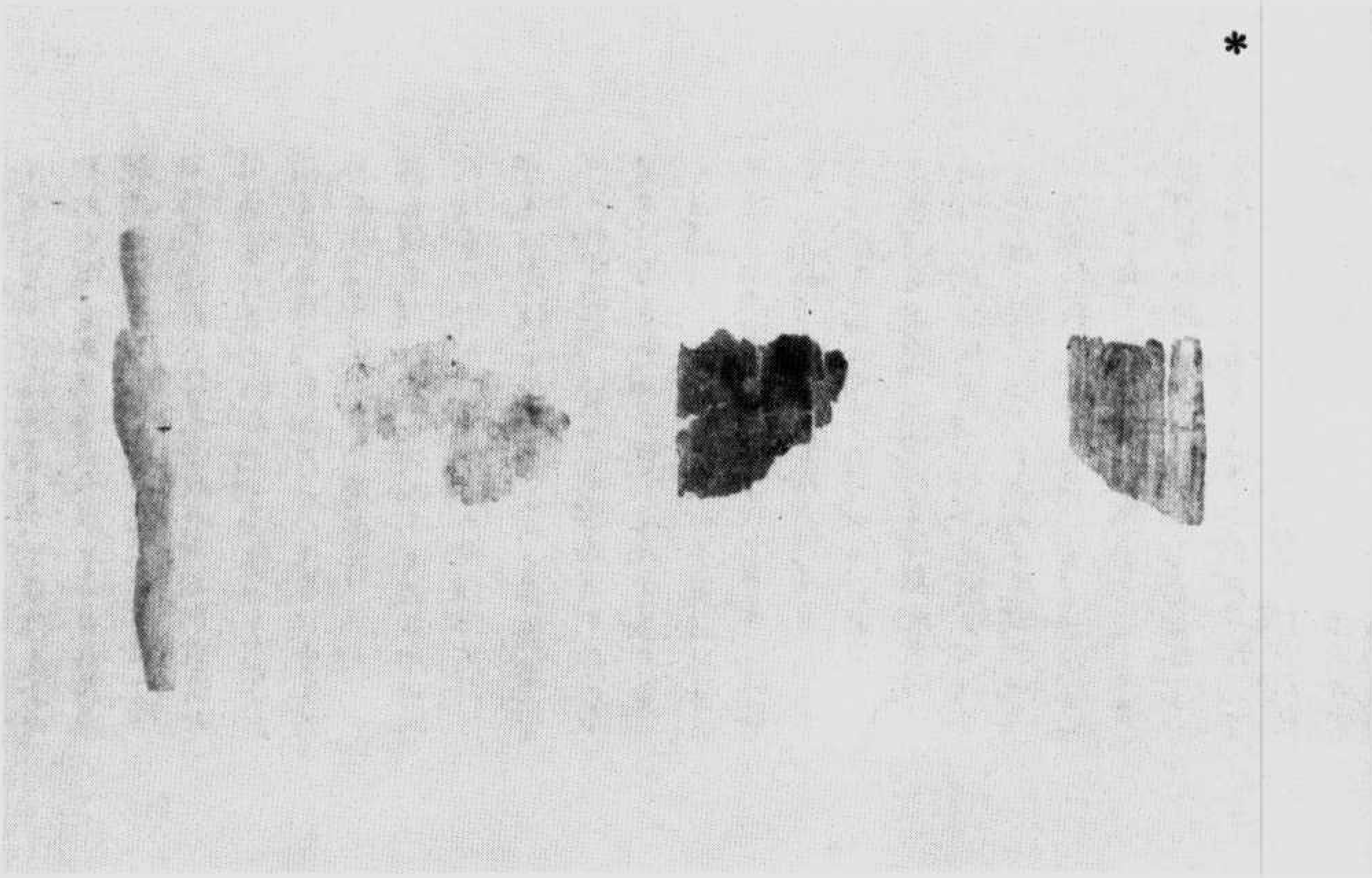
須菩提若人言佛說我見人見衆生見壽者
見須菩提於意云何是人解我所說義不世
尊是人不解如來所說義何以故世尊說我
見人見衆生見壽者見即非我見人見衆生
見壽者見是名我見人見衆生見壽者見須
菩提發阿耨多羅三藐三菩提心者於一切
法應如是知如是見如是信解不生法相須
菩提所言法相如來說即非法相是名法相
須菩提若有人以滿无量阿僧祇世界七寶
持用布施若有善男子善女人發菩薩心者
持於此經乃至四句偈等受持讀誦爲人演
說其福勝彼云何爲人演說不取於相如如
不動何以故
一切有爲法 如夢幻泡影 如露亦如電 應作如是觀
佛說是經已長老須菩提及諸比丘比丘尼
優婆塞優婆夷一切世間天人阿修羅聞佛
所說皆大歡喜信受奉行

金剛般若波羅蜜經

*




智慧
小劫
五百皆
尊宿



▼伯五五七四號　金剛般若波羅蜜經

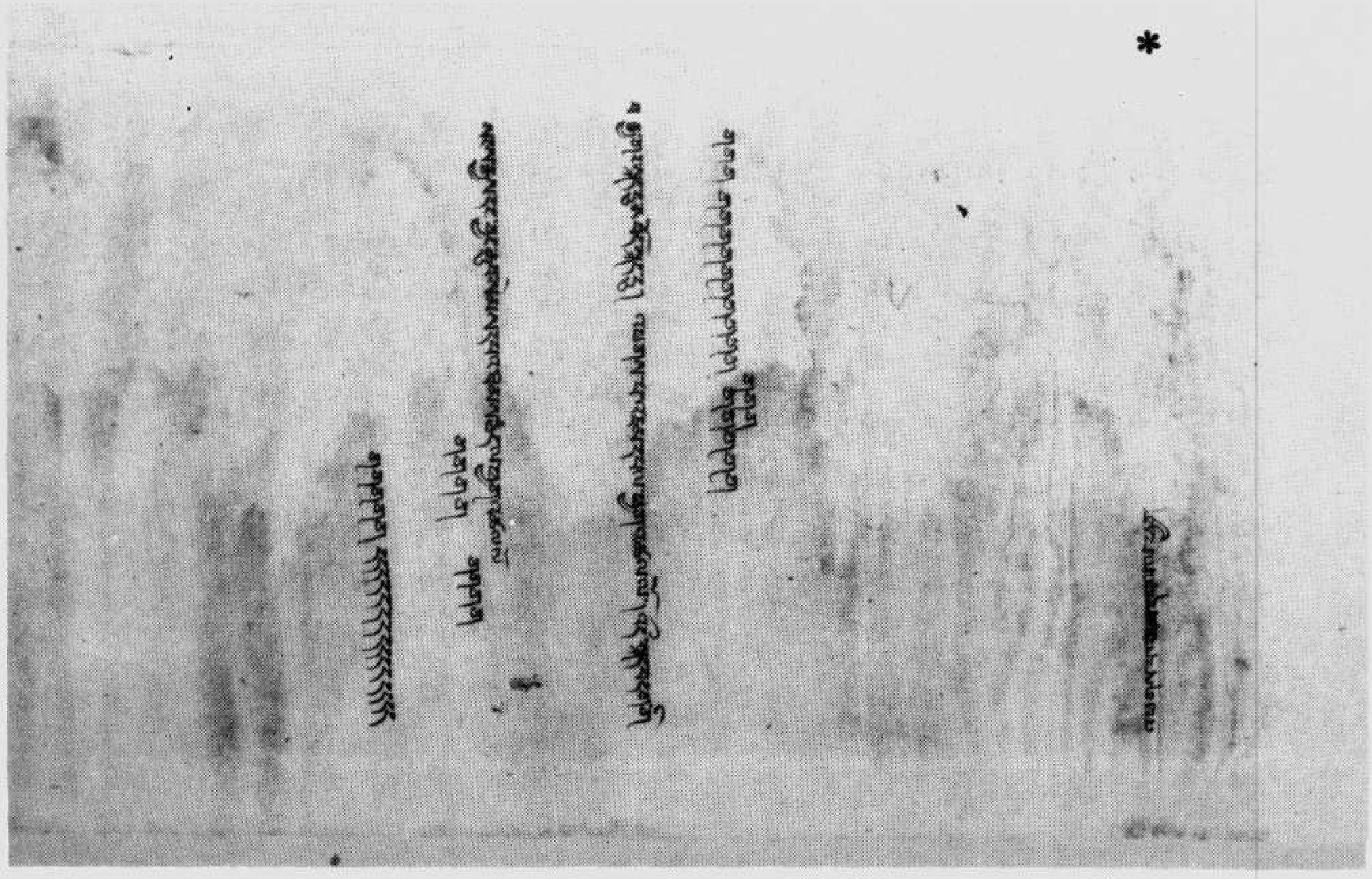
寶以用布施是人所得福德寧為多不須菩
提言甚多世尊何以故是福德即非福德性
是故如來說福德多若復有人於此經中受
持乃至四句偈等為他人說其福勝彼何以
故須菩提一切諸佛及諸佛阿耨多羅三藐
三菩提法皆從此經出須菩提所謂佛法者
即非佛法
須菩提於意云何須陀洹能作是念我得須
陀洹果不須菩提言不也世尊何以故須陀
洹名為入流而无所入不入色聲香味觸法
是名須陀洹須菩提於意云何斯陀含能作
是念我得斯陀含果不須菩提言不也世尊
何以故斯陀含名一往來而實无往來是名
斯陀含須菩提於意云何阿那含能作是念
我得阿那含果不須菩提言不也世尊何以
故阿那含名為不來而實无來是故名阿那
含須菩提於意云何阿羅漢能作是念我得
阿羅漢道不須菩提言不也世尊何以故實
无有法名阿羅漢世尊若阿羅漢作是念我
得阿羅漢道即為著我人衆生壽者世尊佛
說我得无諍三昧人中最為第一是第一離
欲阿羅漢我不作是念我是離欲阿羅漢世
尊我若作是念我得阿羅漢道世尊則不說

无有法名阿羅漢世尊若阿羅漢作是念我
得阿羅漢道即為著我人衆生壽者世尊佛
說我得无諍三昧人中最為第一是第一離
欲阿羅漢我不作是念我是離欲阿羅漢世
尊我若作是念我得阿羅漢道世尊則不說
須菩提是樂阿蘭那行者以須菩提實无所
行而名須菩提是樂阿蘭那行
佛告須菩提於意云何如來昔在然燈佛所於法
有所得不世尊如來在然燈佛所於法
實无所得須菩提於意云何菩薩莊嚴佛土
不不也世尊何以故莊嚴佛土者則非莊嚴
是名莊嚴是故須菩提諸菩薩摩訶薩應如
是生清淨心不應住色生心不應住聲香味
觸法生心應无所住而生其心須菩提譬如
有人身如須彌山王於意云何是身為大不
須菩提言甚大世尊何以故佛說非身是名
大身須菩提如恒河中所有沙數如是沙等
恒河於意云何是諸恒河沙寧為多不須菩
提言甚多世尊但諸恒河尚多无數何況其
沙須菩提我今實言告汝若有善男子善女
人以七寶滿爾所恒河沙數三千大千世界
以用布施得福多不須菩提言甚多世尊佛
告須菩提若善男子善女人於此經中乃至
受持四句偈等為他人說而此福德勝前福
德復次須菩提隨說是經乃至四句偈等當

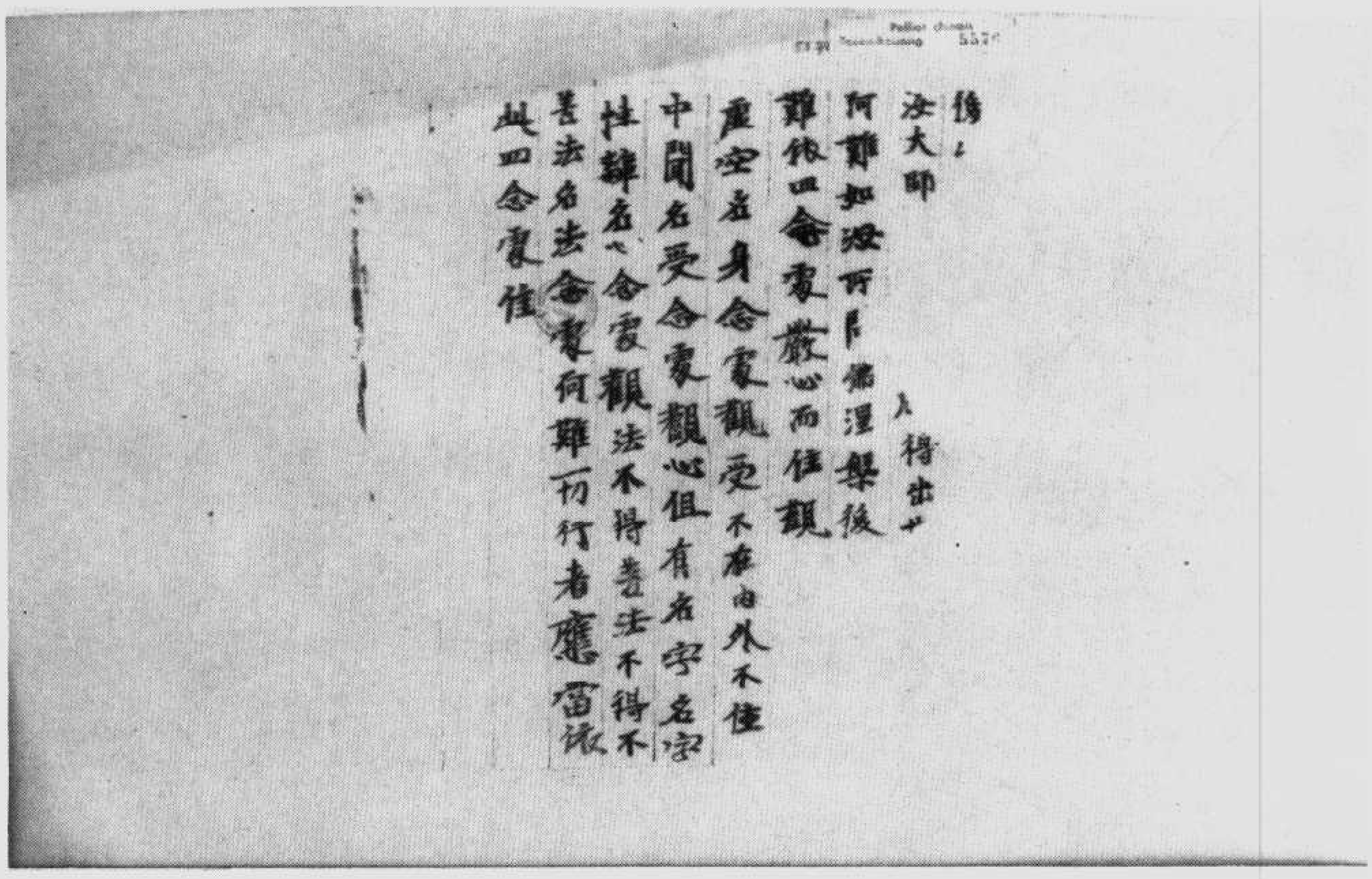
人以七寶滿爾所恒河沙數三千大千世界
以用布施得福多不須菩提言甚多世尊佛
告須菩提若善男子善女人於此經中乃至
受持四句偈等為他人說而此福德勝前福
德復次須菩提隨說是經乃至四句偈等當
知此處一切世間天人阿修羅皆應供養如
佛塔廟何況有人盡能受持讀誦須菩提當
知是人成就最上第一希有之法若是經典
所在之處則為有佛若尊重弟子
爾時須菩提白佛言世尊當何名此經我等
云何奉持佛告須菩提是經名為金剛般若
波羅蜜以是名字汝當奉持所以者何須菩
提佛說般若波羅蜜則非般若波羅蜜須菩
提於意云何如來有所說法不須菩提白佛
言世尊如來无所說須菩提於意云何三千
大千世界所有微塵是為多不須菩提言甚
多世尊須菩提諸微塵如來說非微塵是名
微塵如來說世界非世界是名世界須菩提
於意云何可以三十二相見如來不不也世
尊不可以三十二相得見如來何以故如來說
三十二相即是非相是名三十二相須菩提
若有善男子善女人以恒河沙等身命布
施若復有人於此經中乃至受持四句偈等
為他人說其福甚多
爾時須菩提聞說是經深解義趣涕淚悲泣

為他人說其福甚多
尒時須菩提聞說是經深解義趣涕淚悲泣
而白佛言希有世尊佛說如是甚深經典我
從昔來所得慧眼未曾得聞如是之經世尊
若復有人得聞是經信心清淨則生實相當
知是人成就第一希有功德世尊是實相者
則是非相是故如來說名實相世尊我今得
聞如是經典信解受持不足為難若當來世
後五百歲其有衆生得聞是經信解受持是
人則為第一希有何以故此人无我相人相
衆生相壽者相所以者何我相即是非相人
相衆生相壽者相即是非相何以故離一切
諸相則名諸佛
佛告須菩提如是如是若復有人得聞是經
不驚不怖不畏當知是人甚為希有何以故
須菩提如來說第一波羅蜜非第一波羅蜜
是名第一波羅蜜
須菩提忍辱波羅蜜如來說非忍辱波羅蜜
何以故須菩提如我昔為歌利王割截身體
我於爾時无我相无人相无衆生相无壽者
相何以故我於往昔節節支解時若有我相
人相衆生相壽者相應生瞋恨須菩提又念
過去於五百世作忍辱仙人於爾所世无我

▼伯五五七四號　背　面　藏文七行



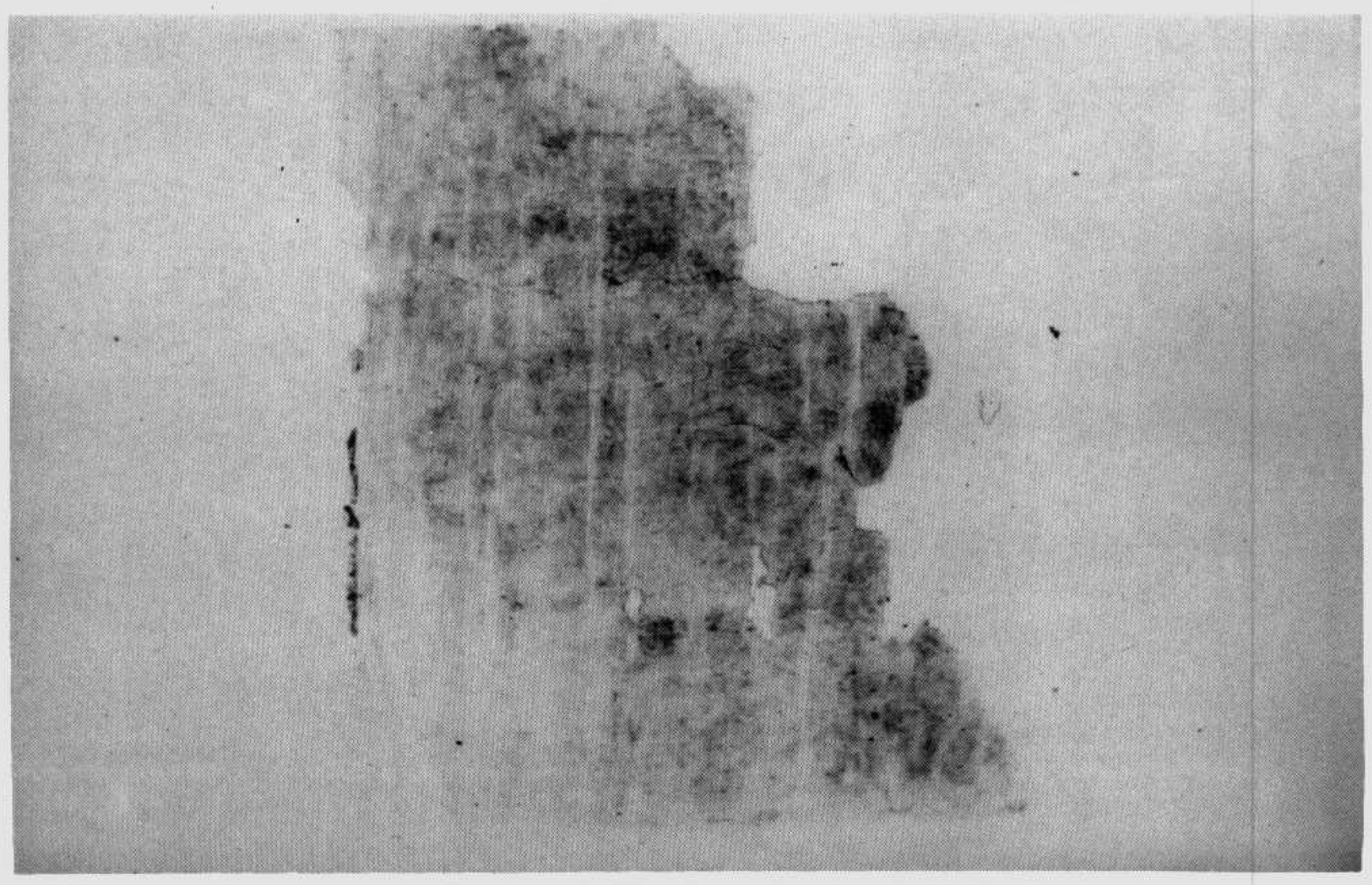
伯五五七五號　梵唄文、說偈文、無常偈、初夜無常偈、午時偈、懺悔文

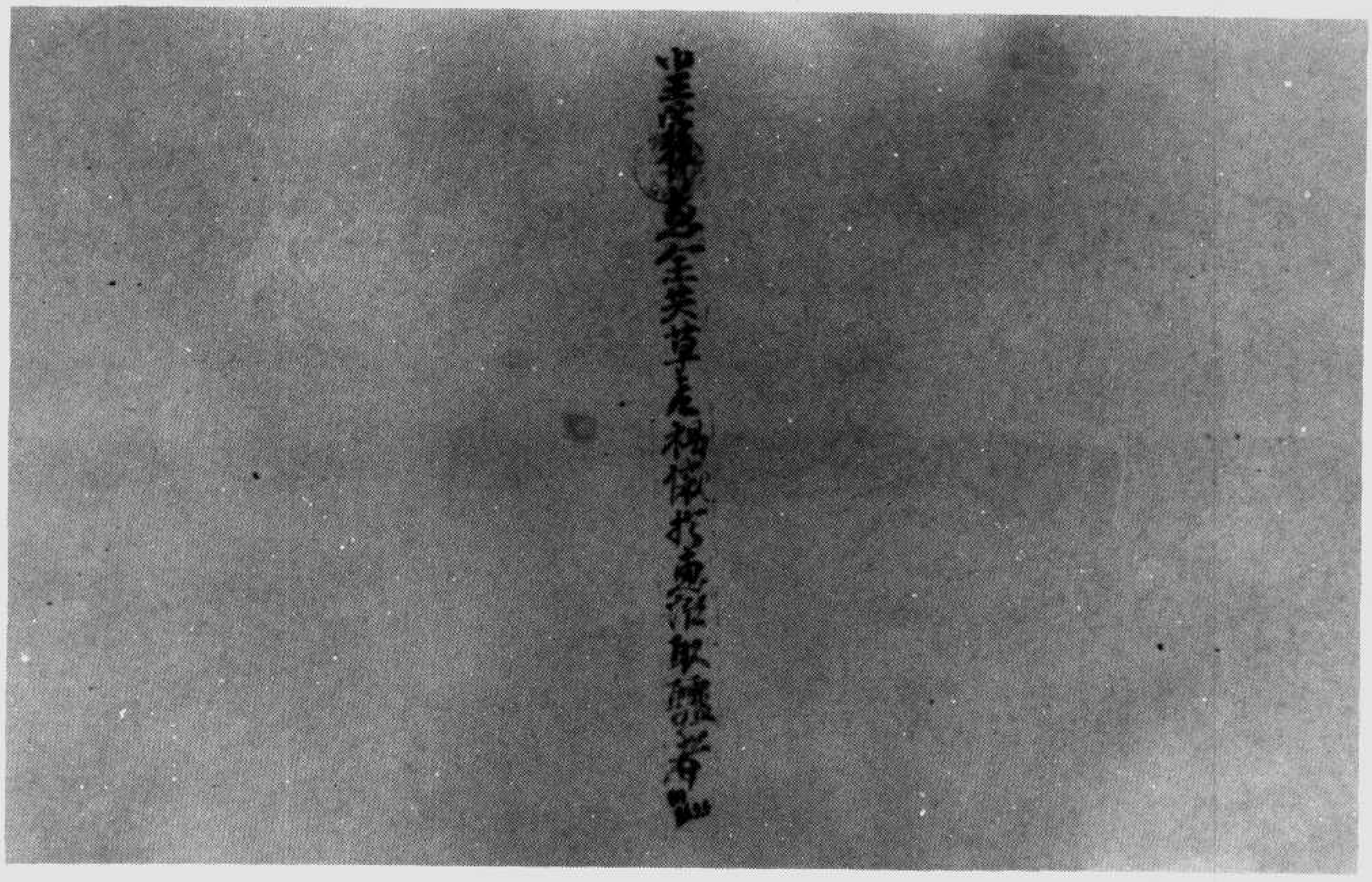


後之
法大師
何難如法所作佛涅槃後
難依四念處觀心而住觀
虛空法身念處觀受不離內外不住
中間名受念處觀心但有名字名字
性離名心念處觀法不得著法不得不
著法名法念處何難而行者應當依
此四念處住

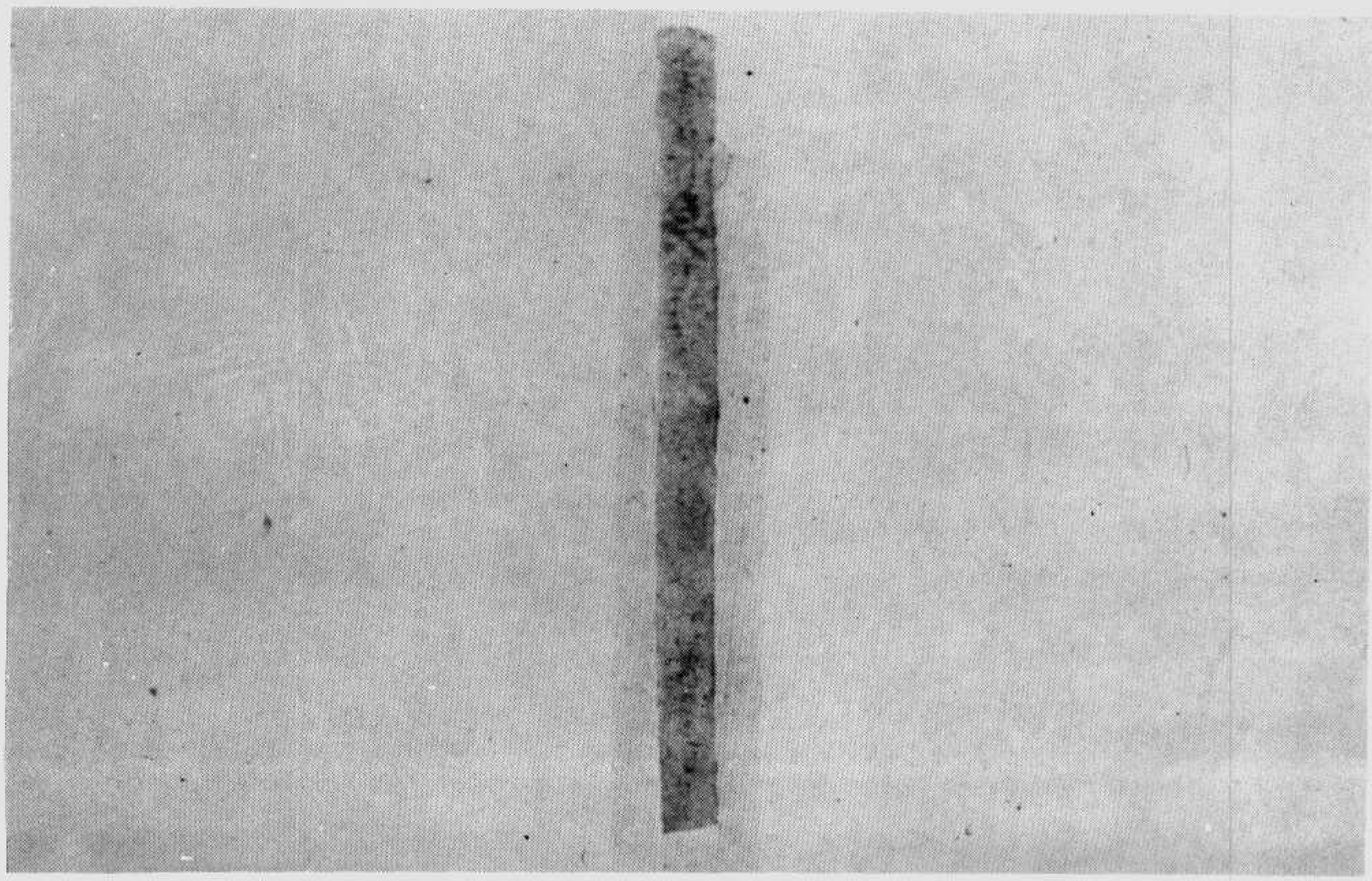
入得出

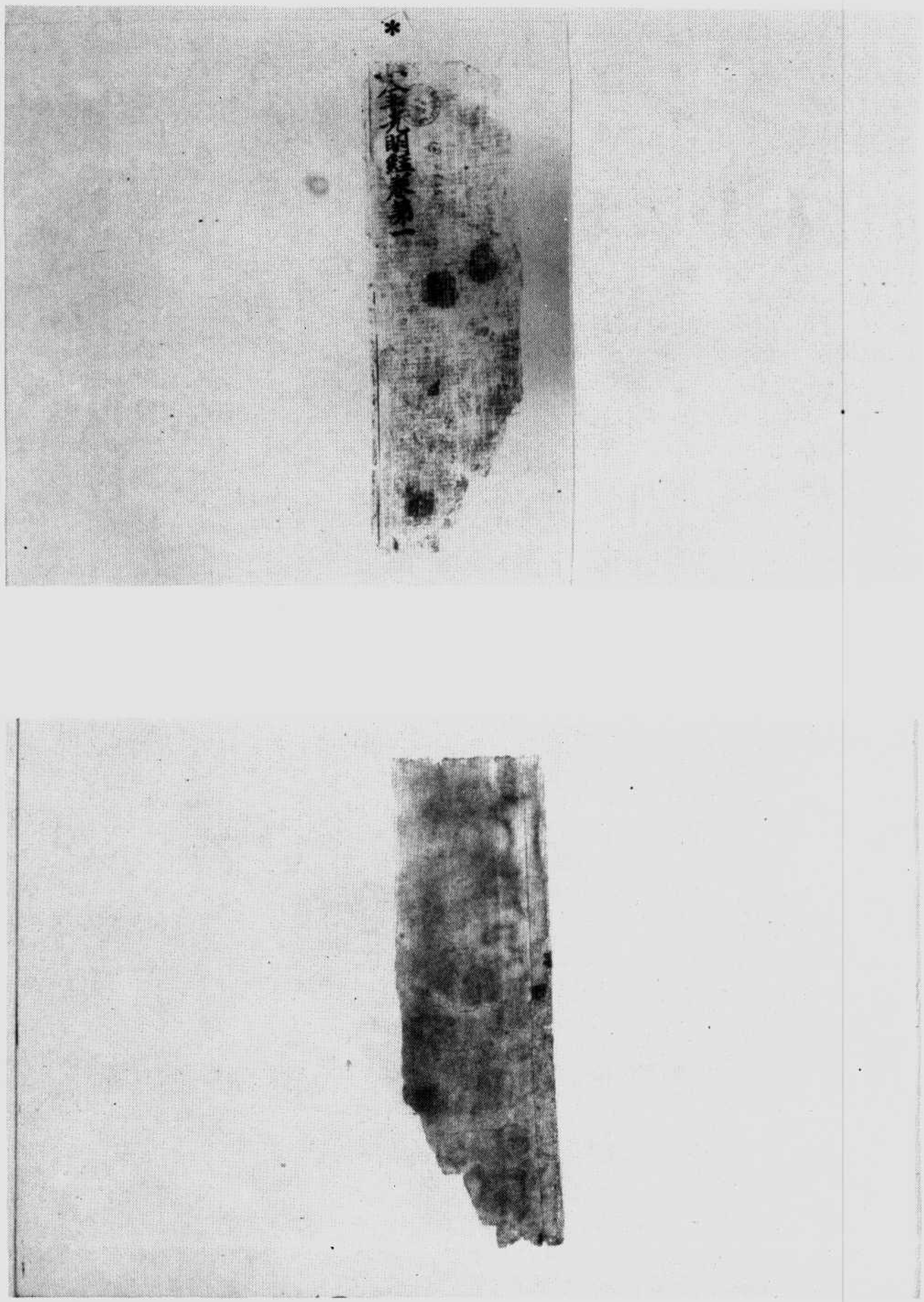
住處念四依　號六七五五伯

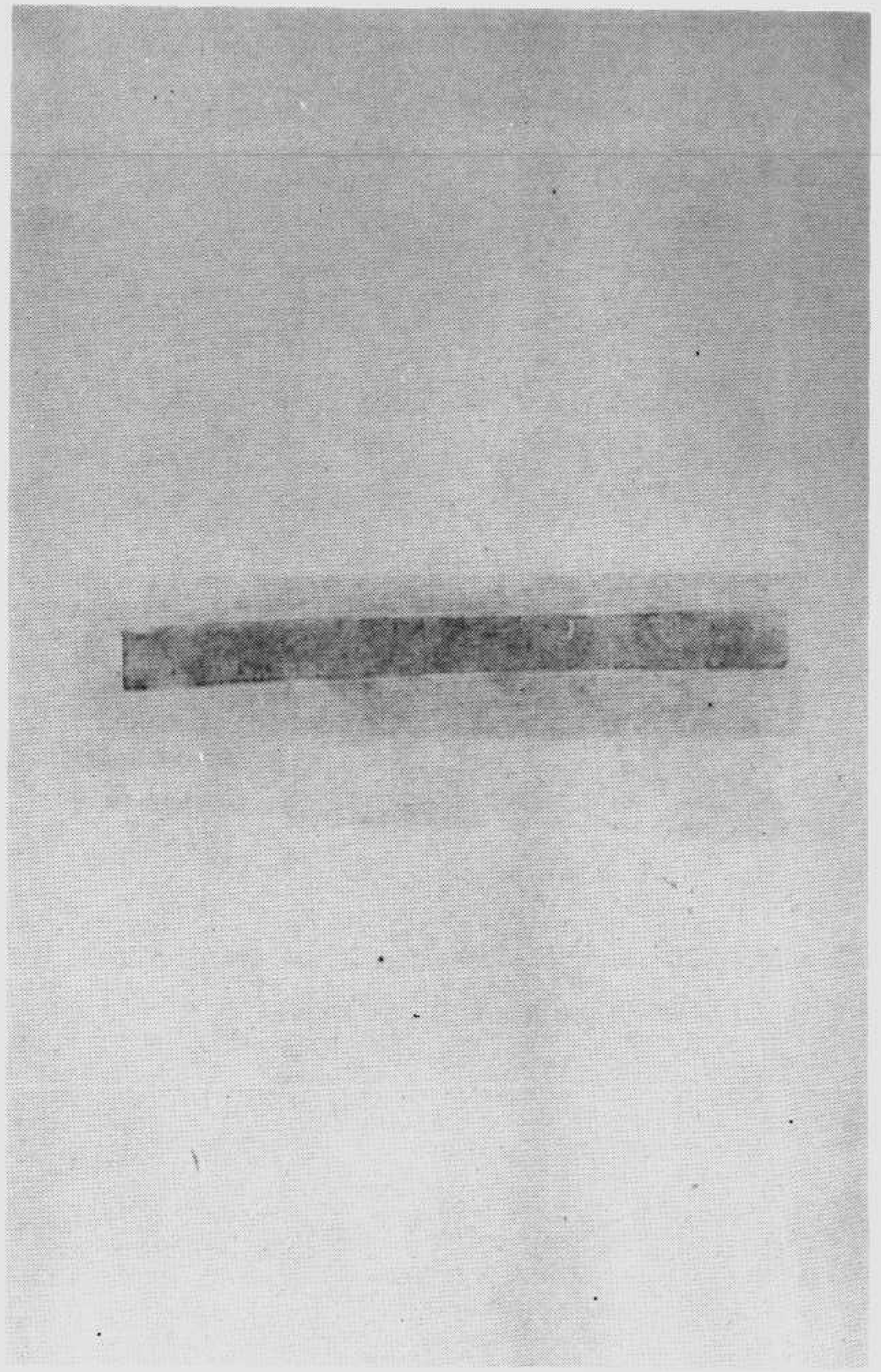


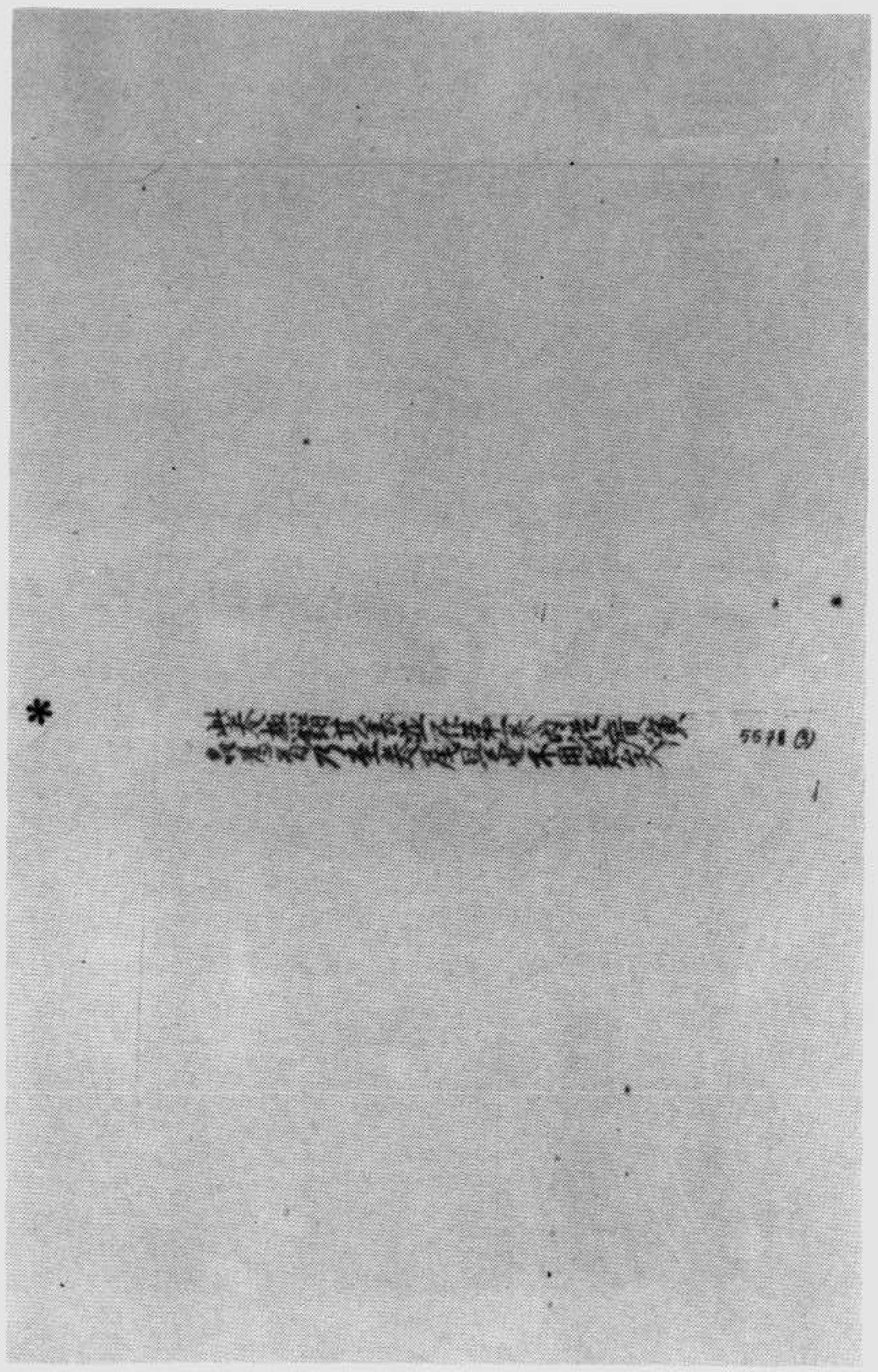


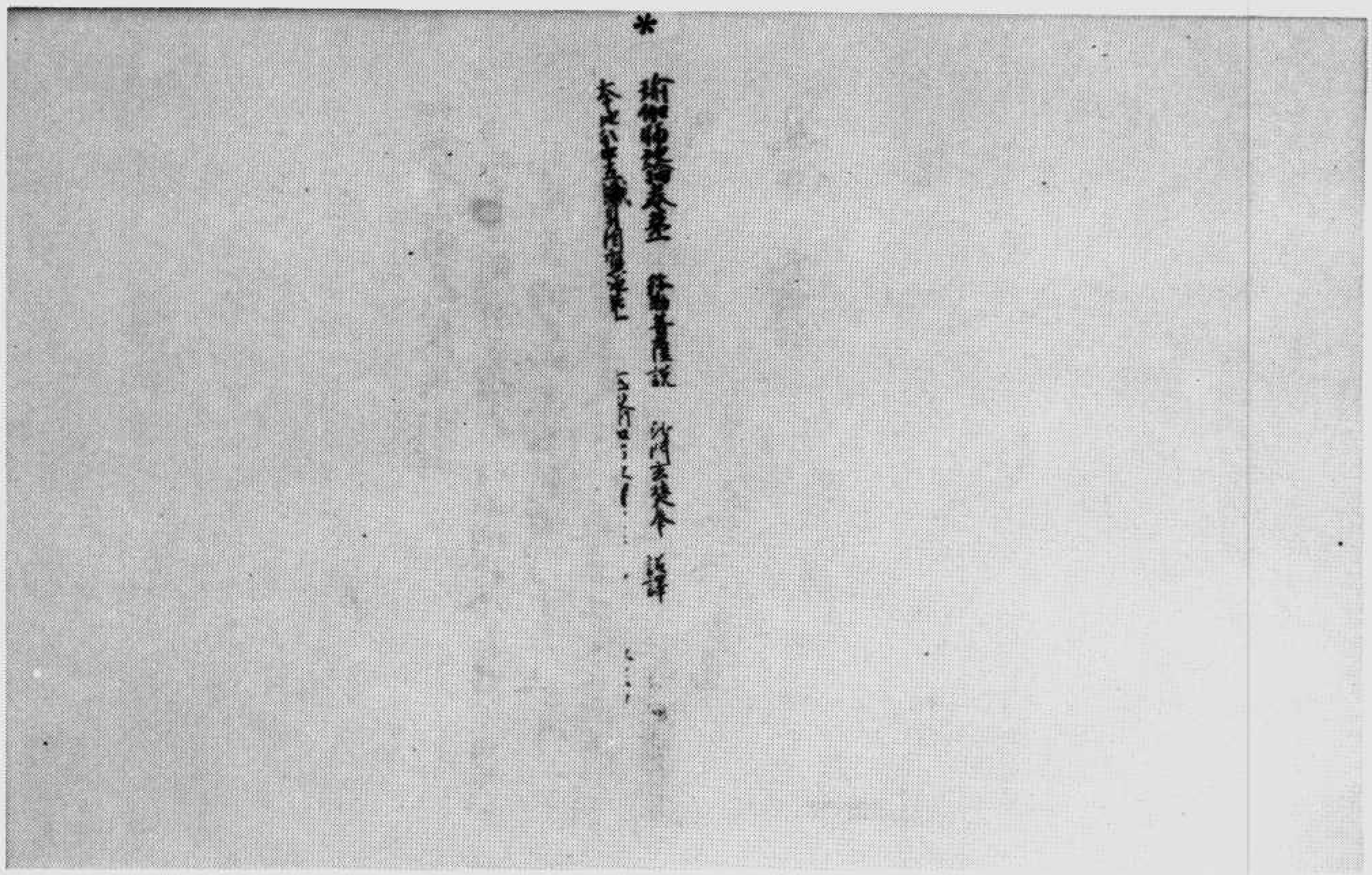
等題標經明光金、事紀等律法僧　號八七五五.伯



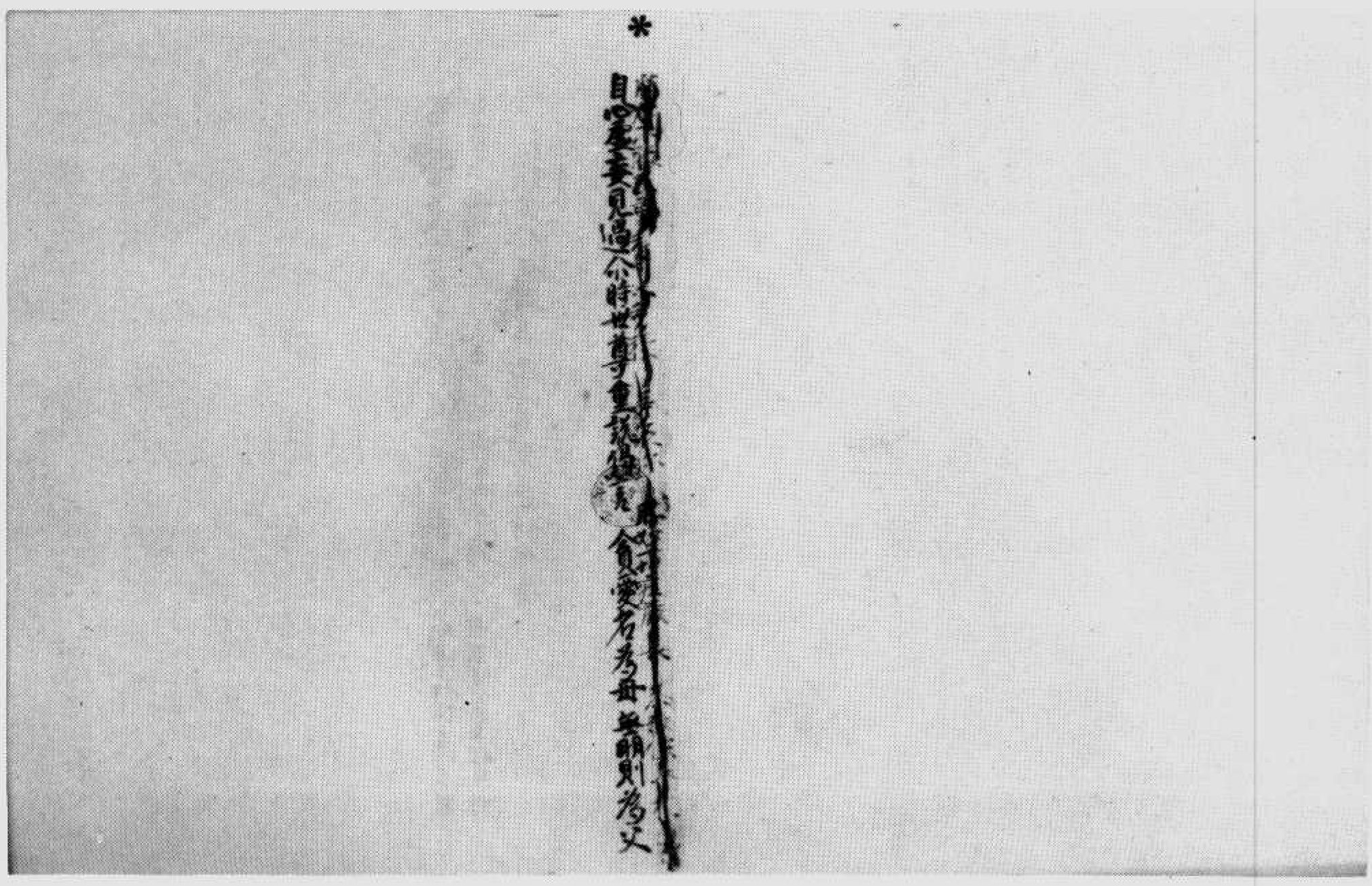

*
金光明經卷第一

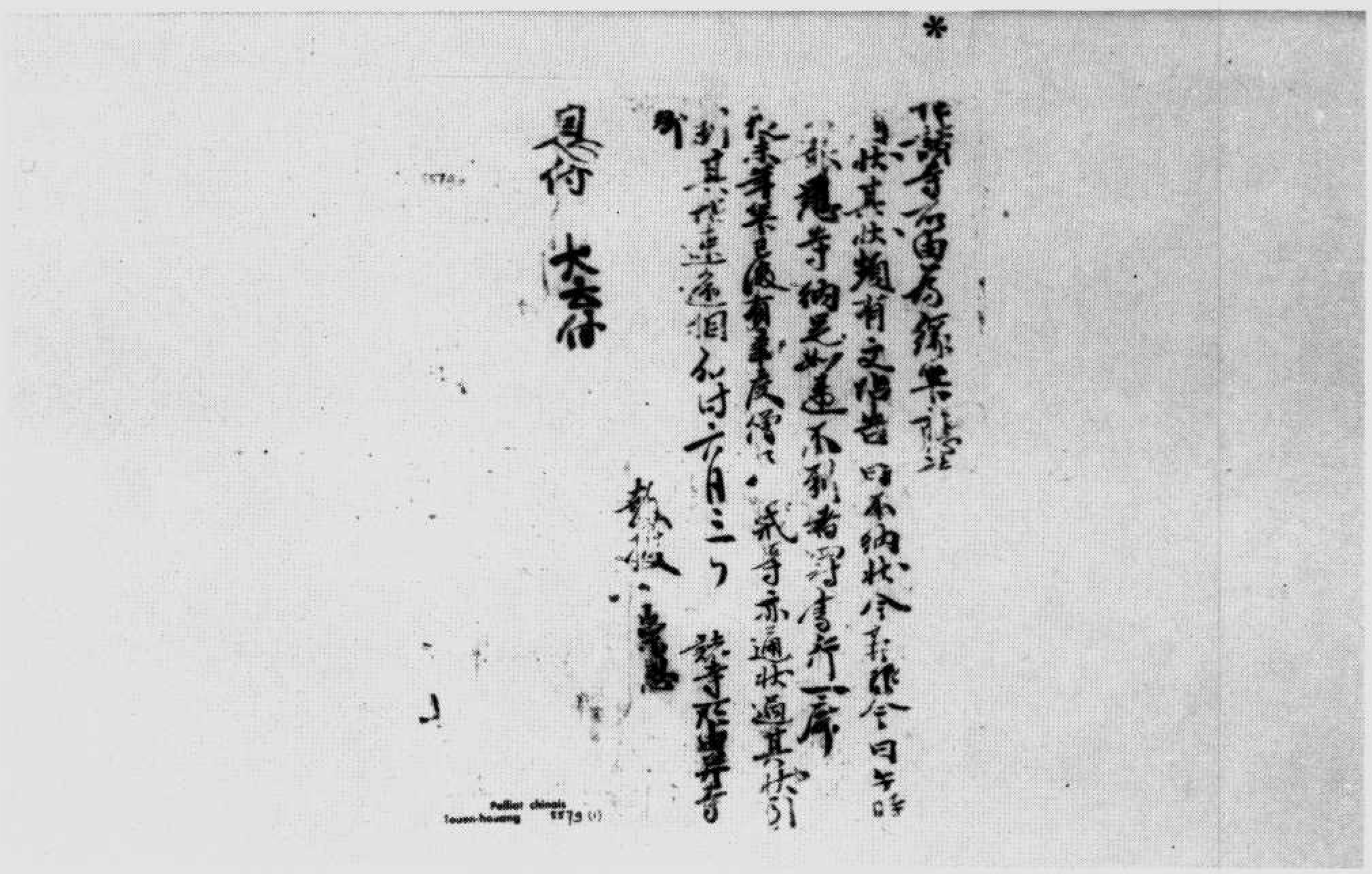




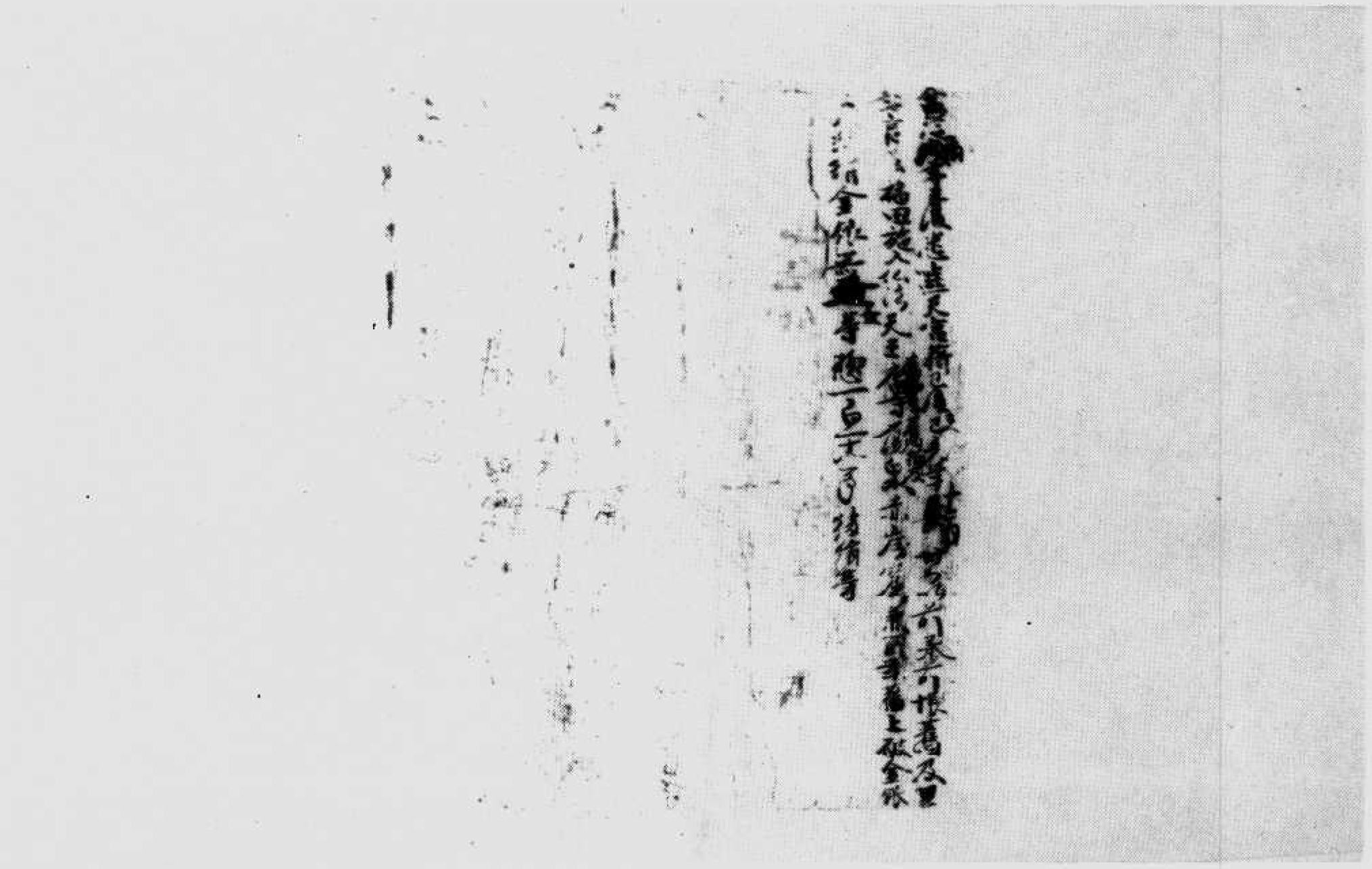


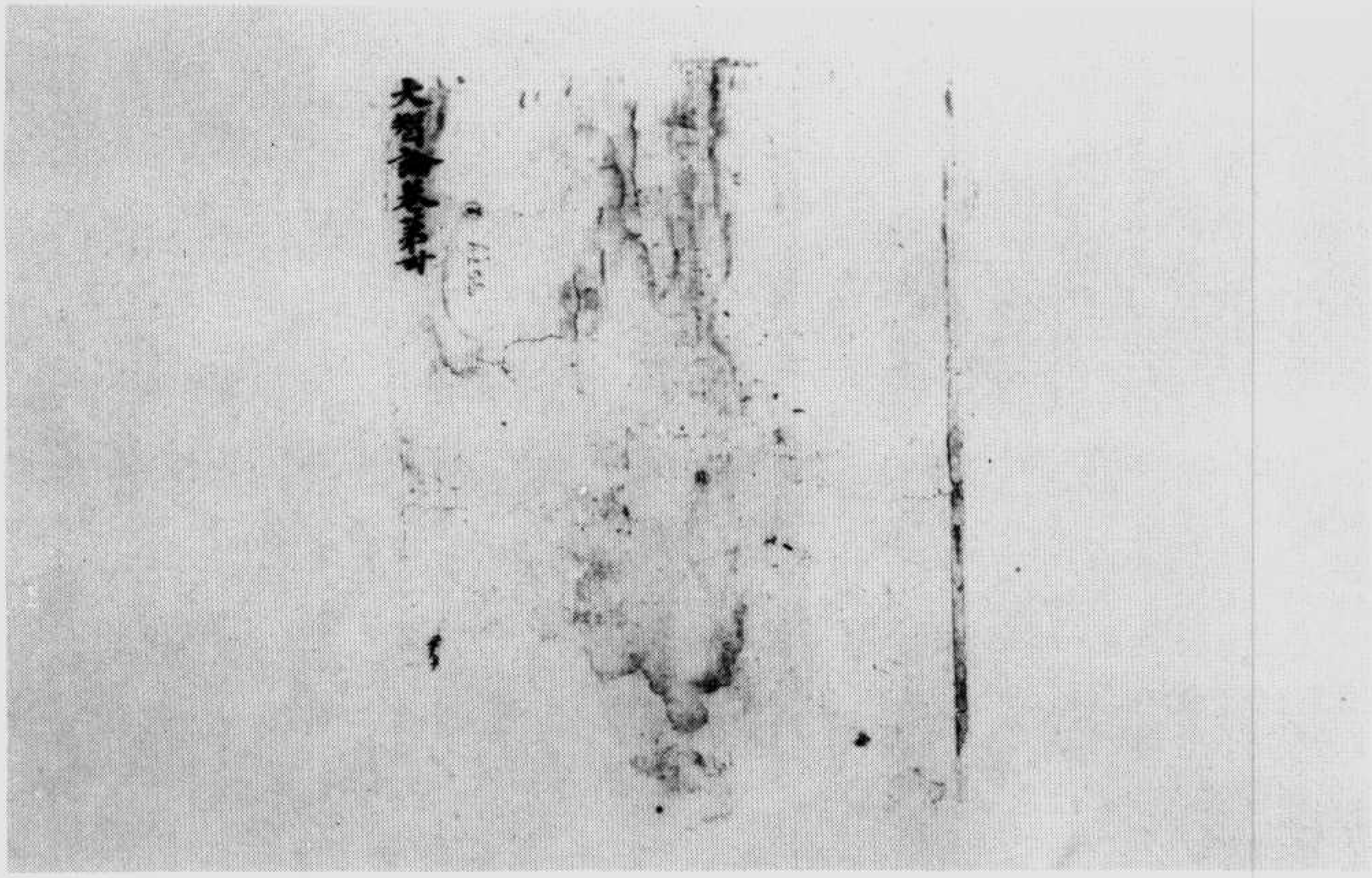
一第卷論地師伽瑜　號八七五五伯

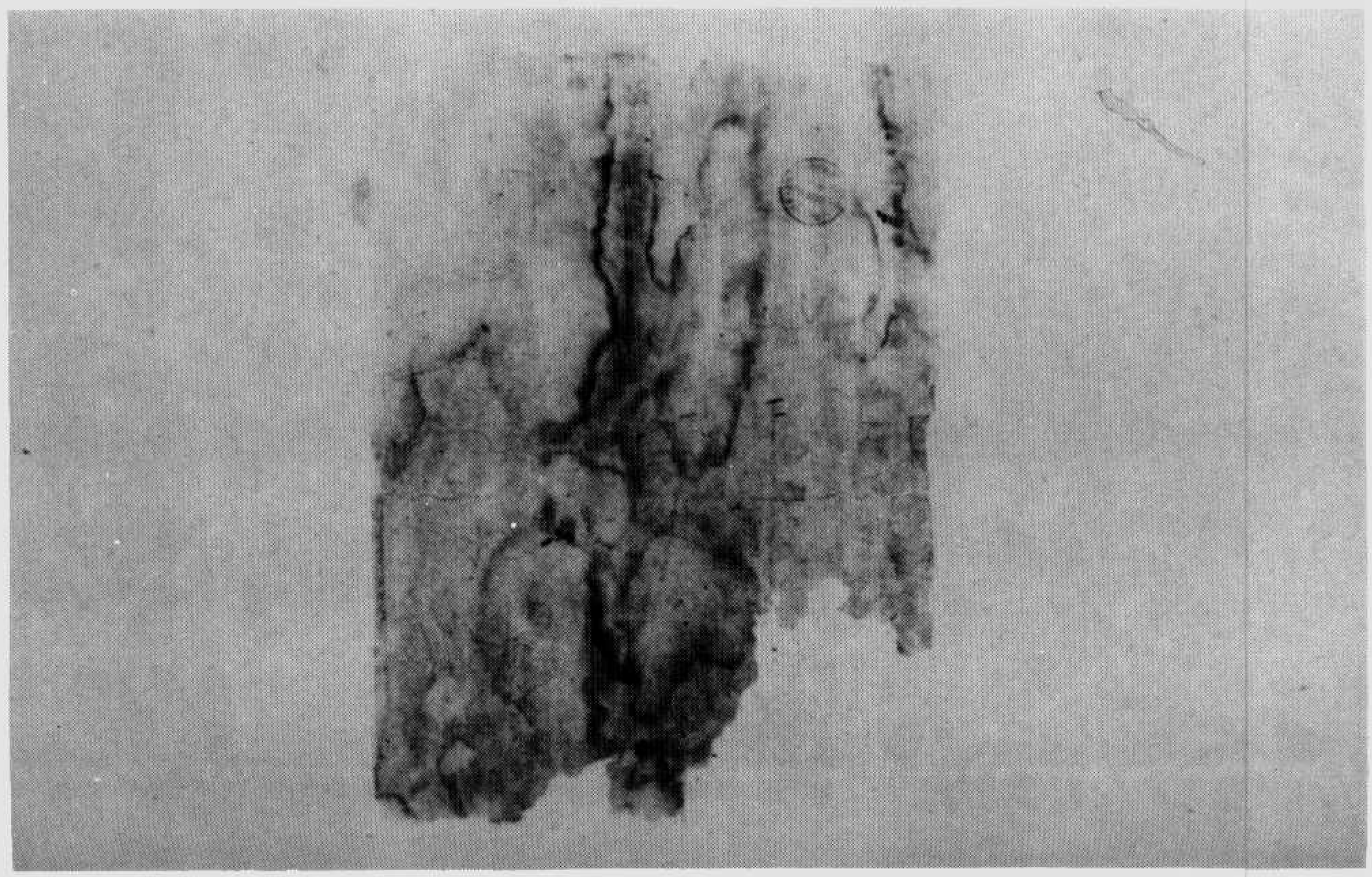


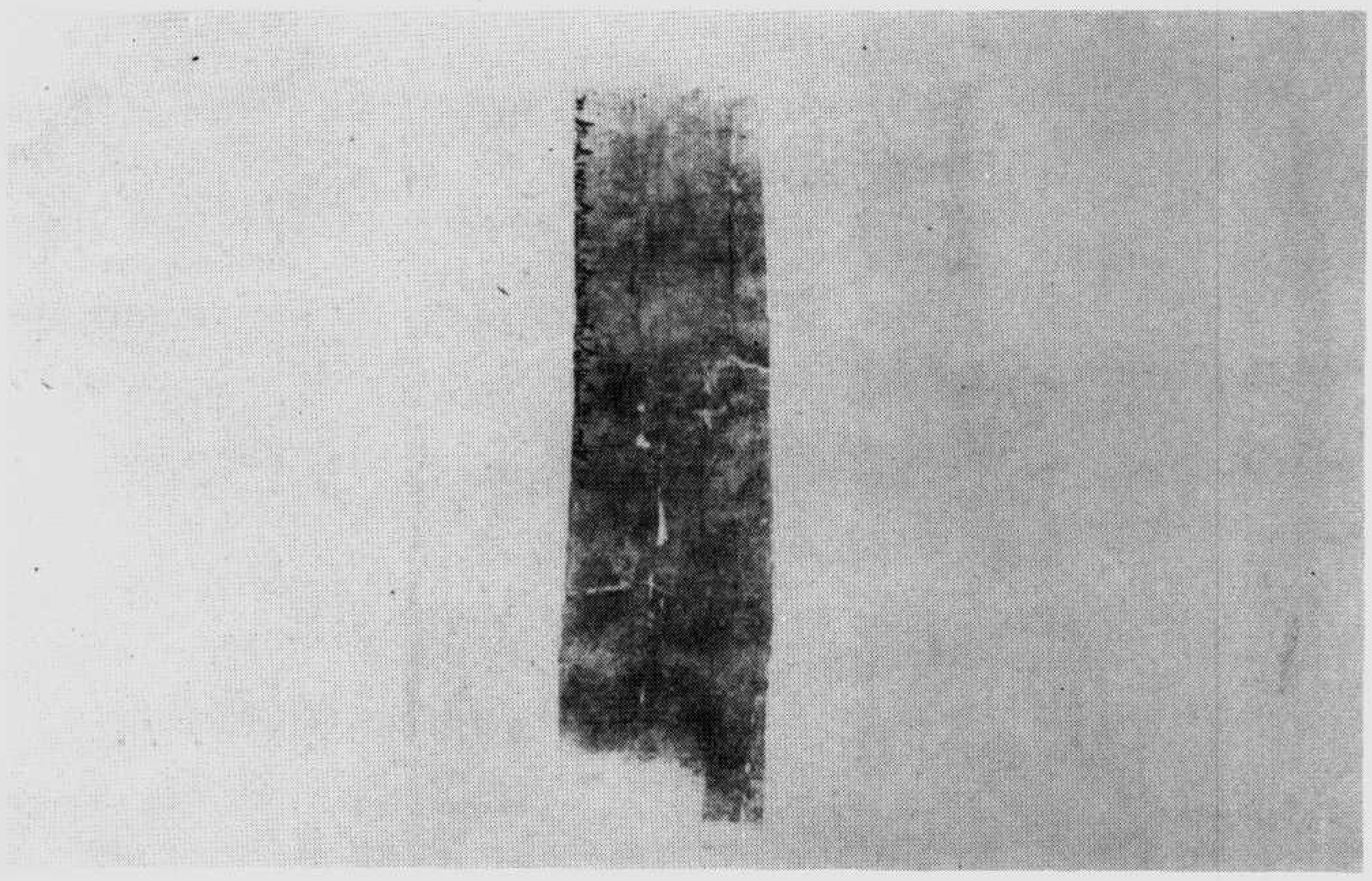


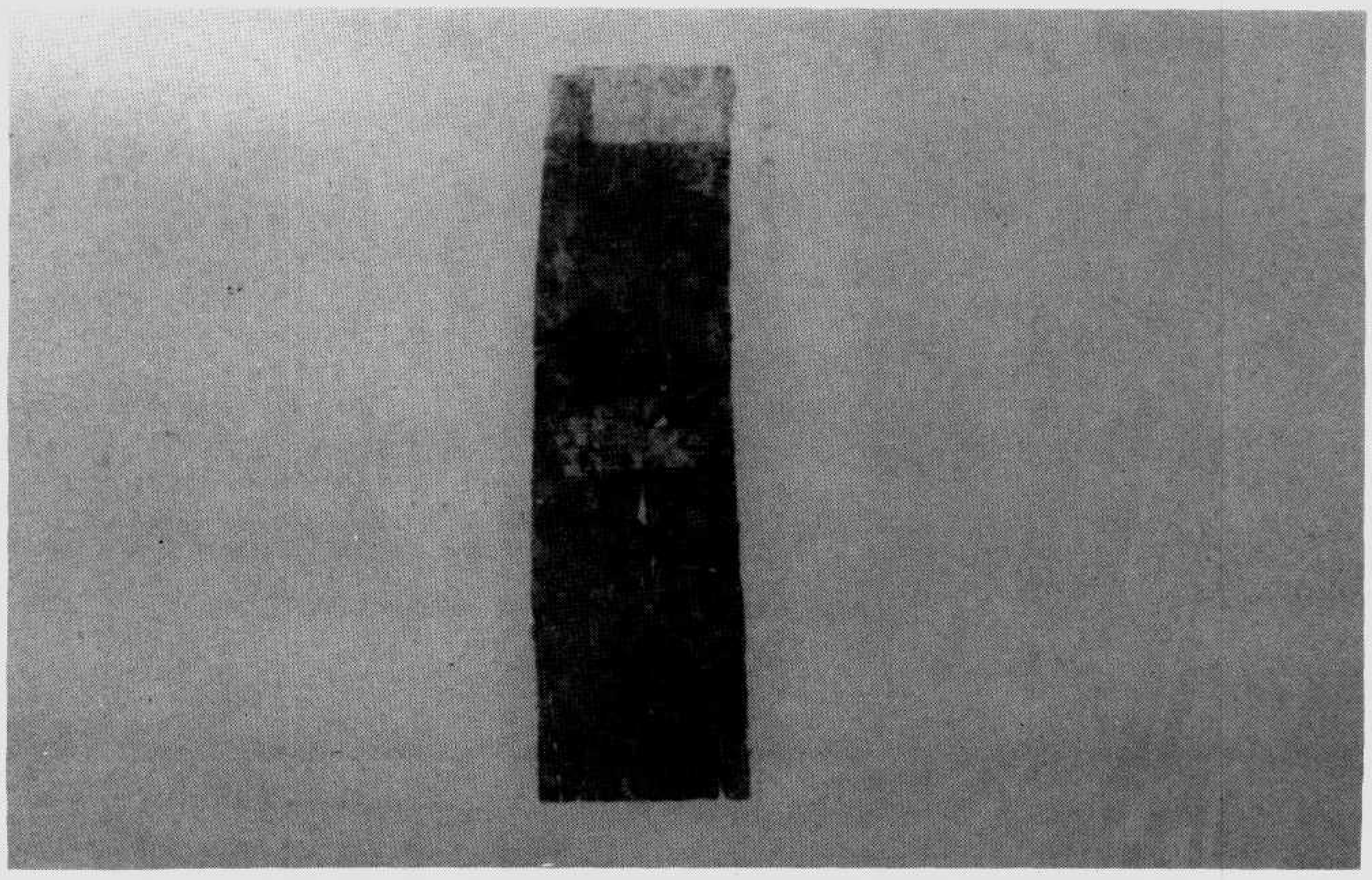
帖等恩崇授教　號九七五五伯

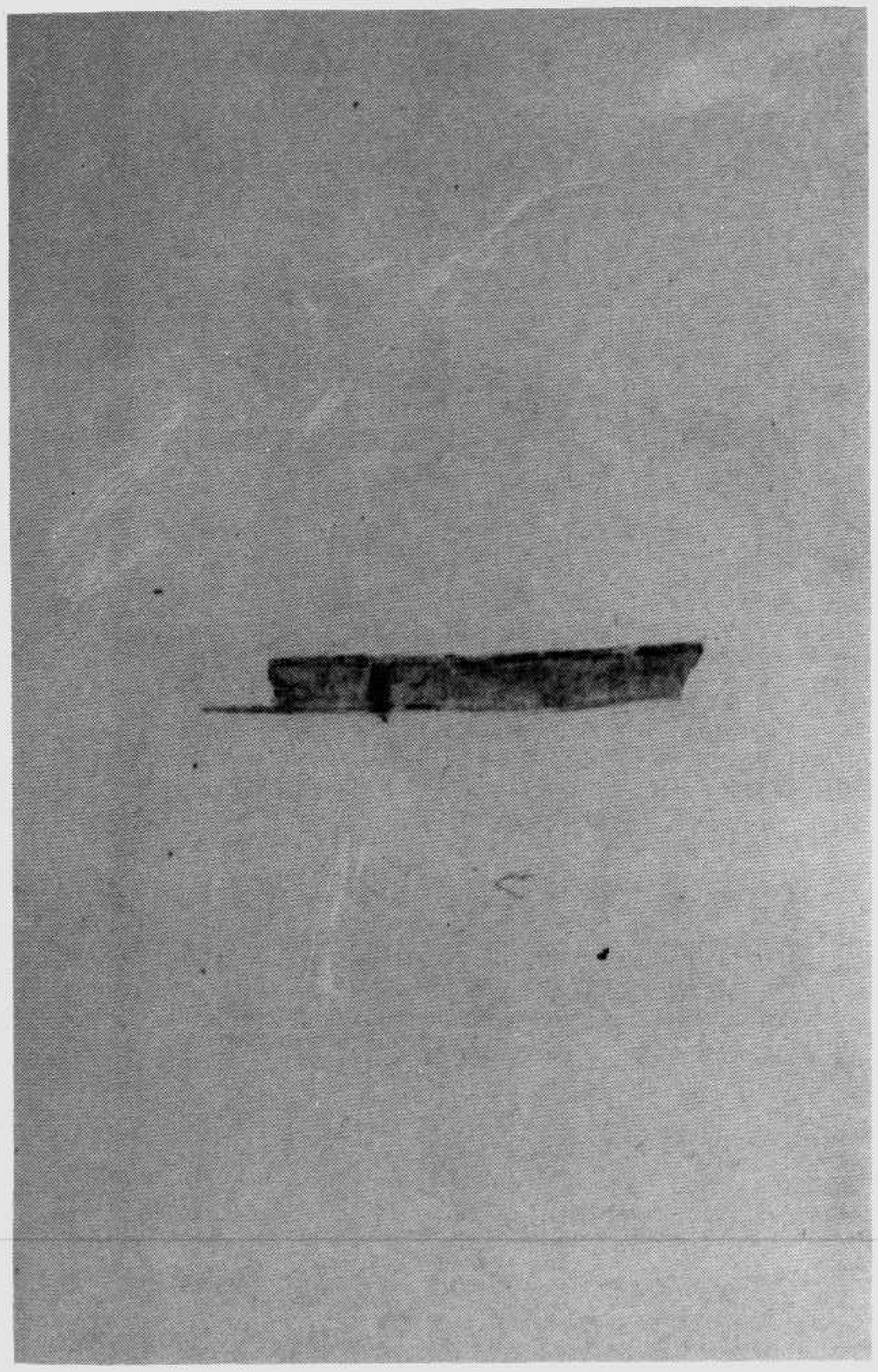


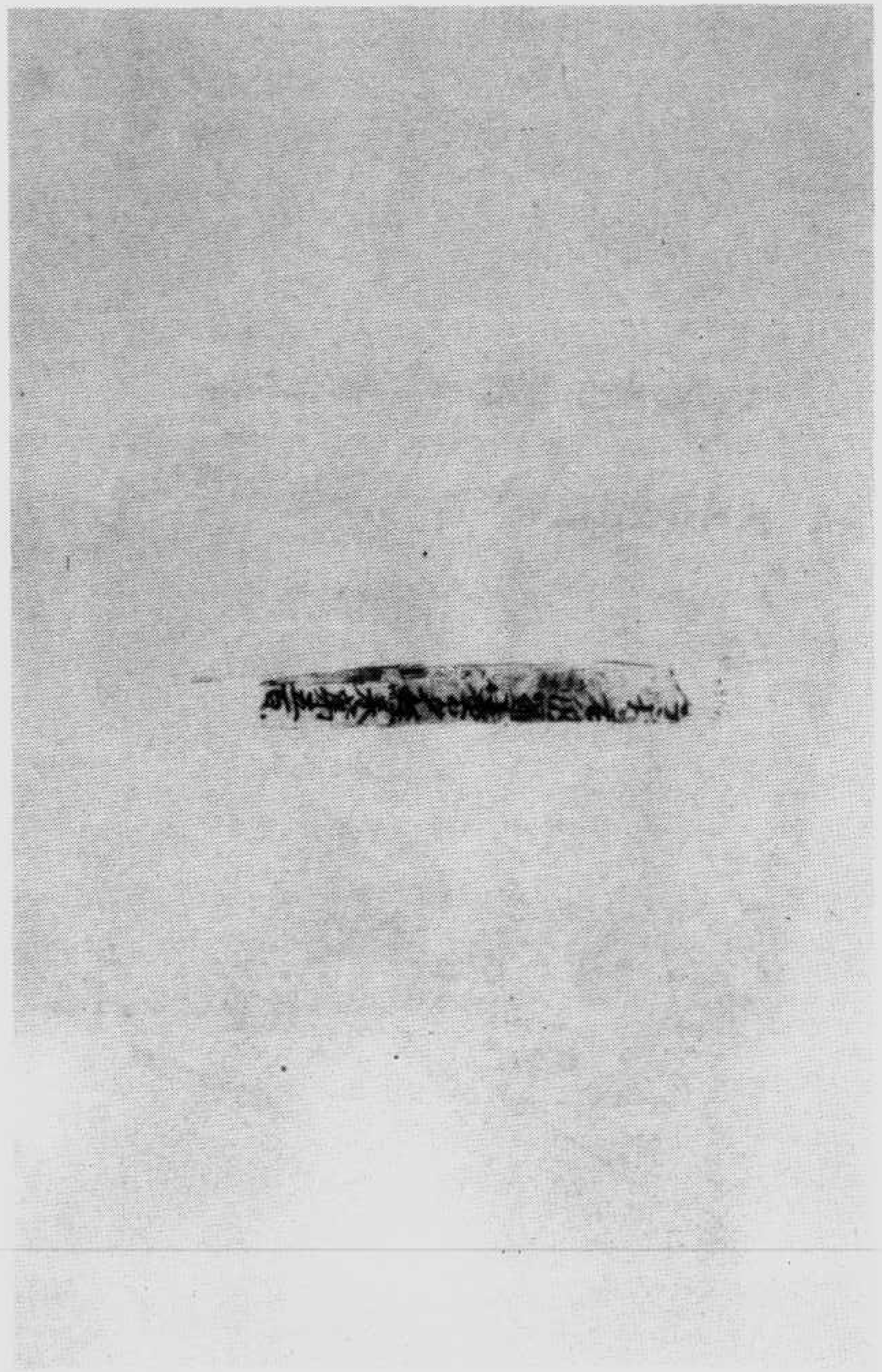

大觀書基第廿

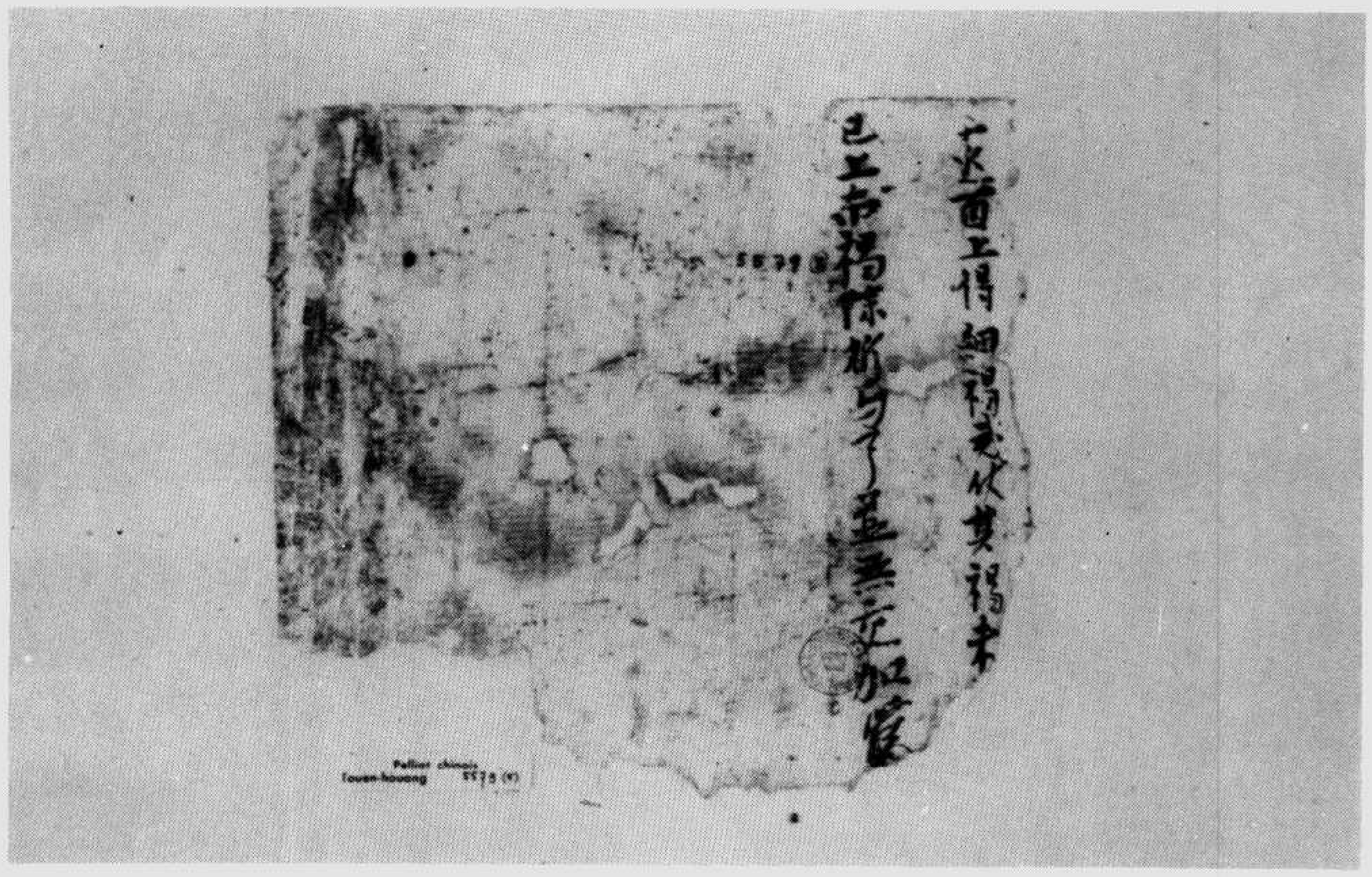




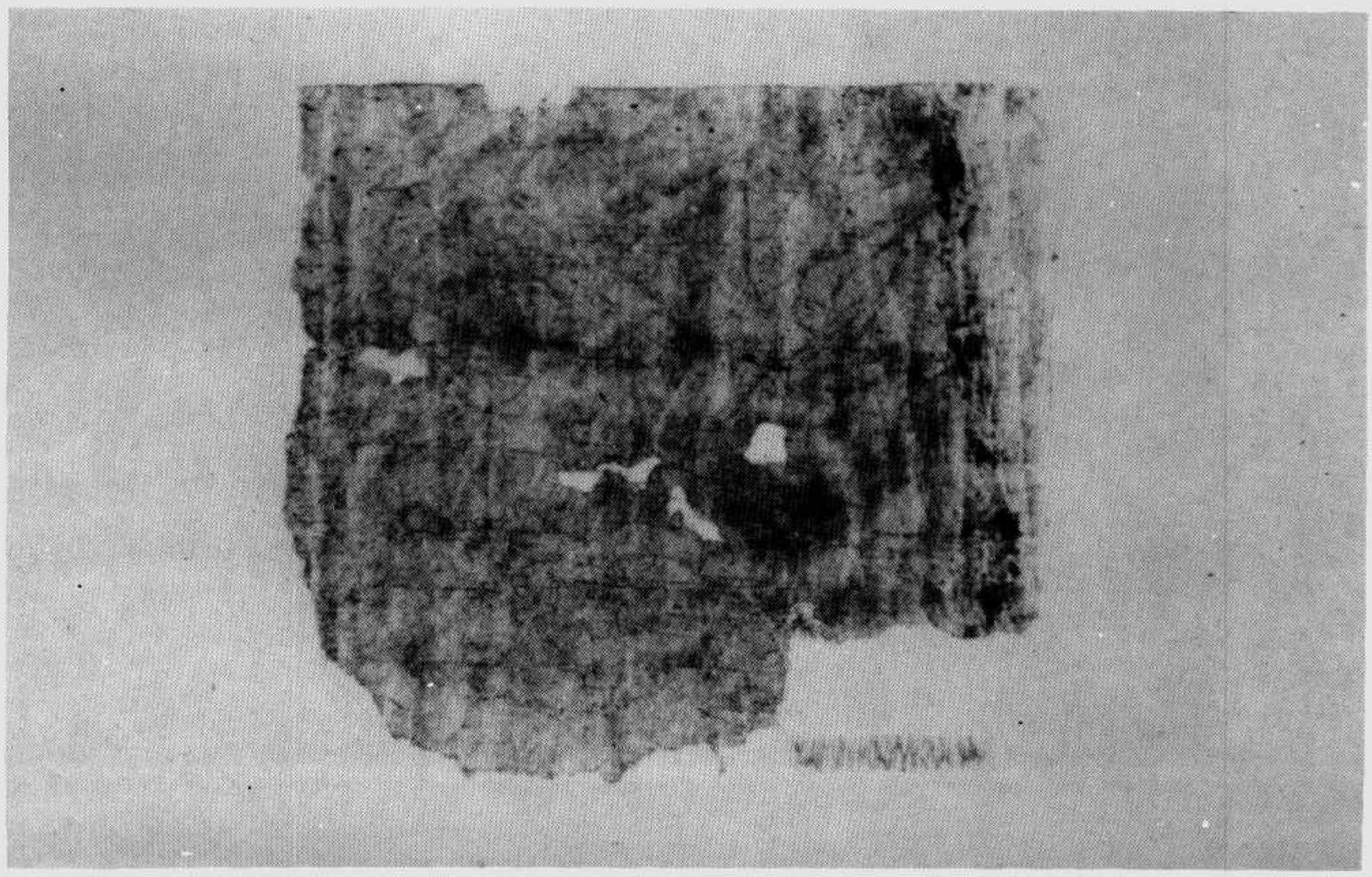


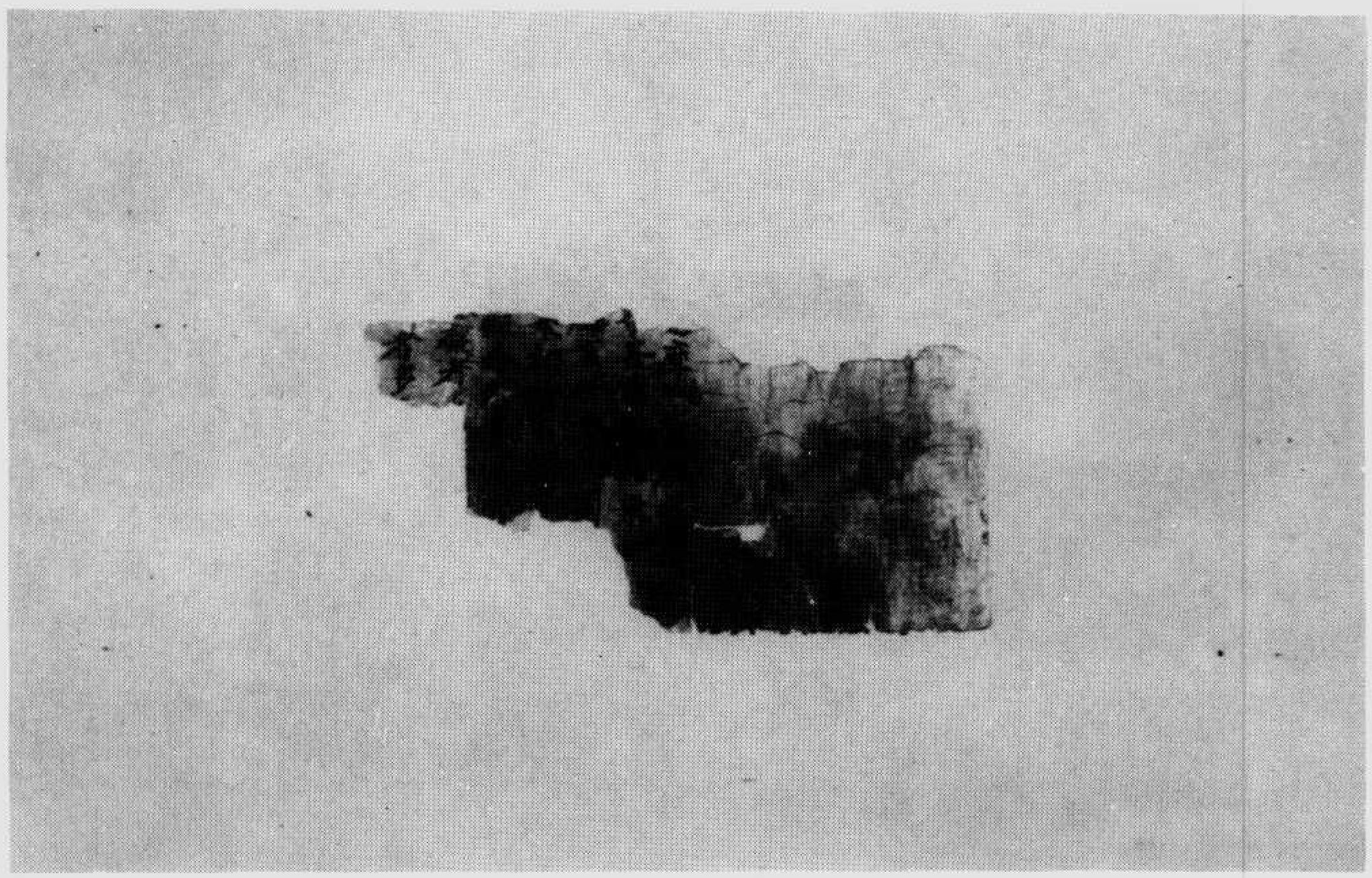


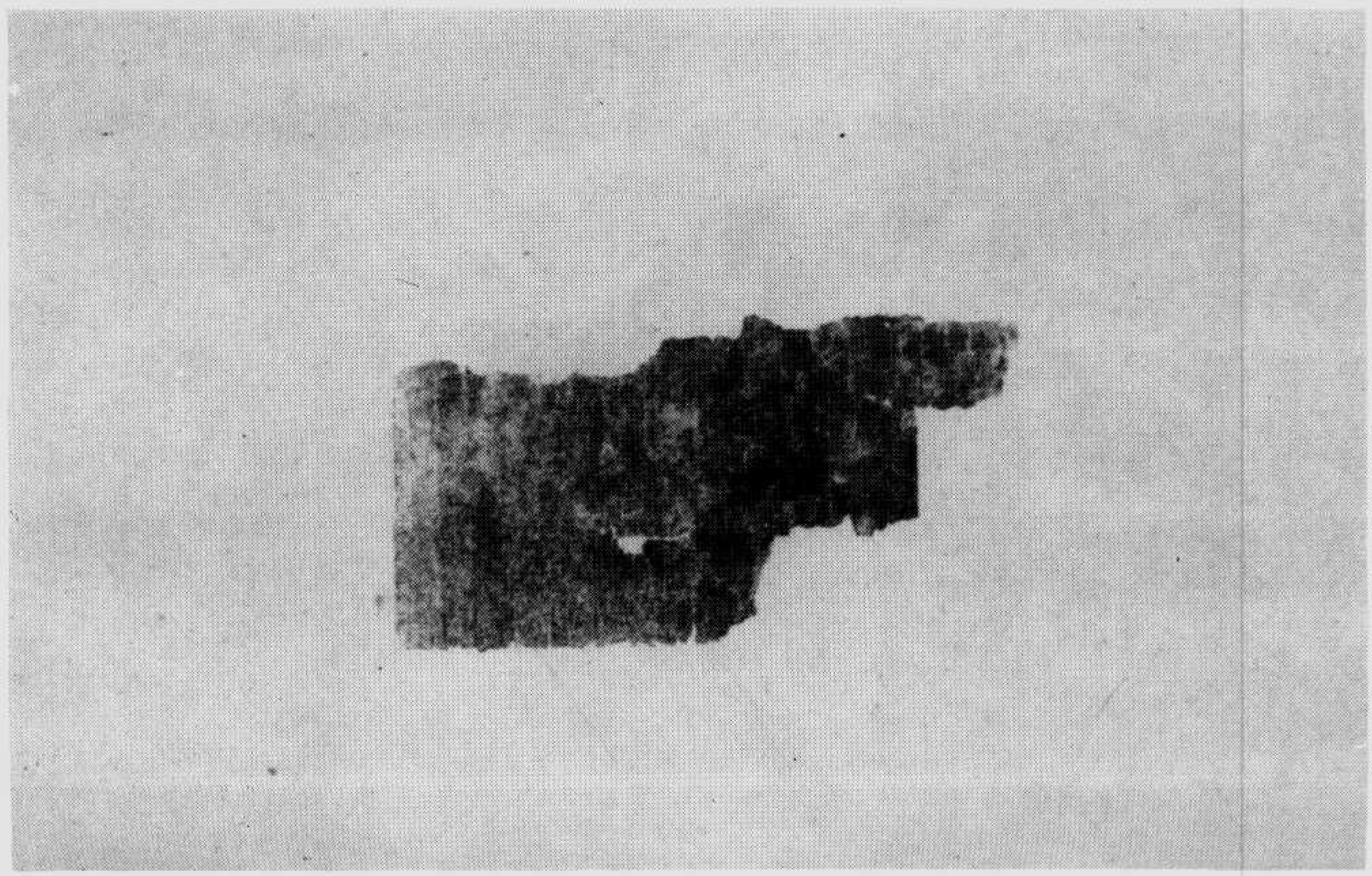


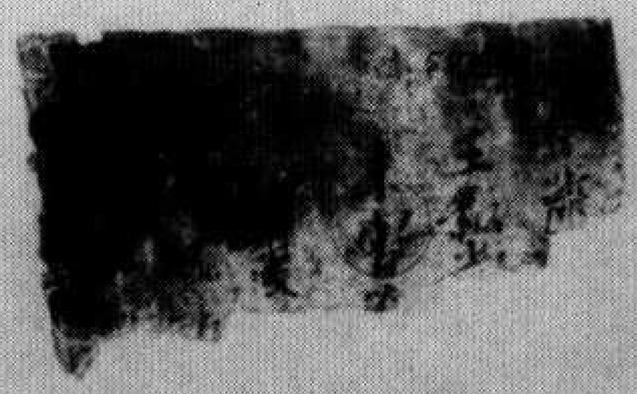


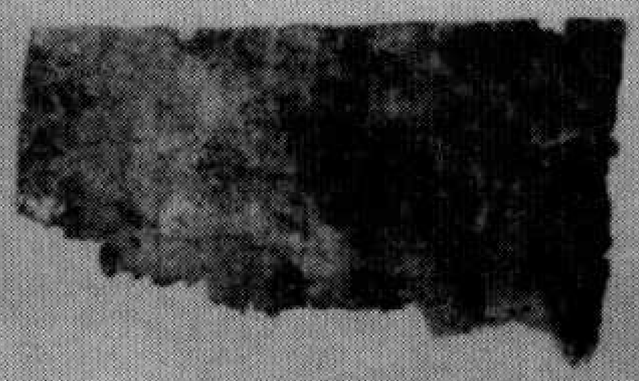
伯五五七九號　折與布褐紀事

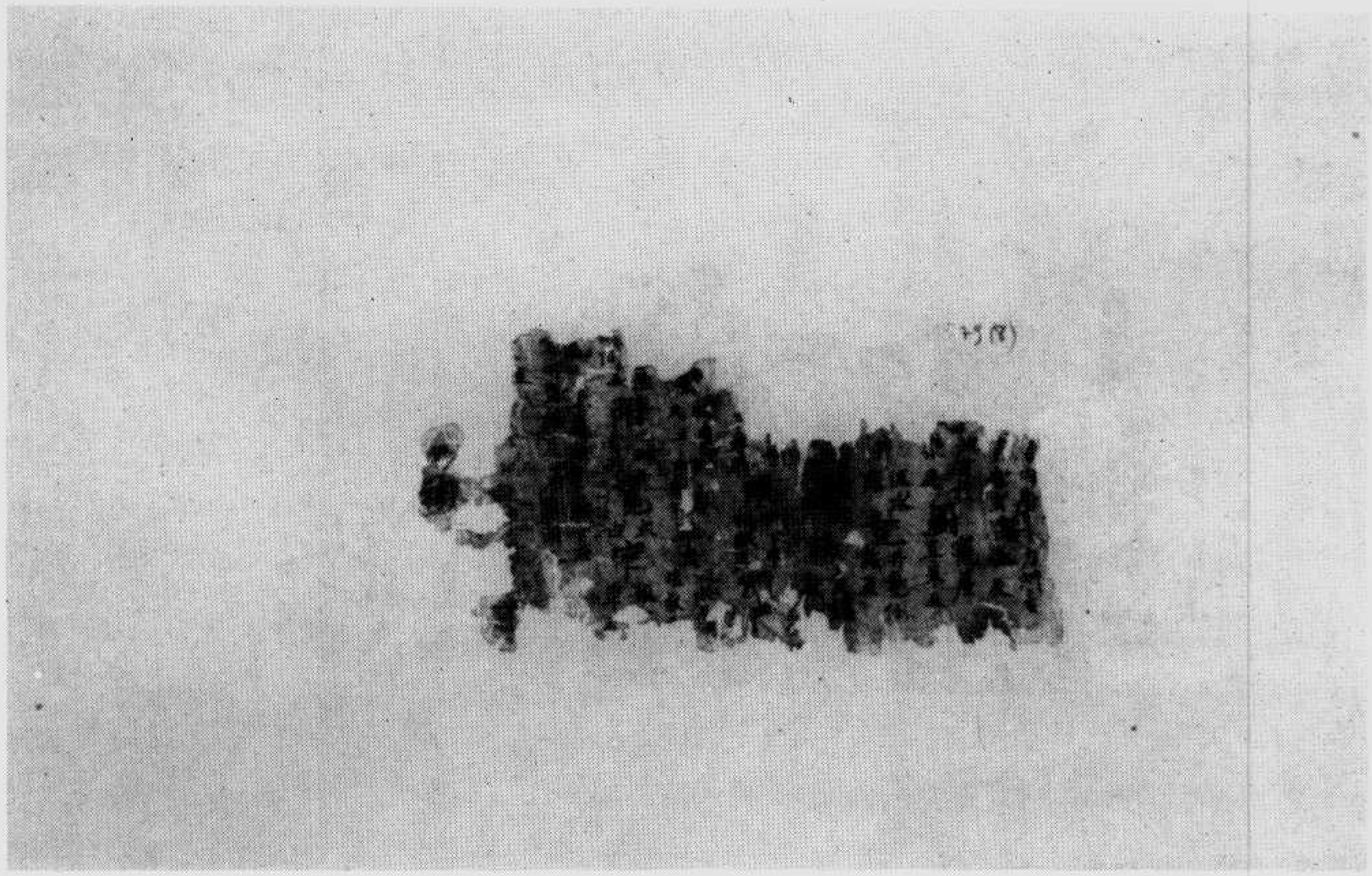




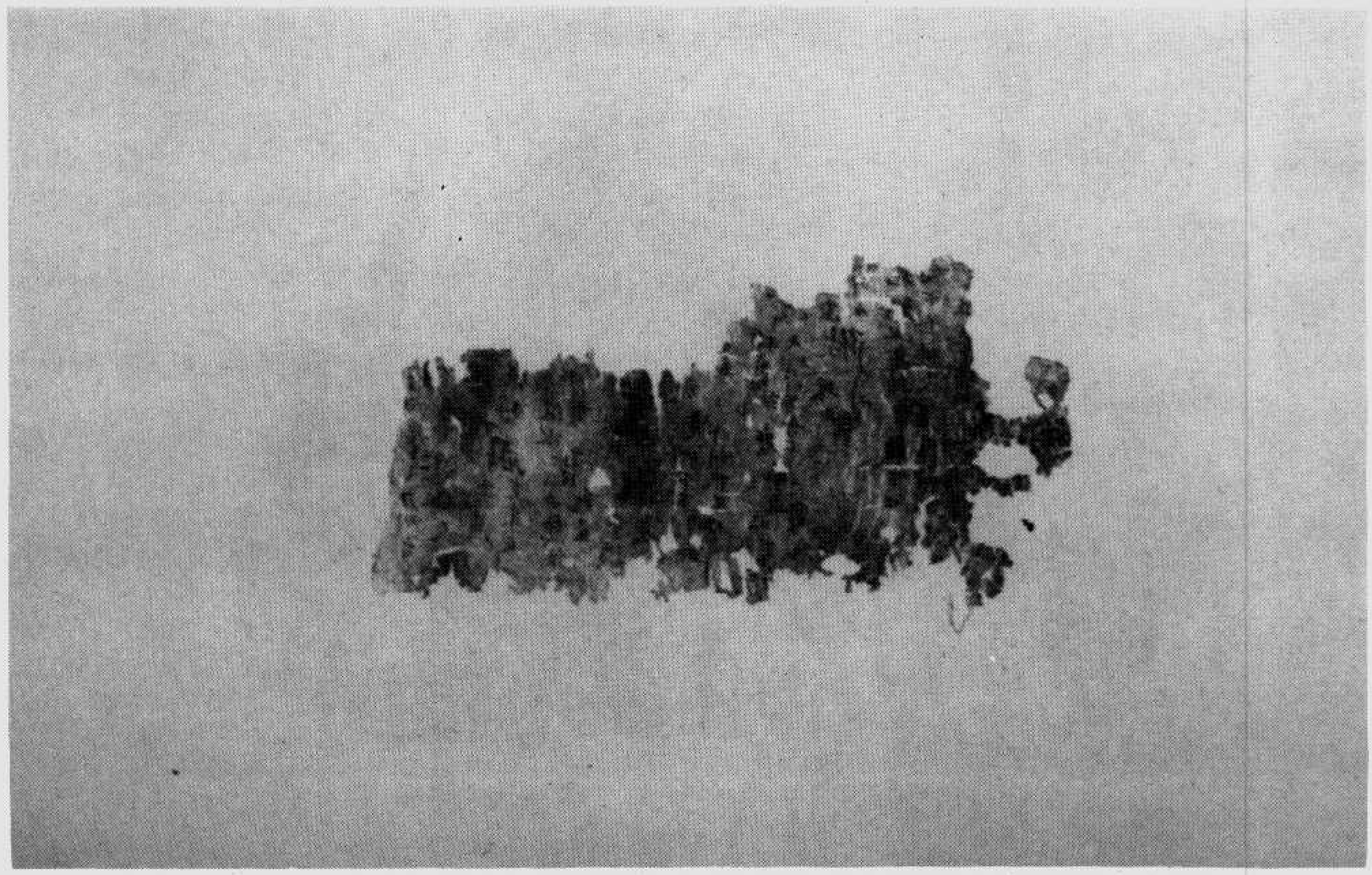


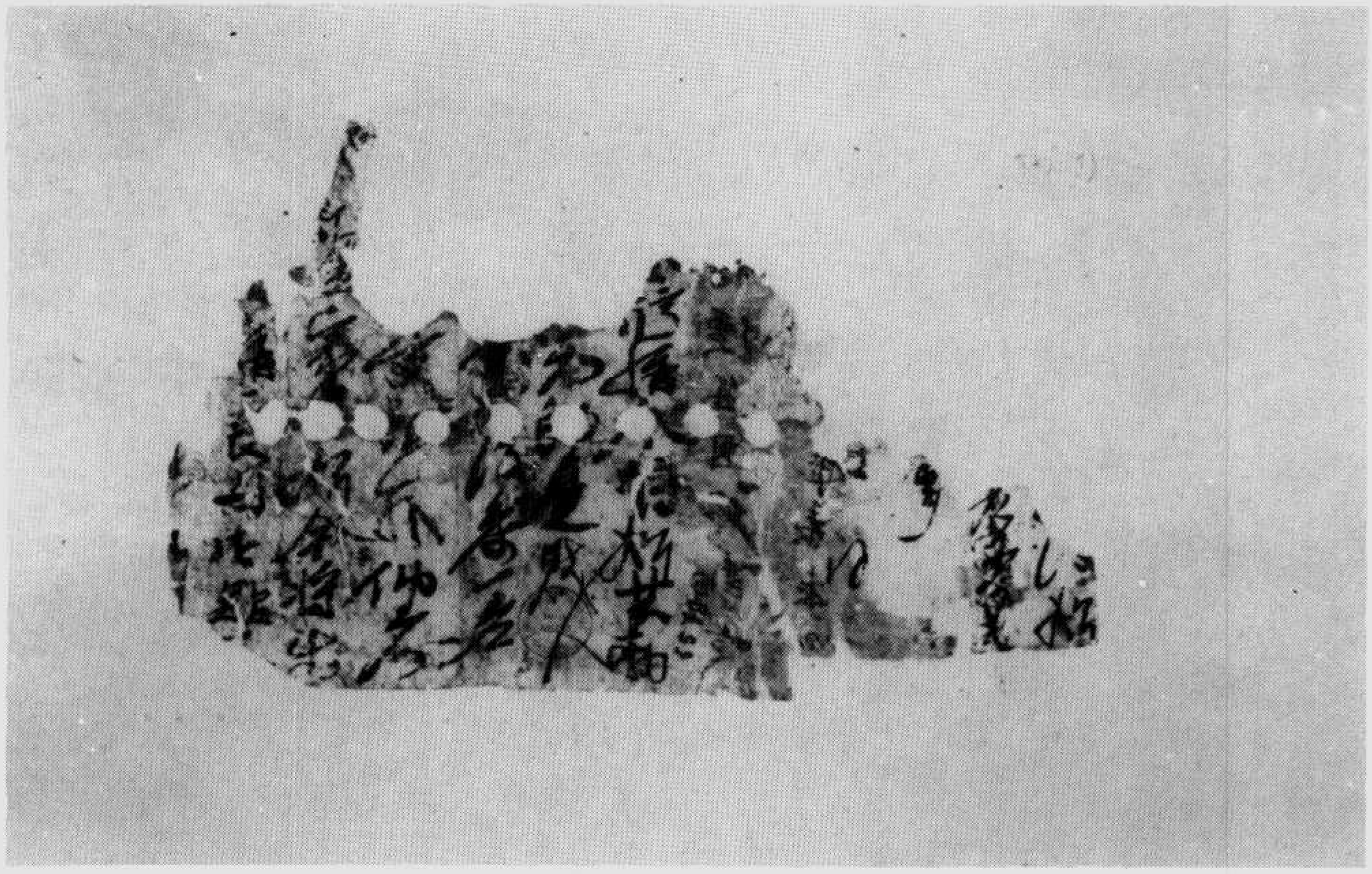


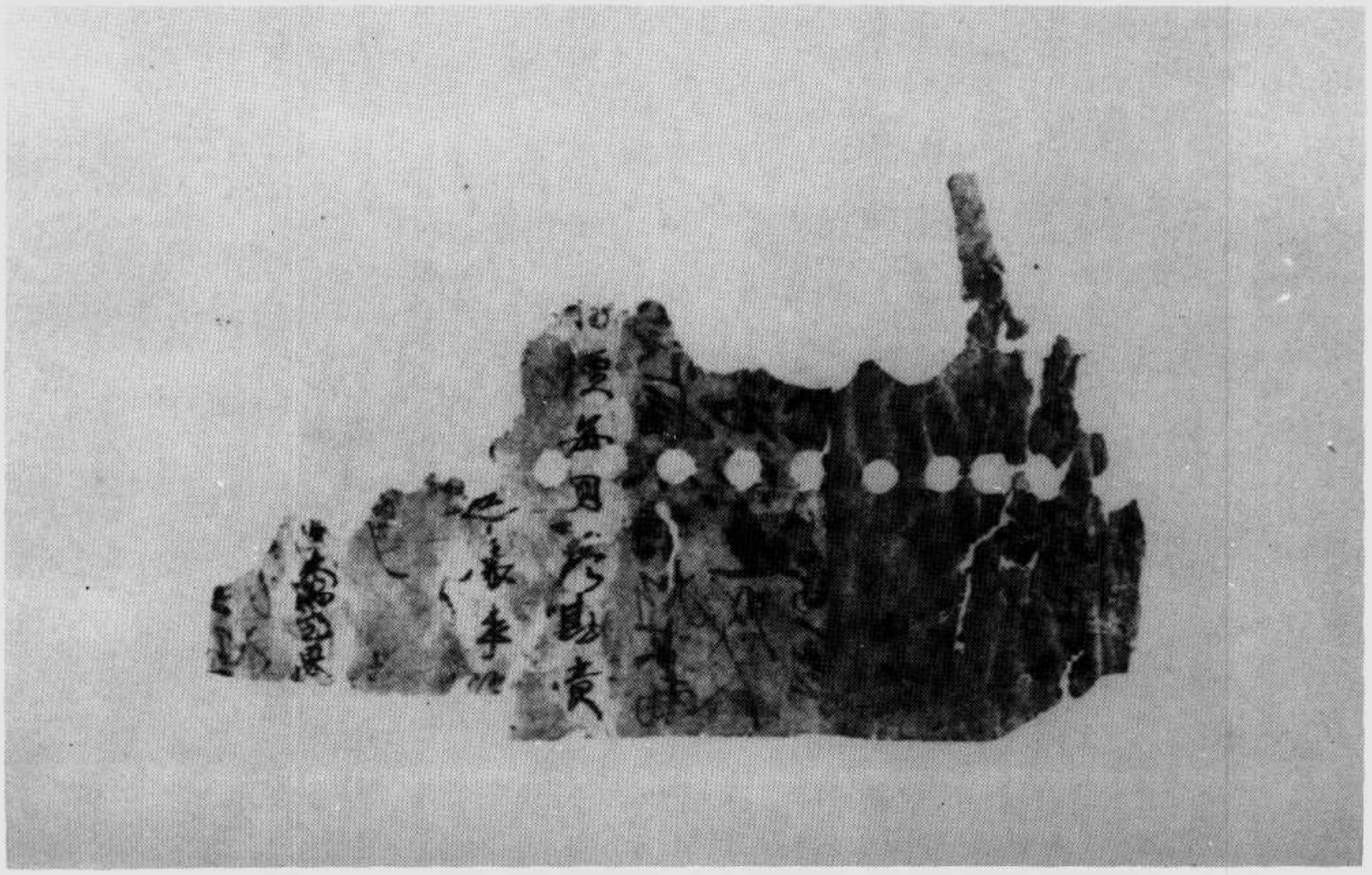


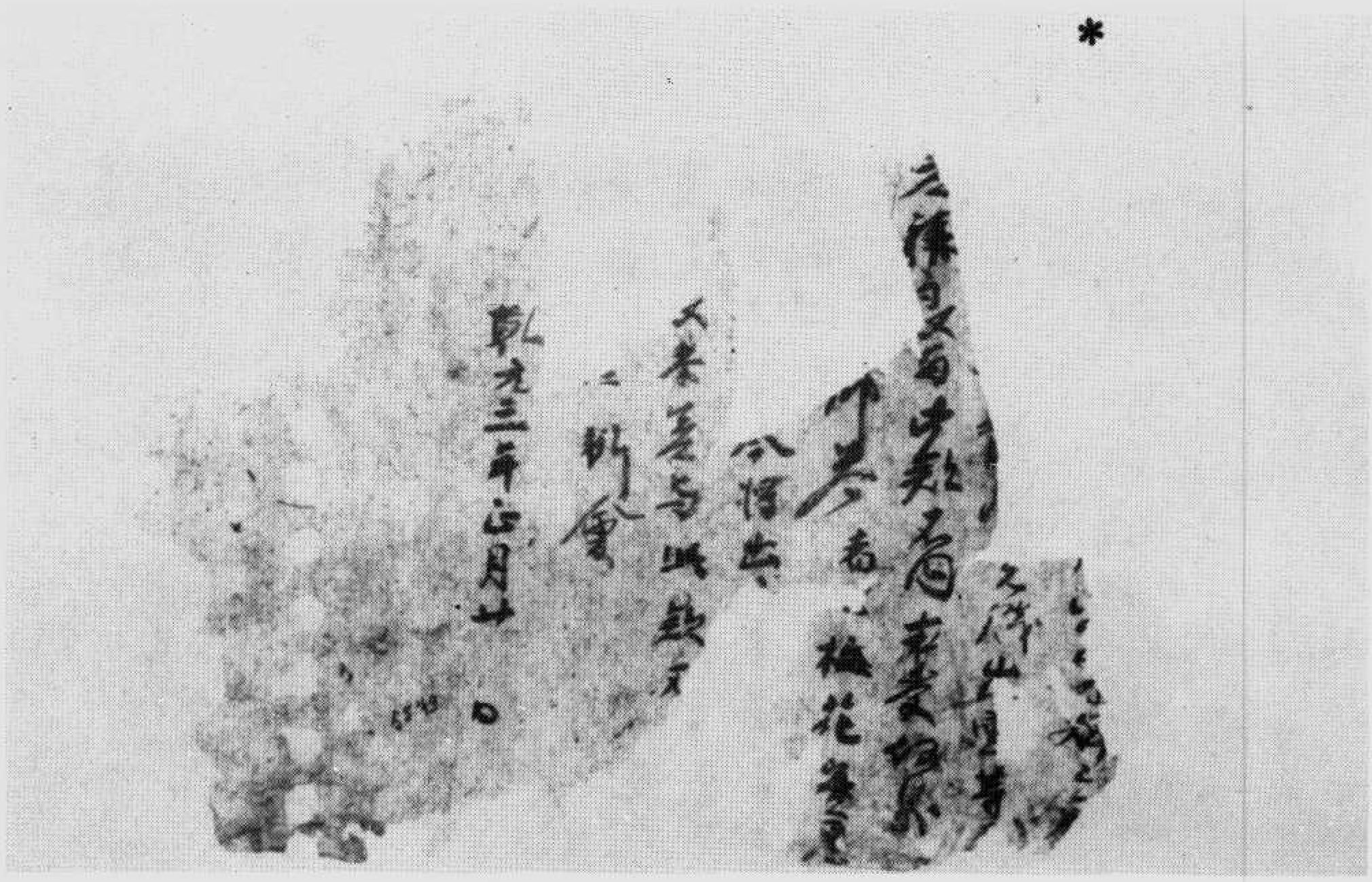


字用常居家　號九七五五伯

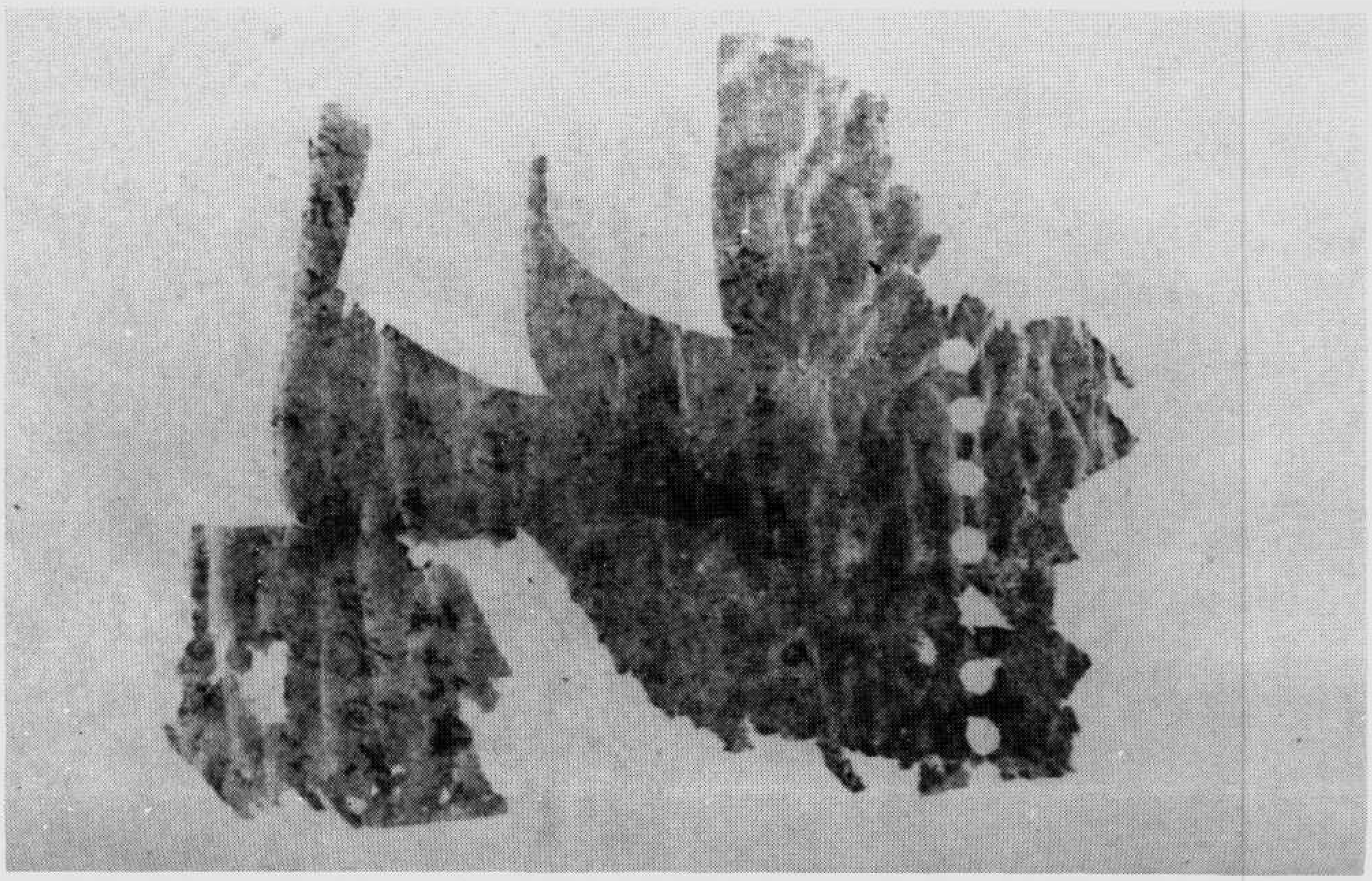


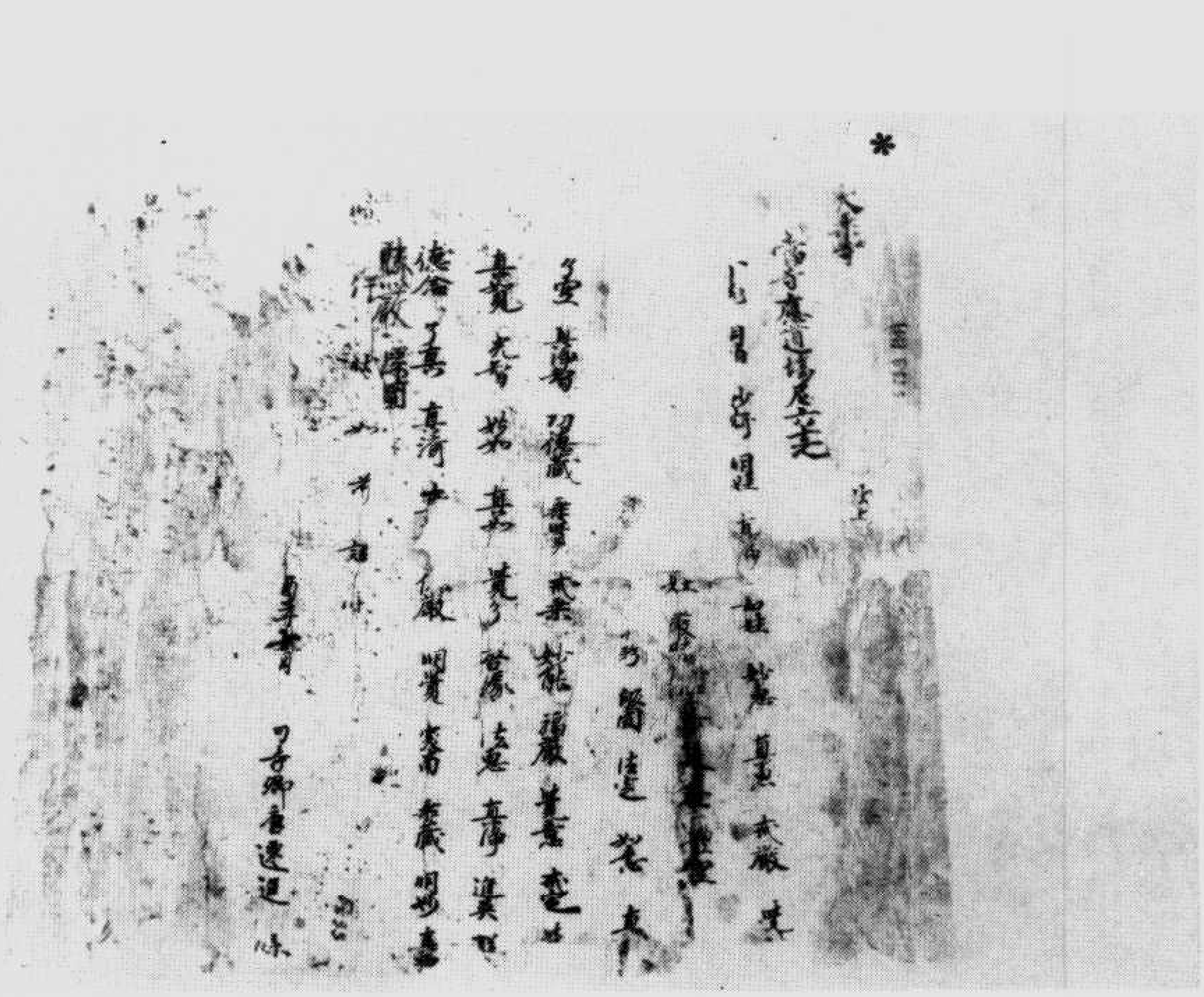




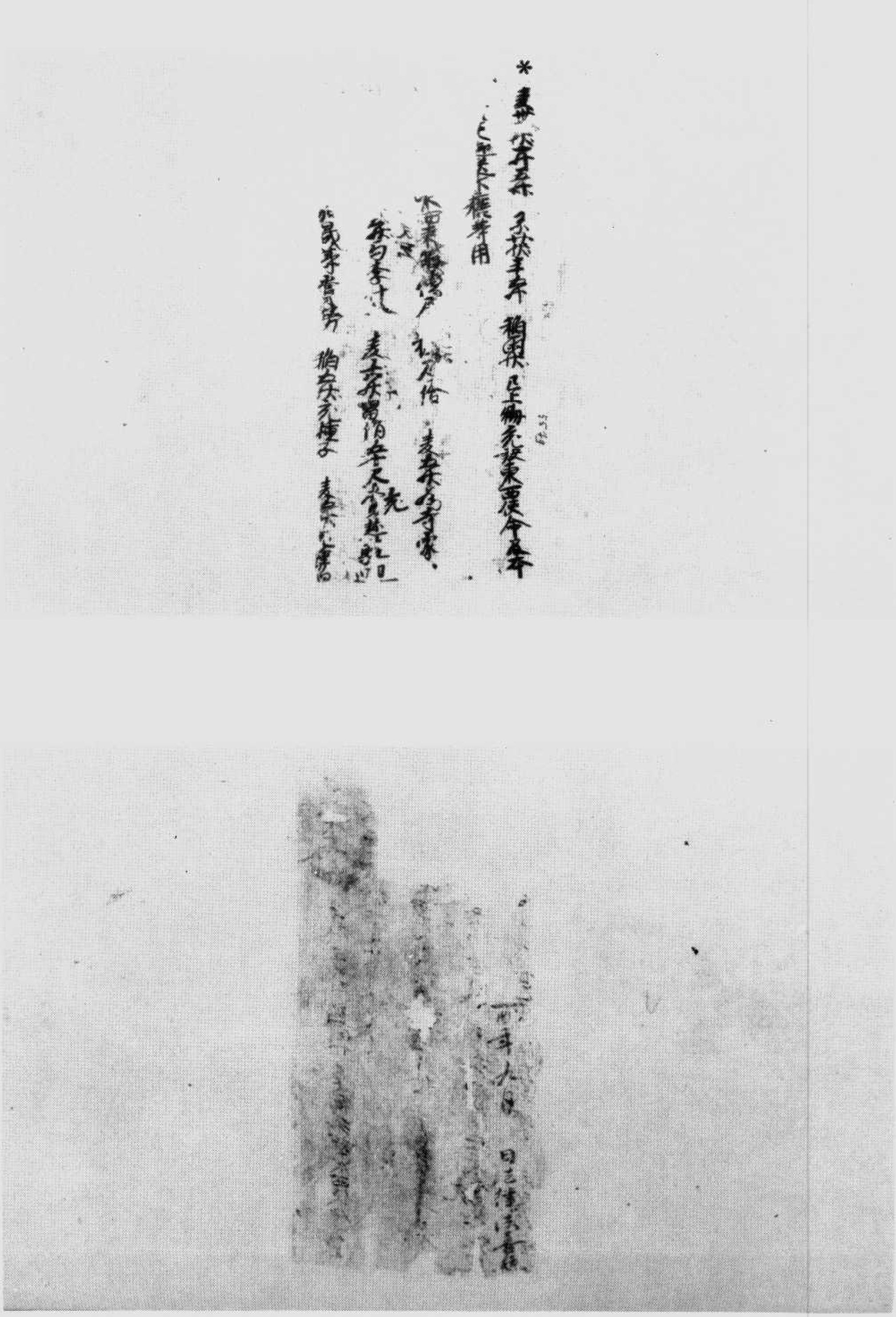


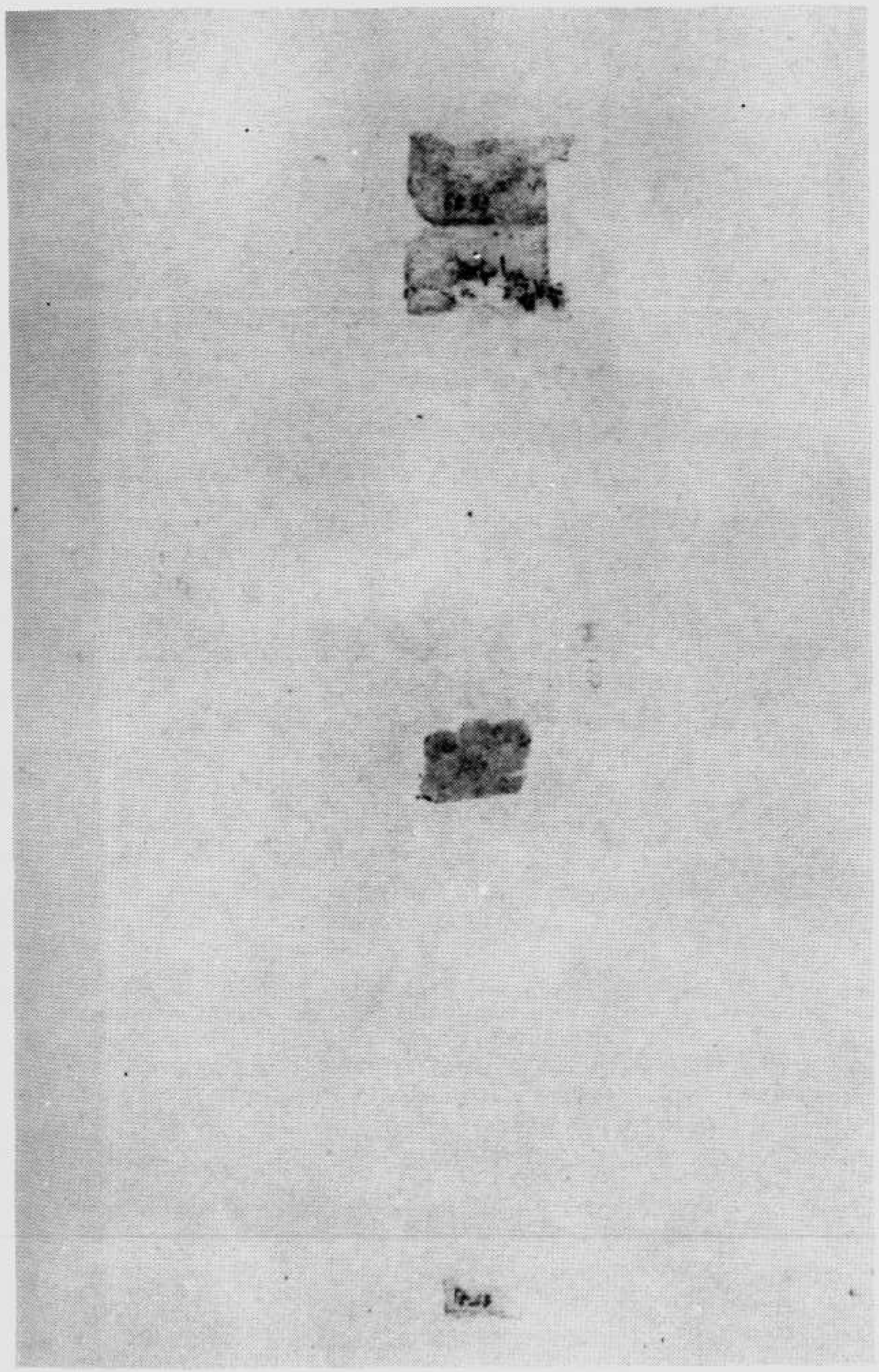
伯五五七九號　乾元三年正月書函

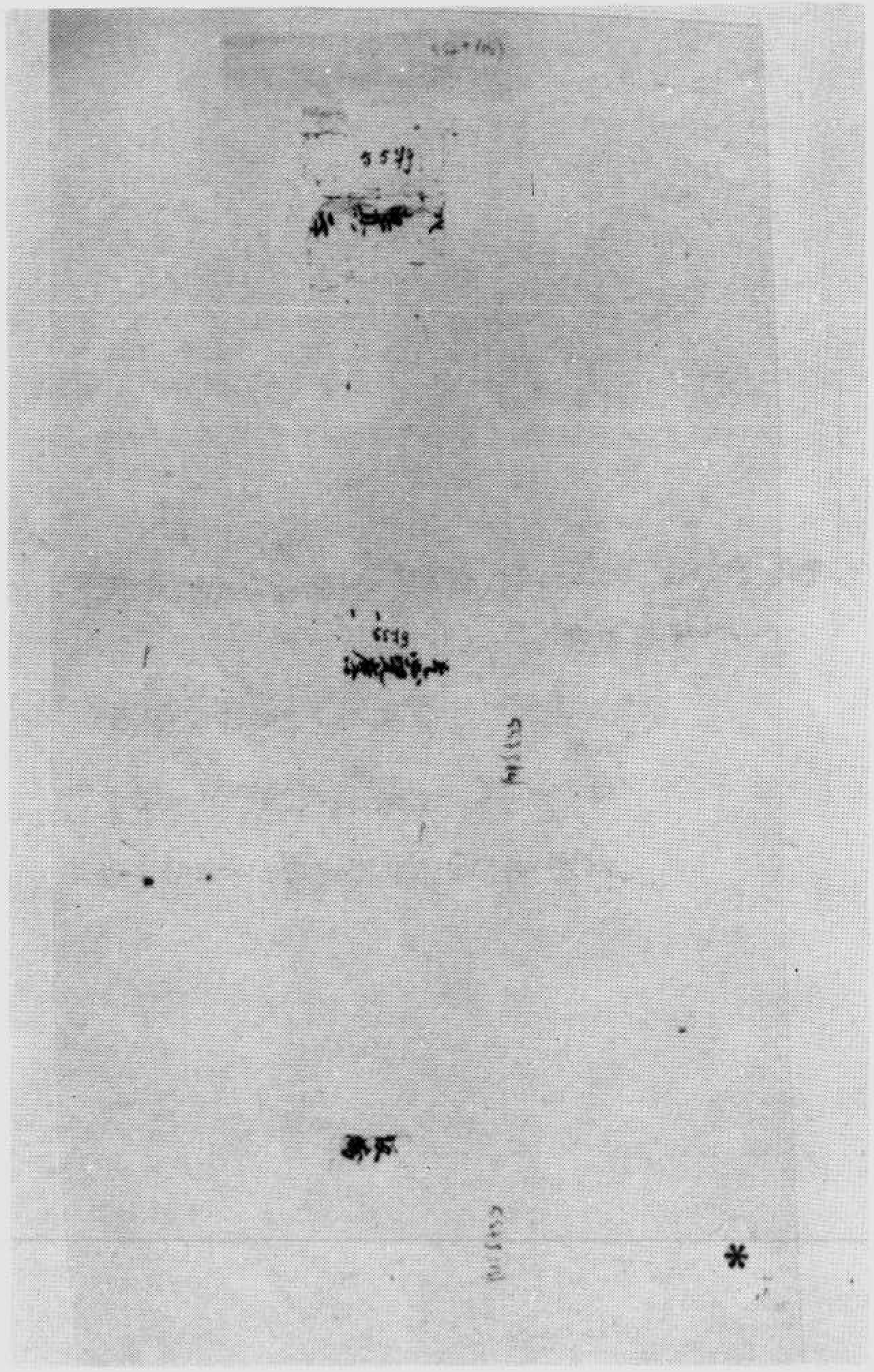




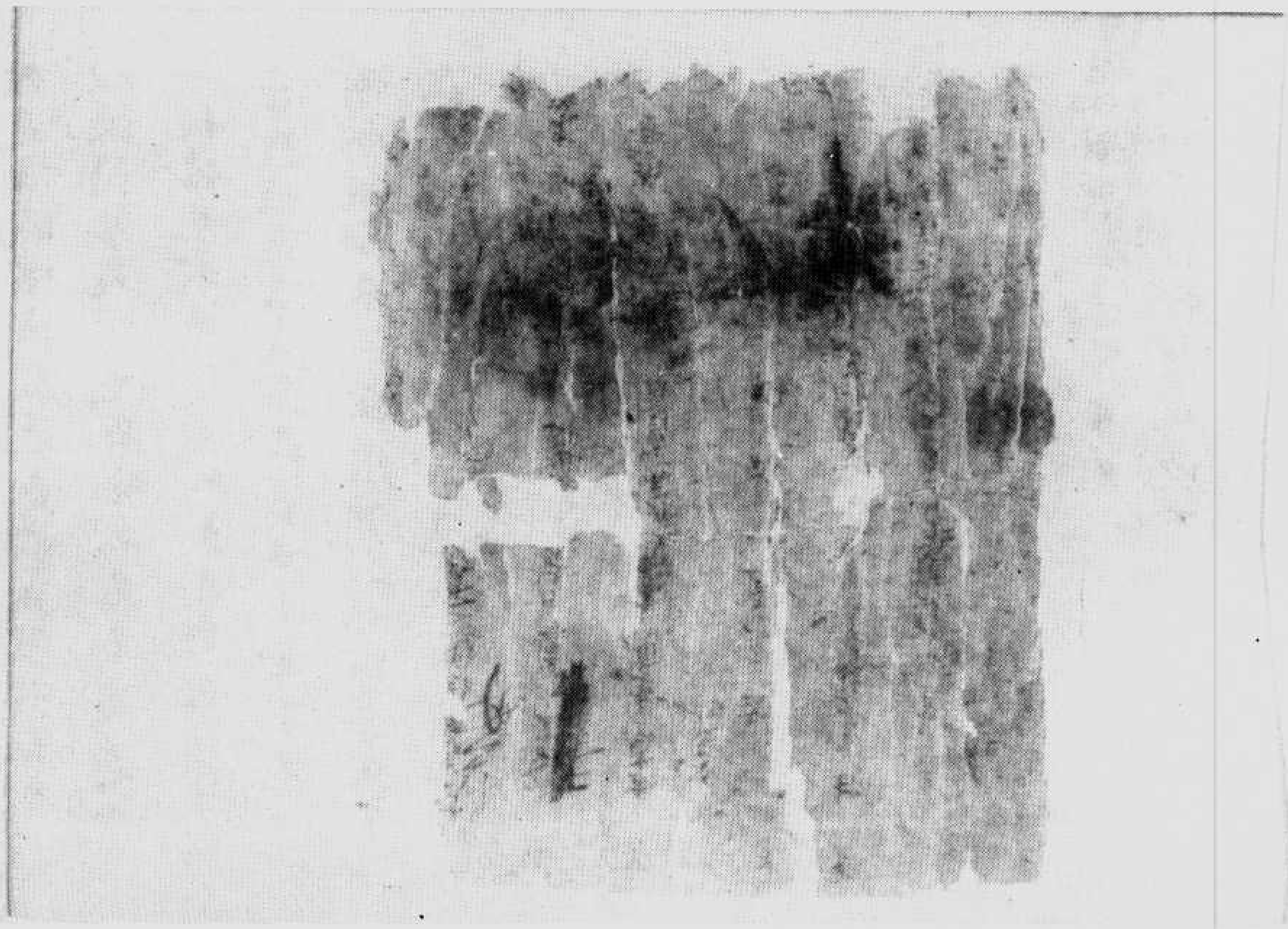
册名尼場道應寺當寺乘大　號九七五五伯





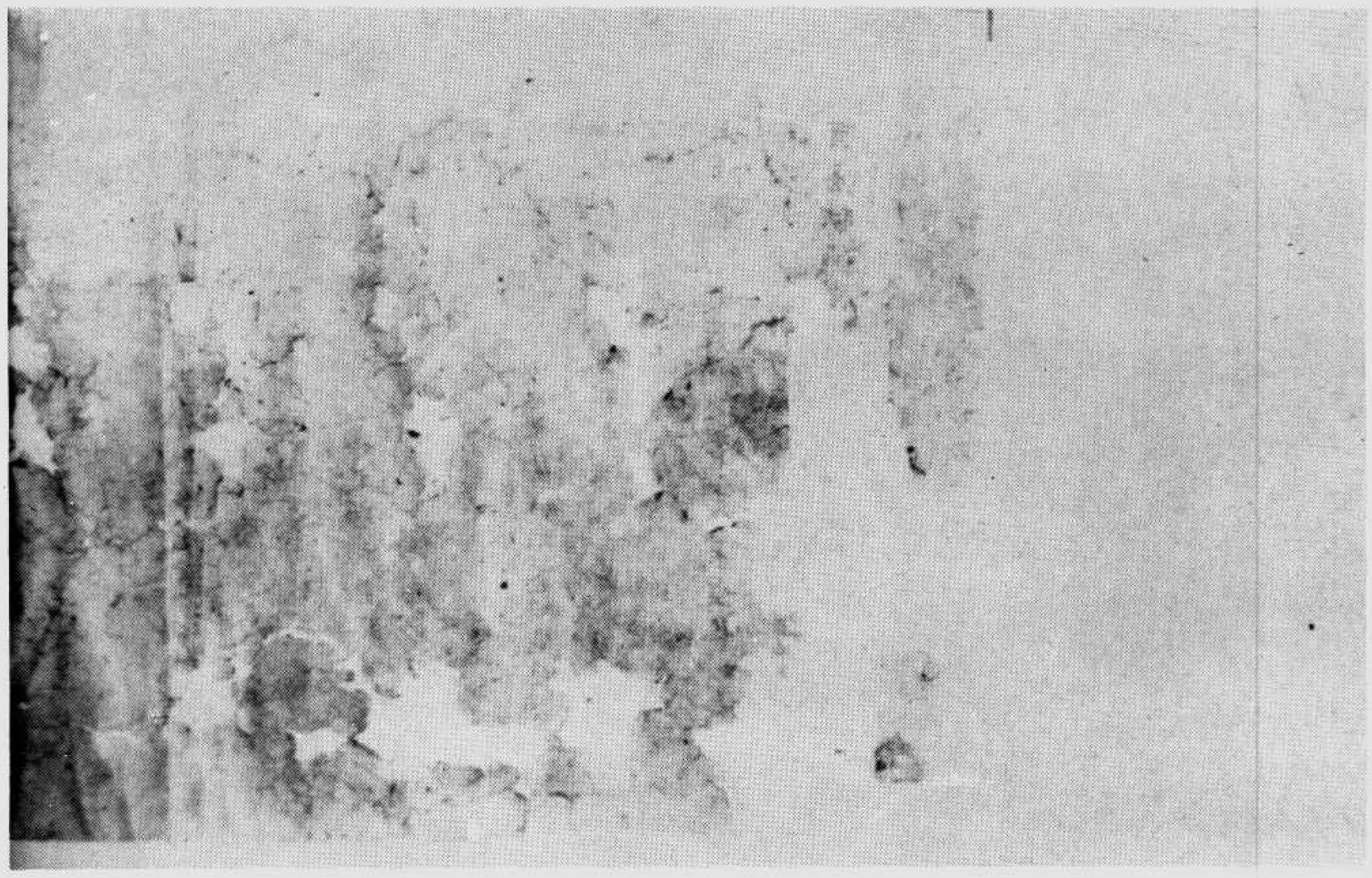


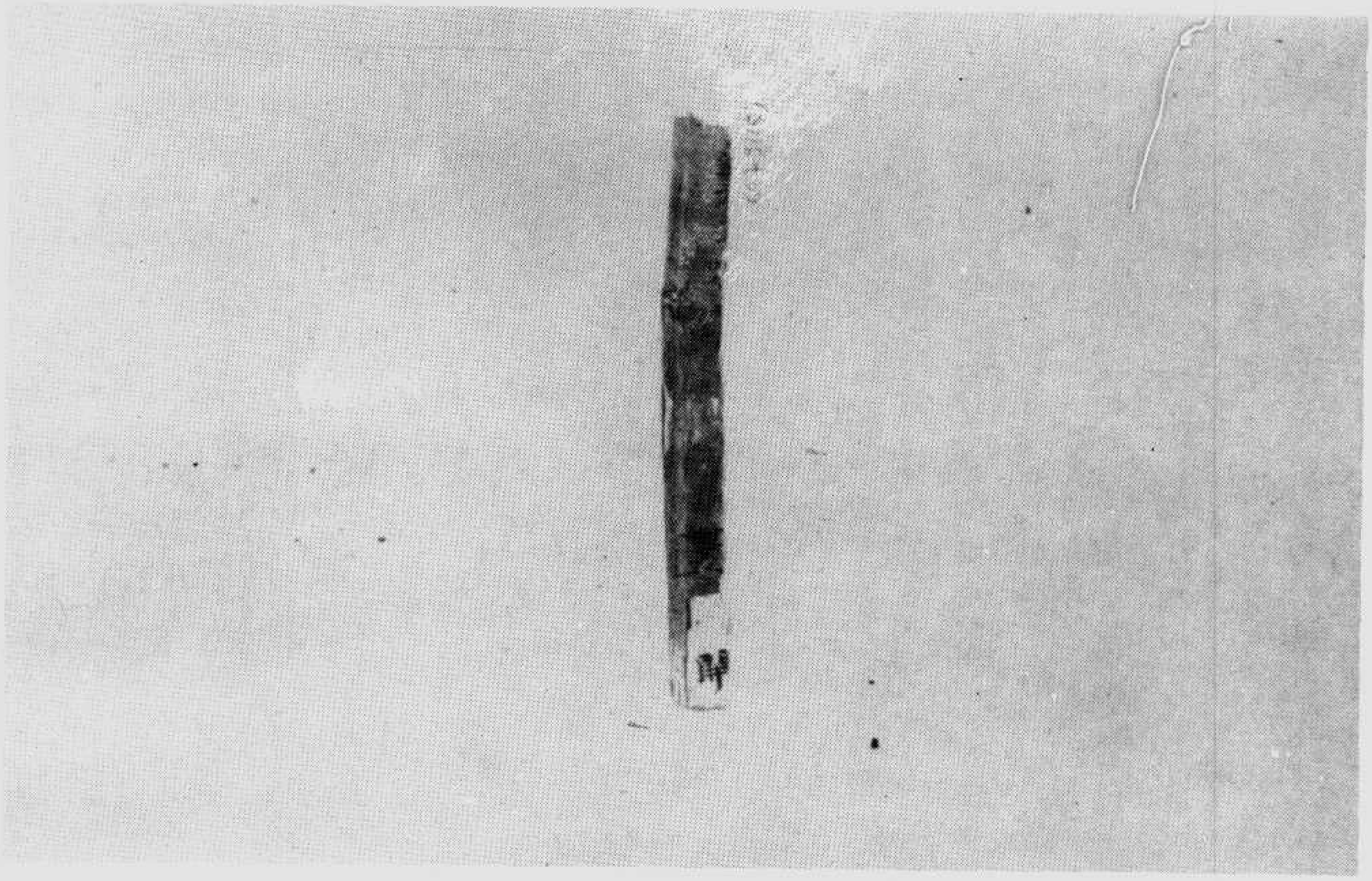
伯五五七九號　和尚俗名及到沙州年月

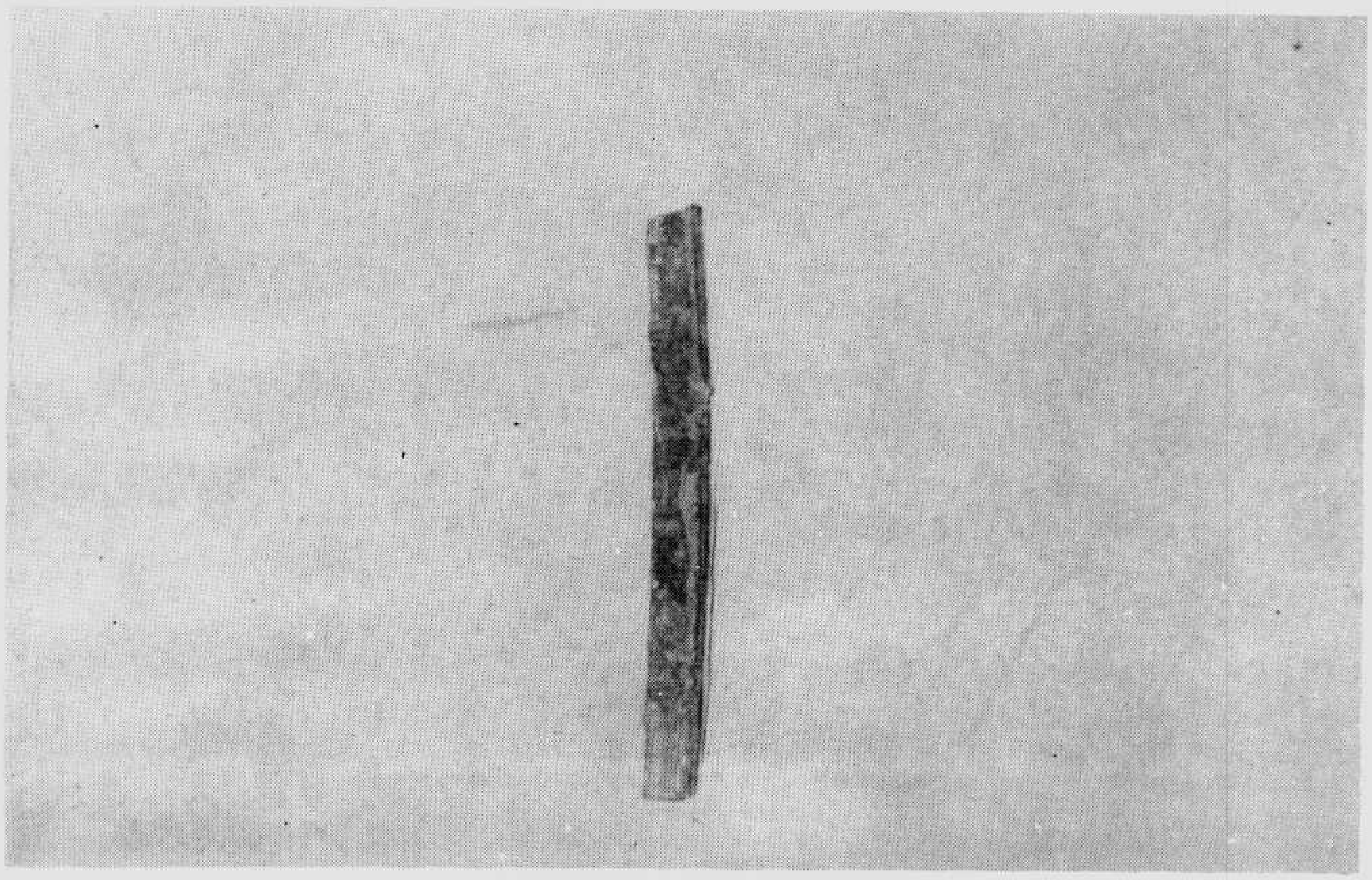


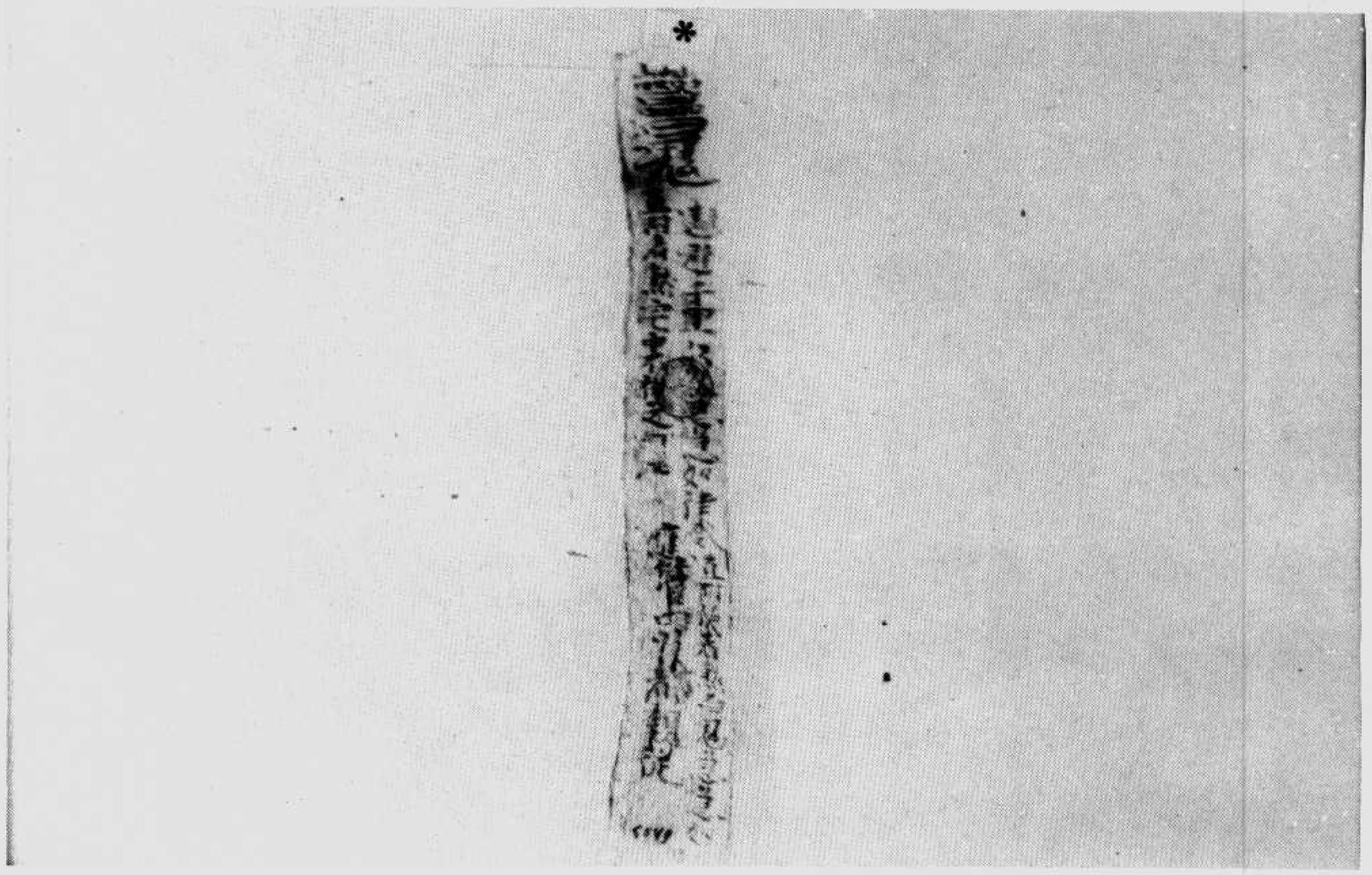
伯五五七九號　金剛般若波羅蜜經

剛非大身是名大身須菩提善薩
薩是言我當滅度无量衆生已不名菩
以故須菩提无有法名為菩薩是故
一切法无我无人无衆生无壽者須菩
菩薩是言我當莊嚴佛土者即非莊嚴是
何以故如來說莊嚴佛土者即非莊嚴是
莊嚴須菩提若善男子善女人无我法者
名真是菩薩
須菩提於意云何如來有肉眼不如是世尊
如來有肉眼　須菩提於意云何如來有
不如是世尊　如來有天眼須菩提於意
如來有慧眼不如是世尊如來有慧
提於意云何如來有法
有法眼須菩
是世尊如來有佛眼
中所有沙佛說是沙不

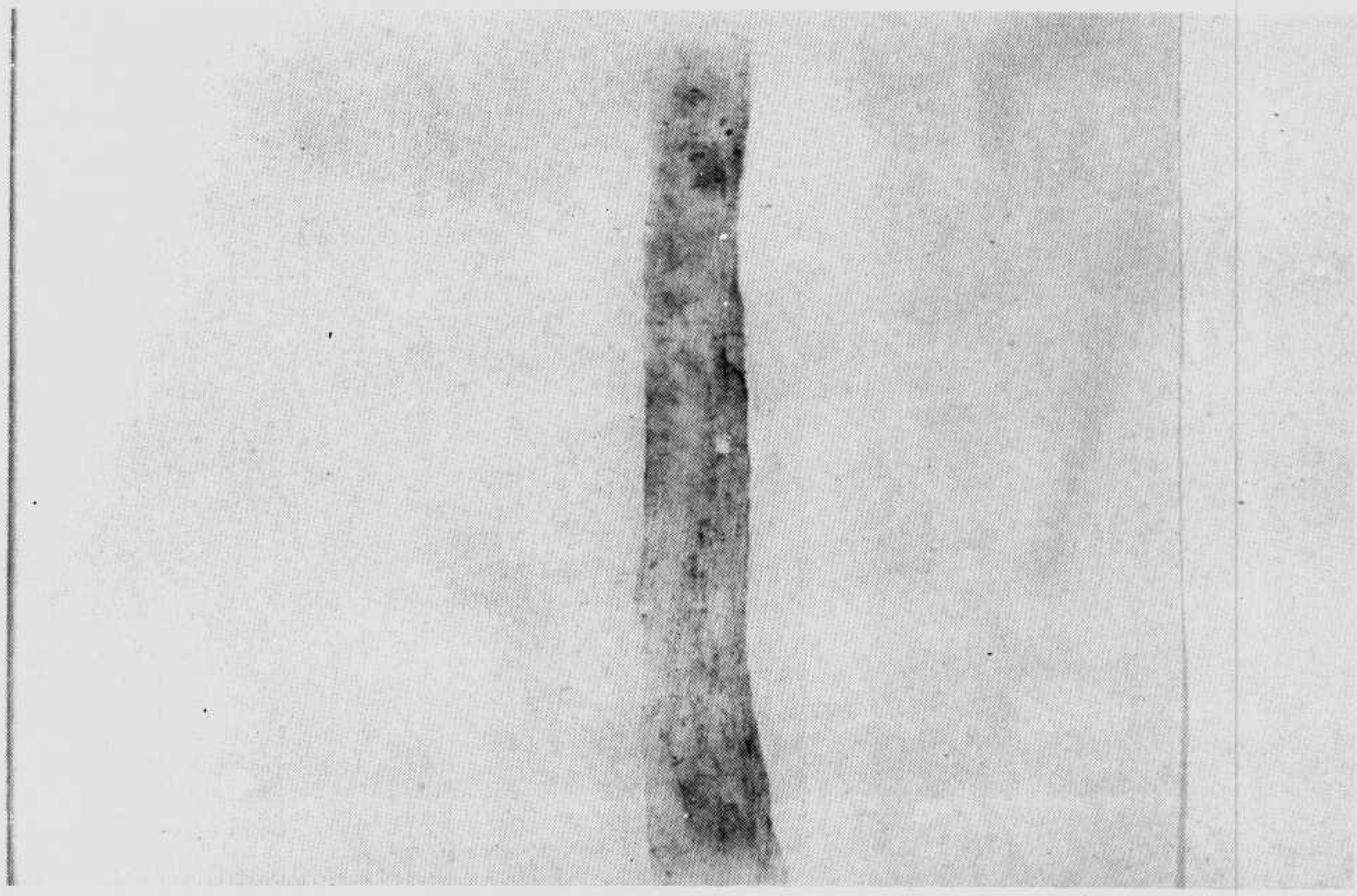


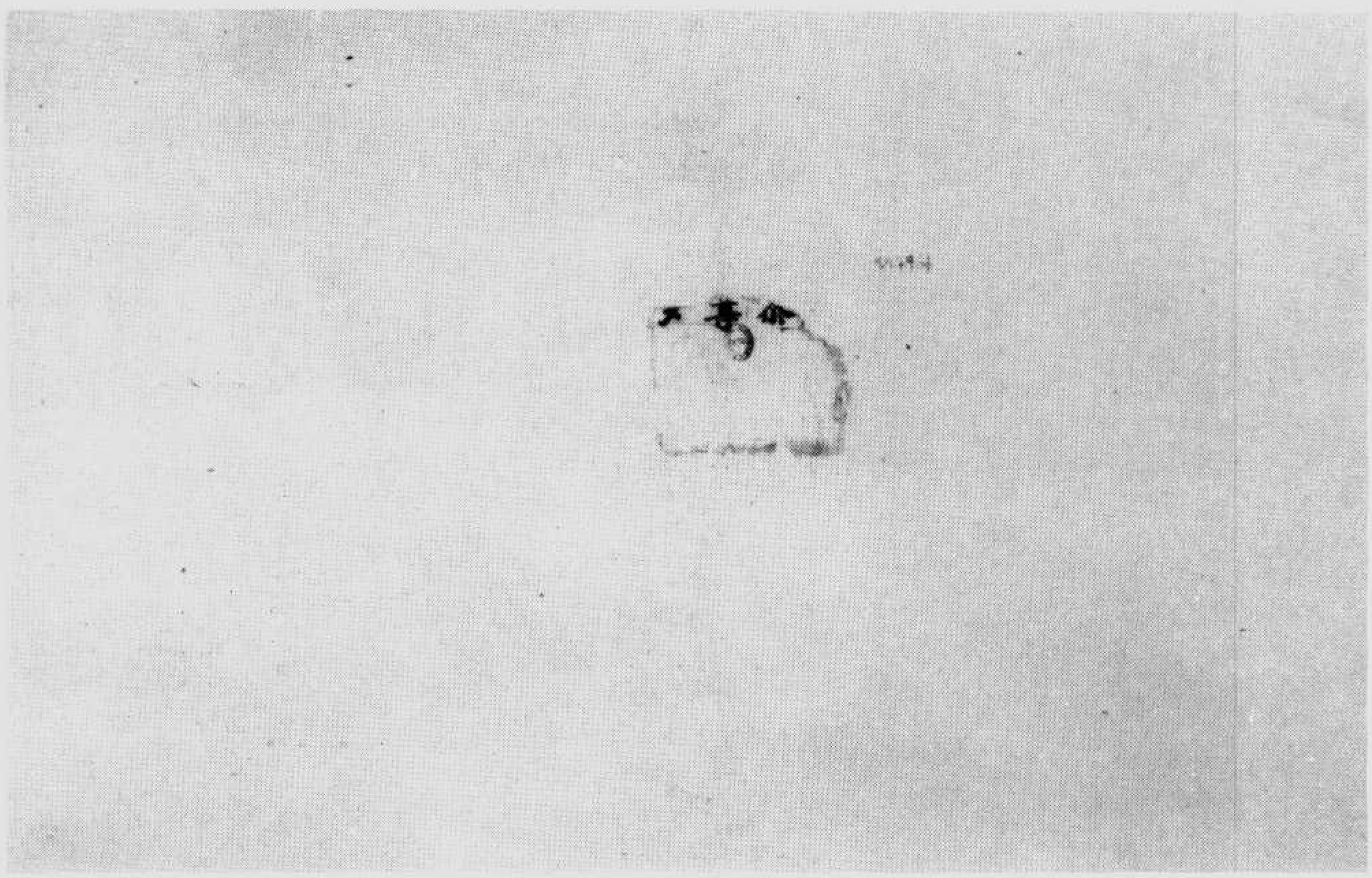


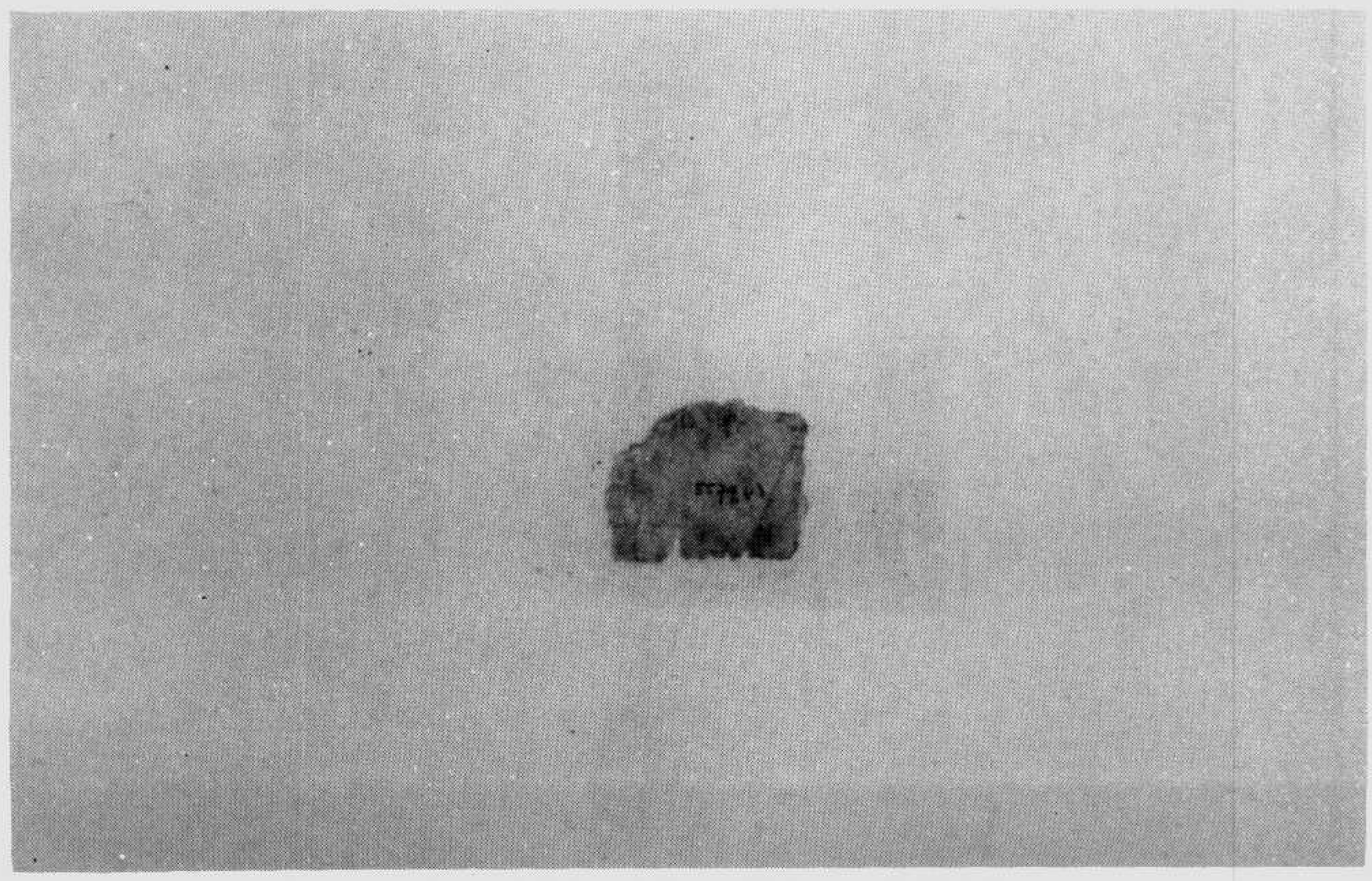


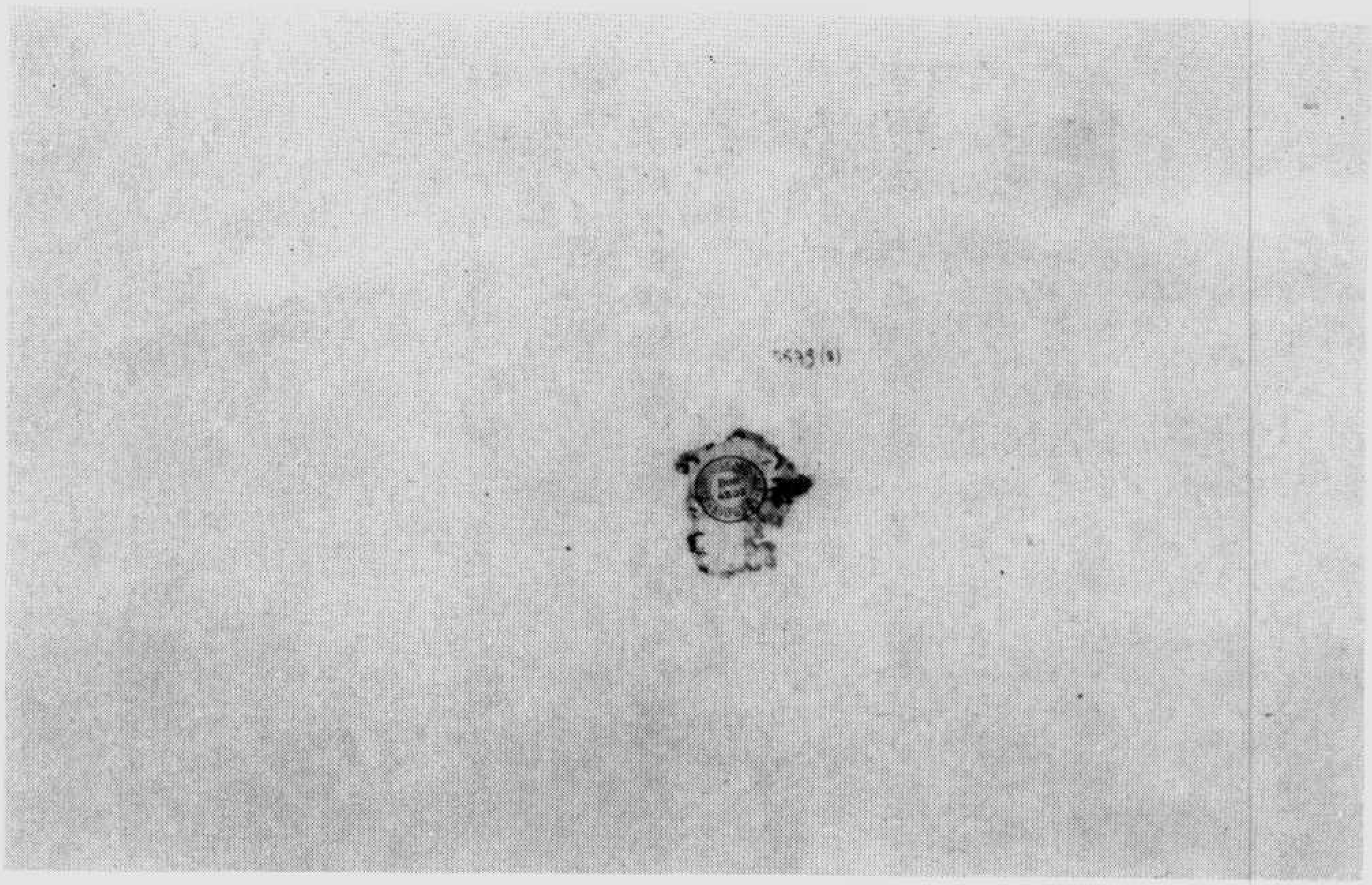


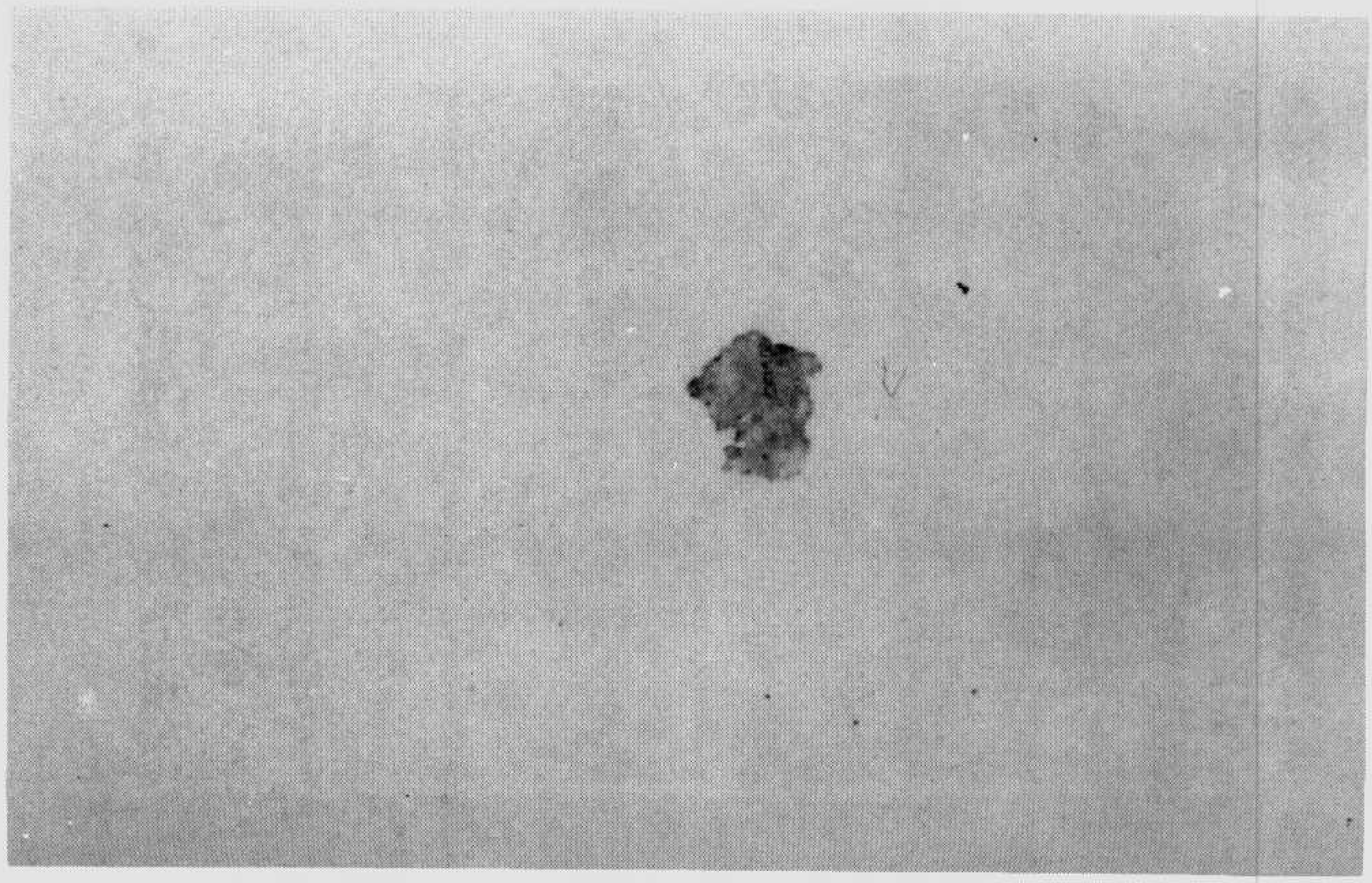
道一符靈　號九七五五伯

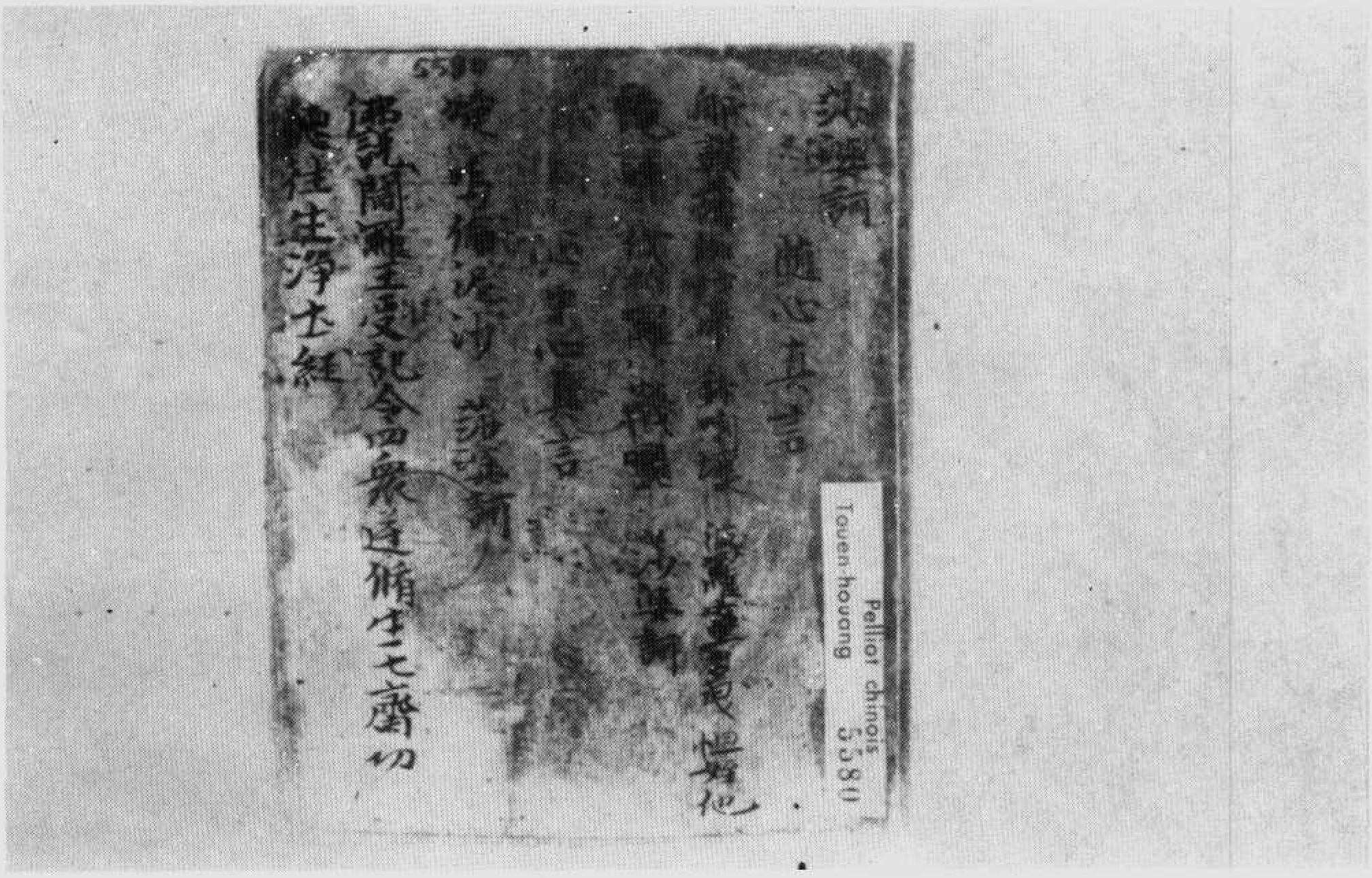




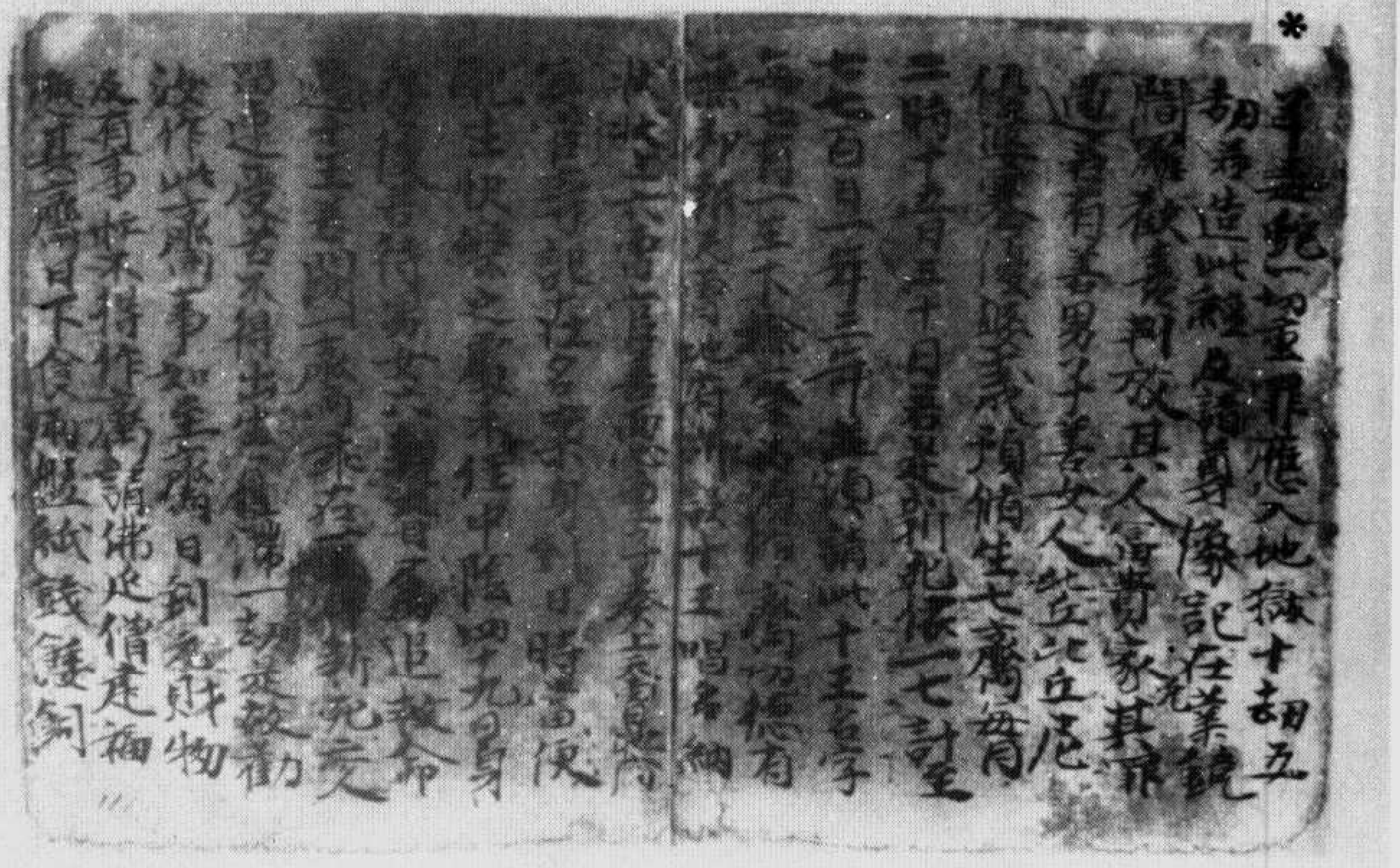


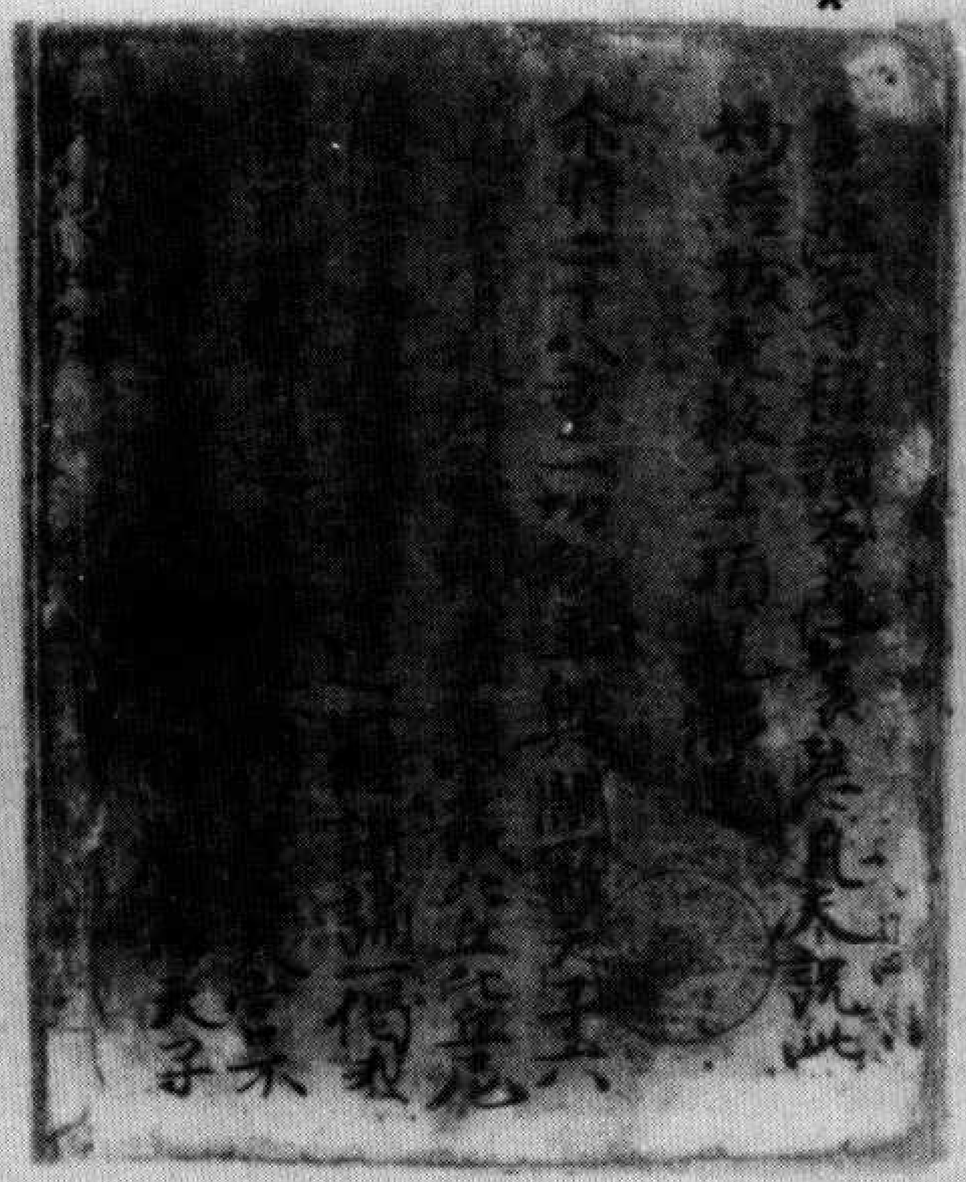






（經王十）經土淨生往德功齋七生修逆衆四令記受王羅閻說佛　號〇八五五伯



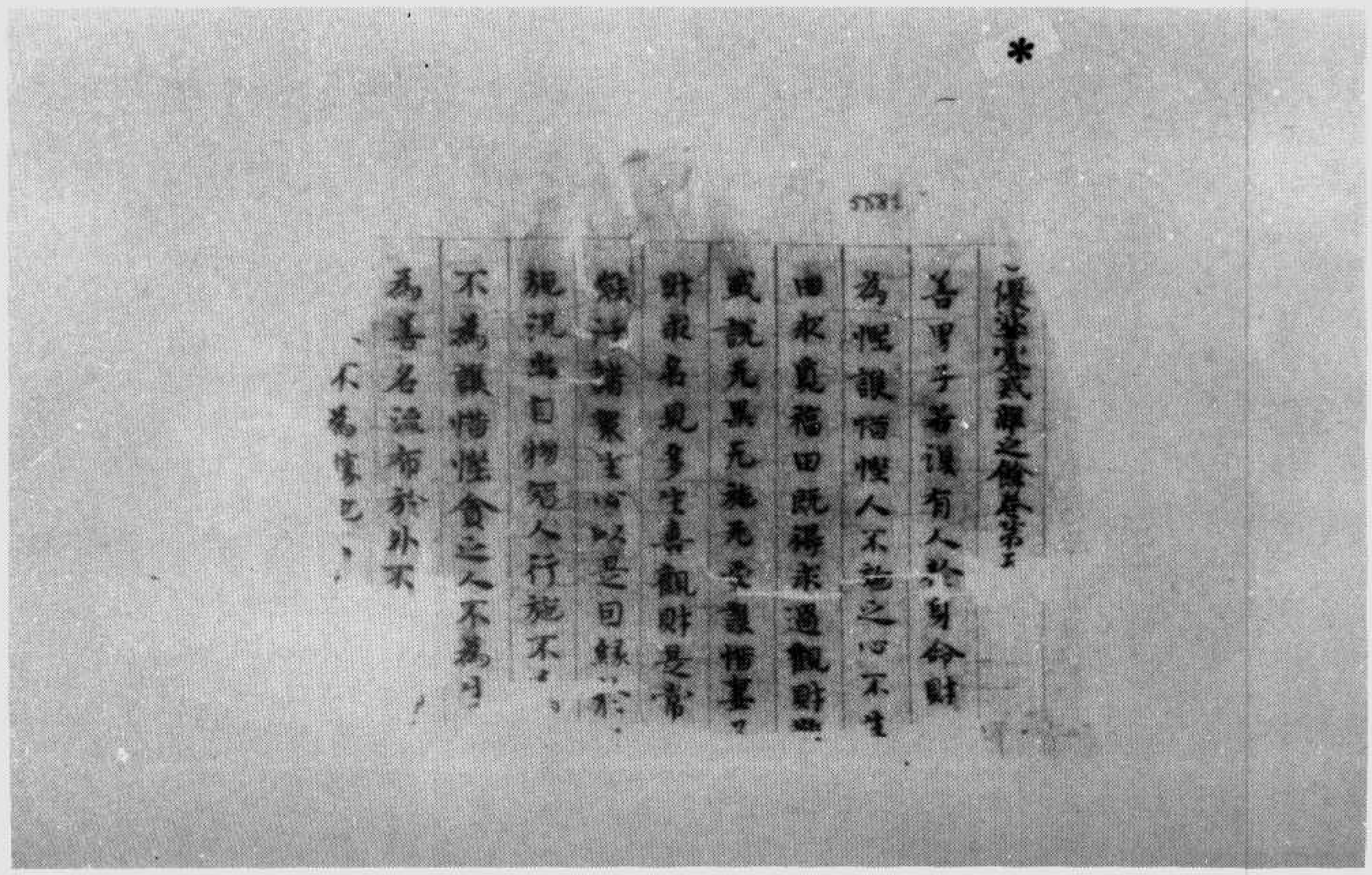


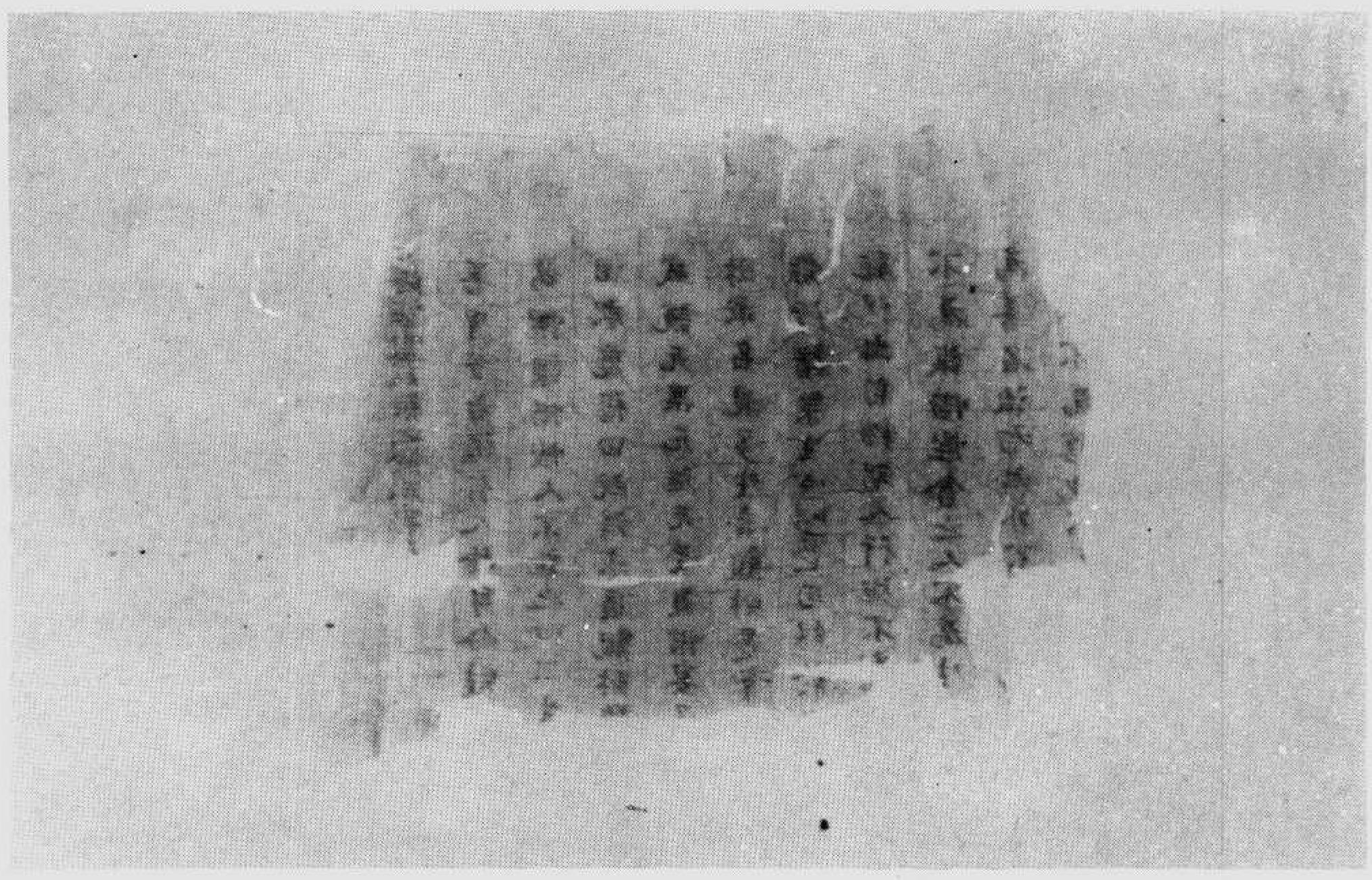
▼伯五五八一號　大乘起信論序

起信論序楊州智愷作

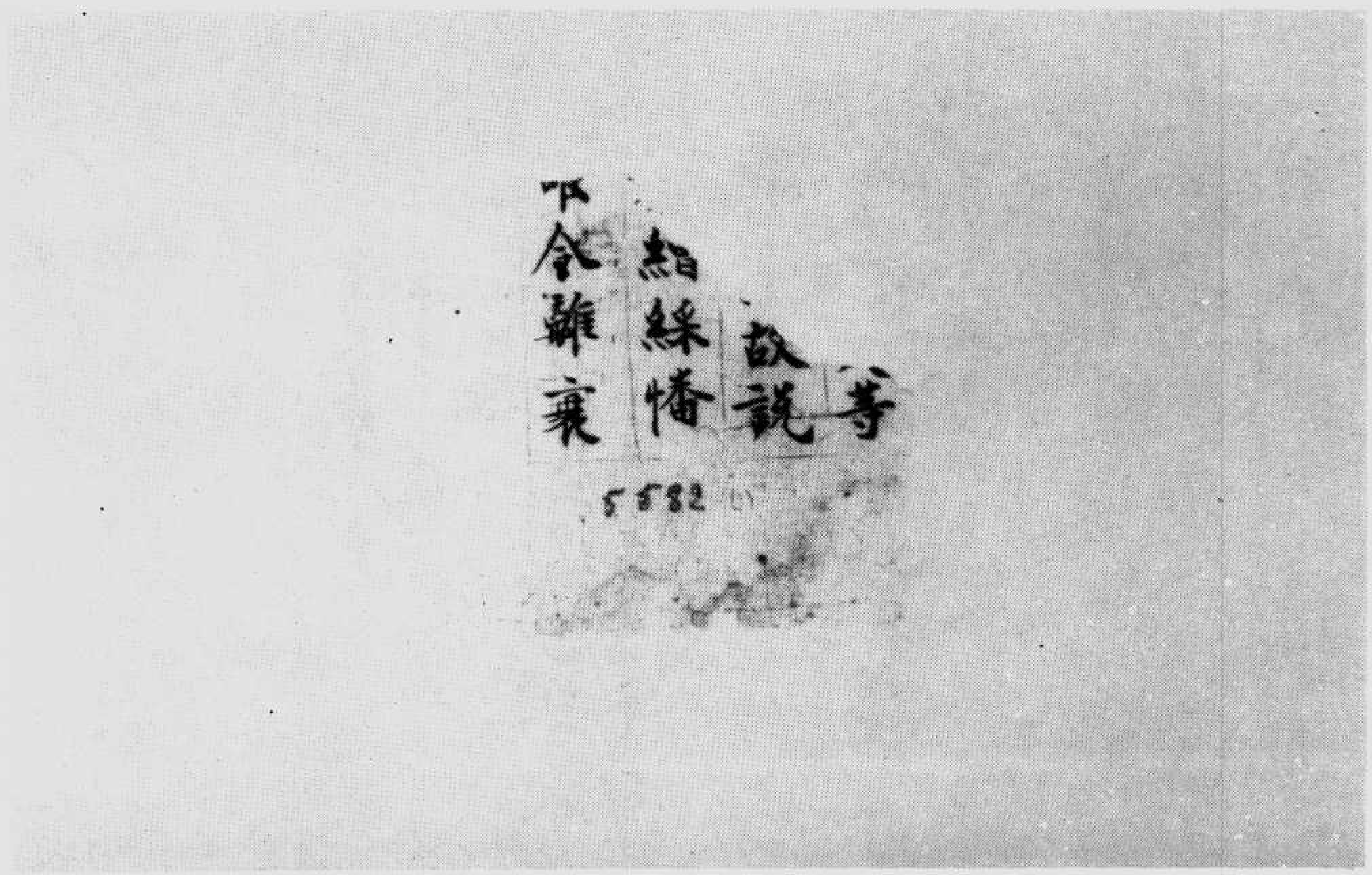
夫起信論者乃是至極大乘甚深秘典開示如理緣起之教其旨淵和弃而无相其用廣大寬廓无邊與凡聖爲依衆法之本以其文深旨遠信解者至微故佛滅後六百餘年諸道亂興耶魔覆扇於佛正法毀謗不行時有一高德沙門名曰馬鳴深解大乘寫畫法性大悲內融隨失應現慈物長遠故作斯論威隆三寶重興佛日起信永久迴耶入正使大乘正典復顯於時緣起深理更彰於群心迷徒異見者捨執砌驕依自皆以來久經西域无傳東夏者良以宣譯有時故前梁武皇帝遣聘中天竺序伽陀國取經并請法師遇值三藏拘蘭難陀譯名真諦其人少小傳採備攬諸經然於大乘偏洞深遠時彼國王

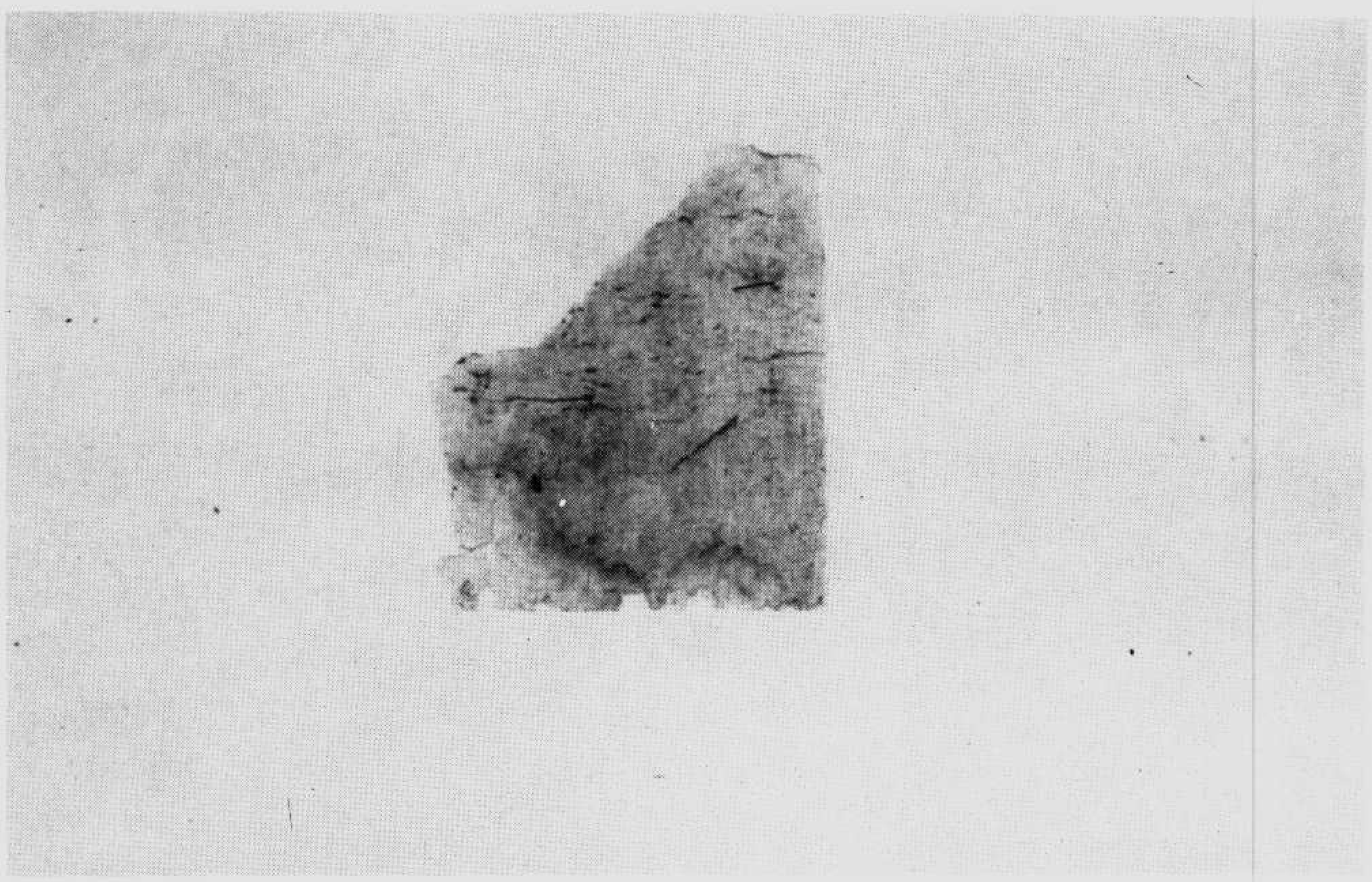
▼伯五五八一號　優婆塞戒經卷第五雜品之餘第五卷

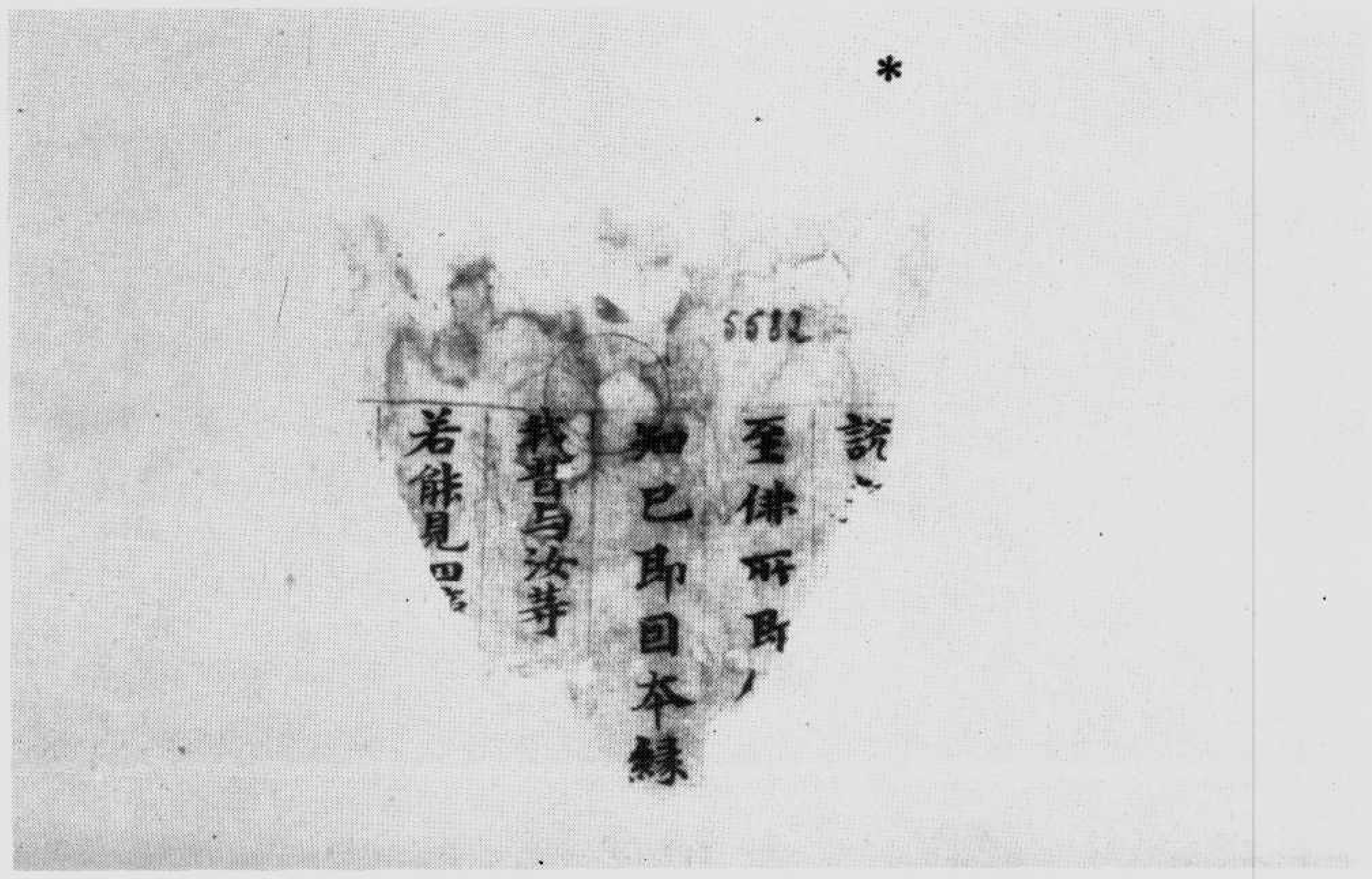


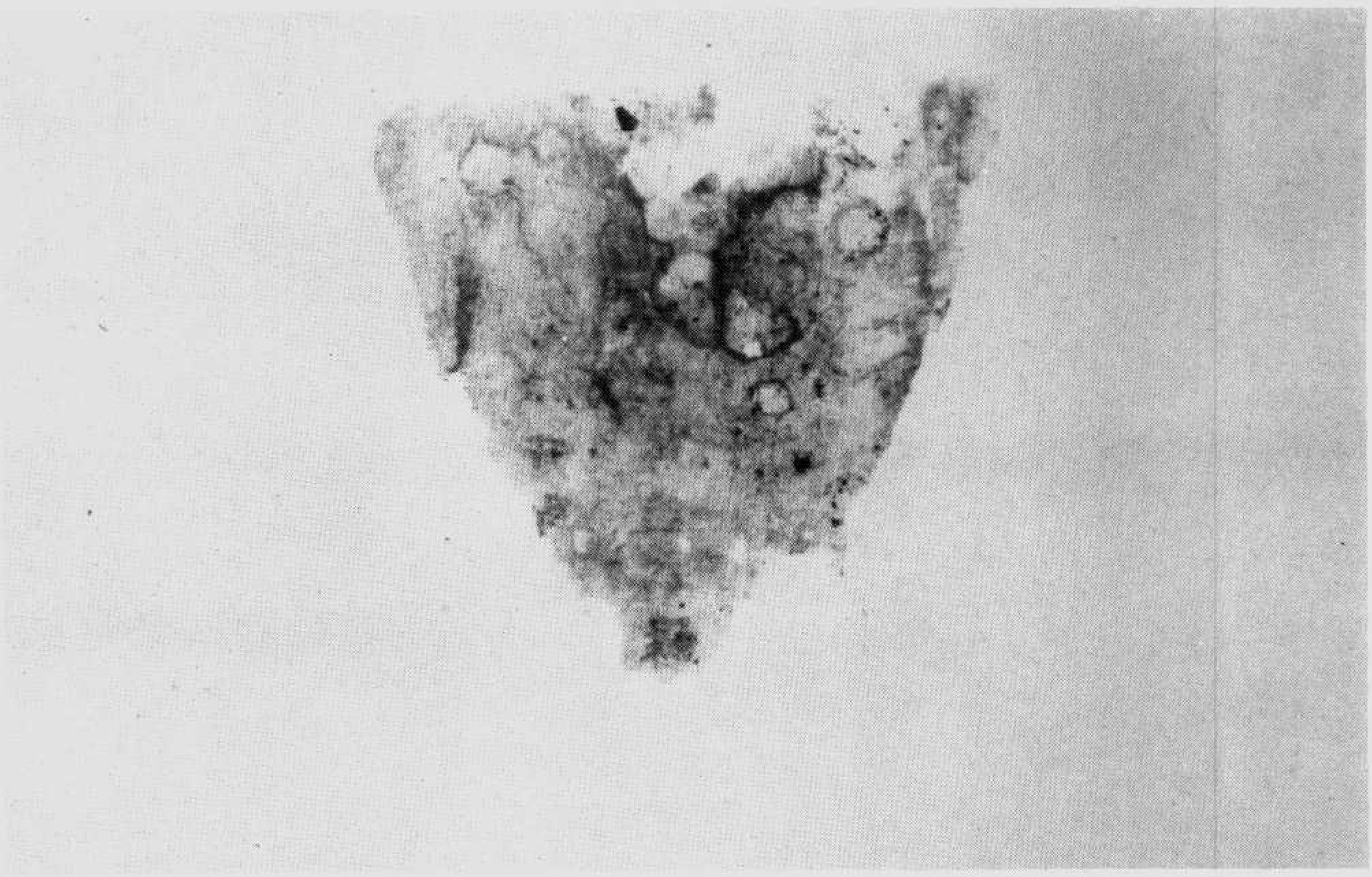


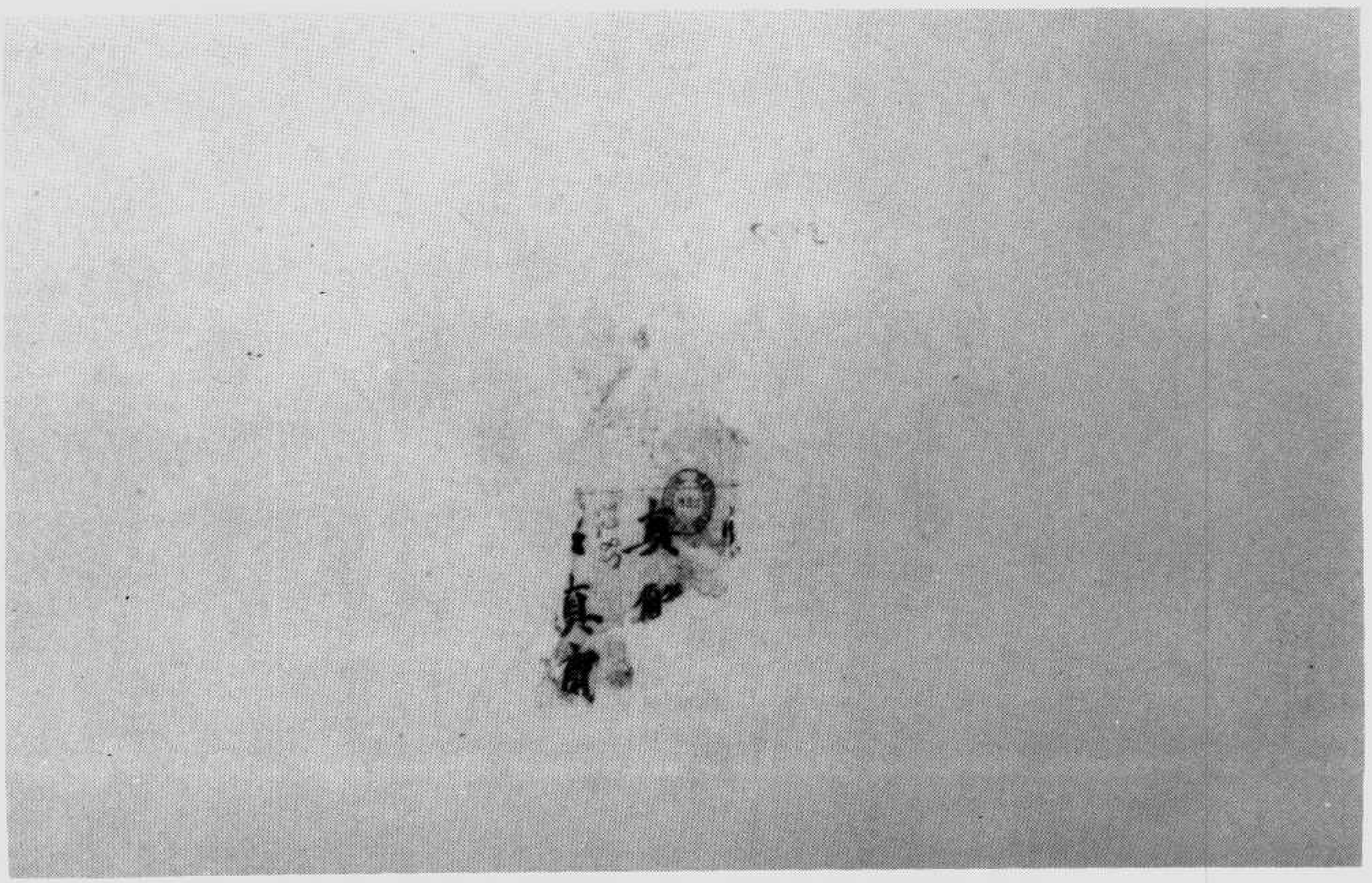
塊殘經佛　號二八五五伯

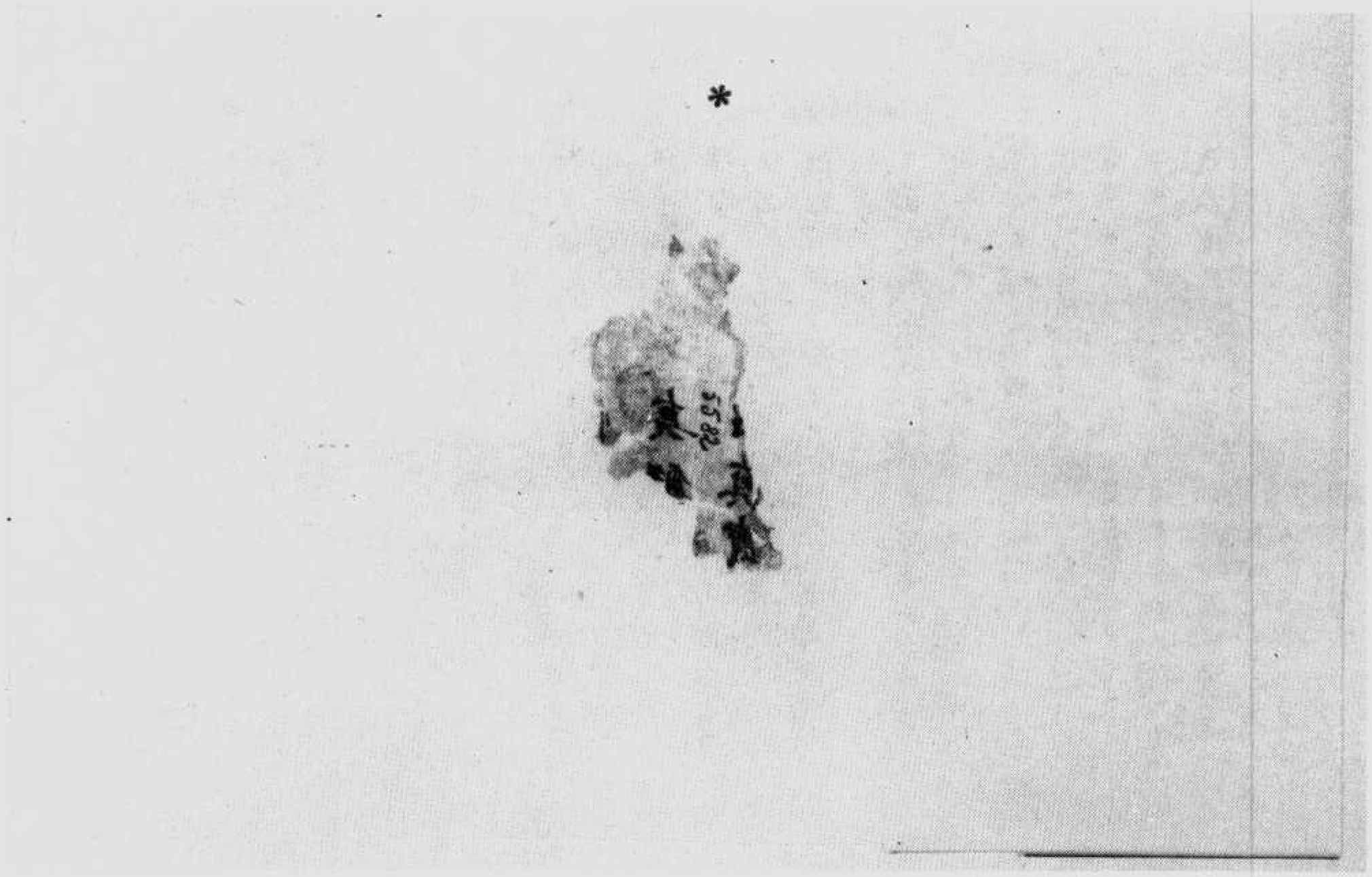




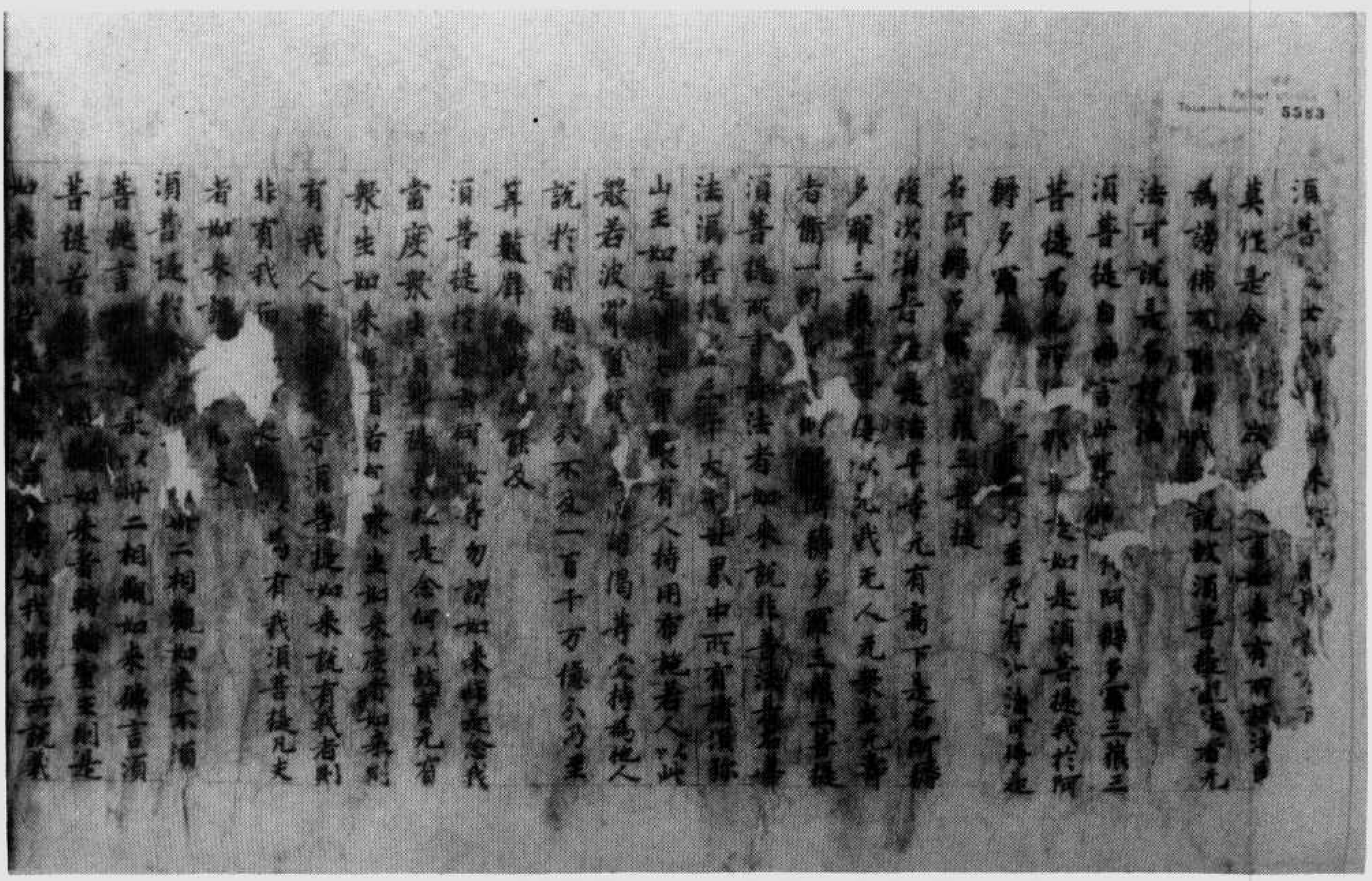

*
5512
說、
至佛所所ノ
知已即回本緣
我昔与汝等
若能見四

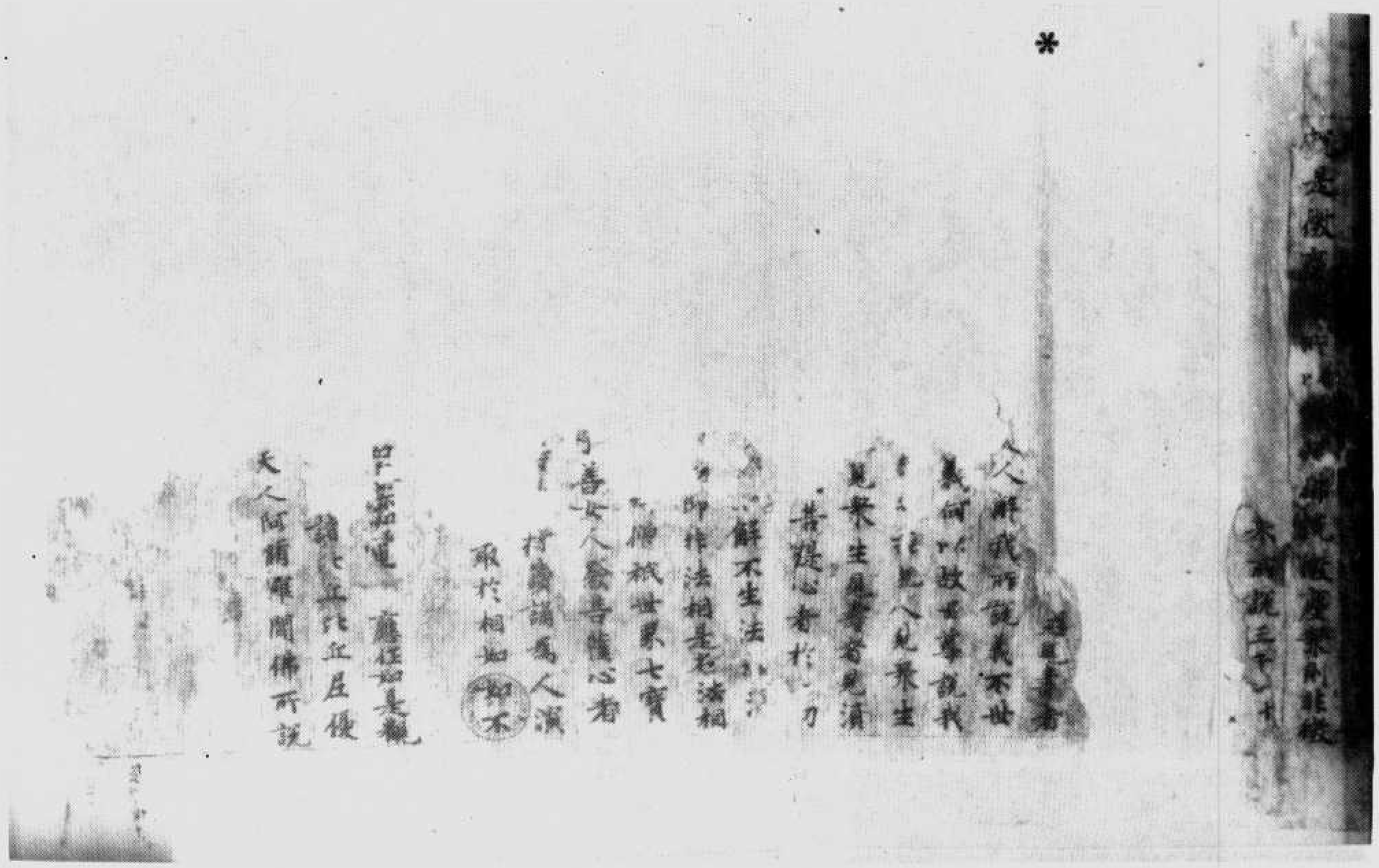



真實

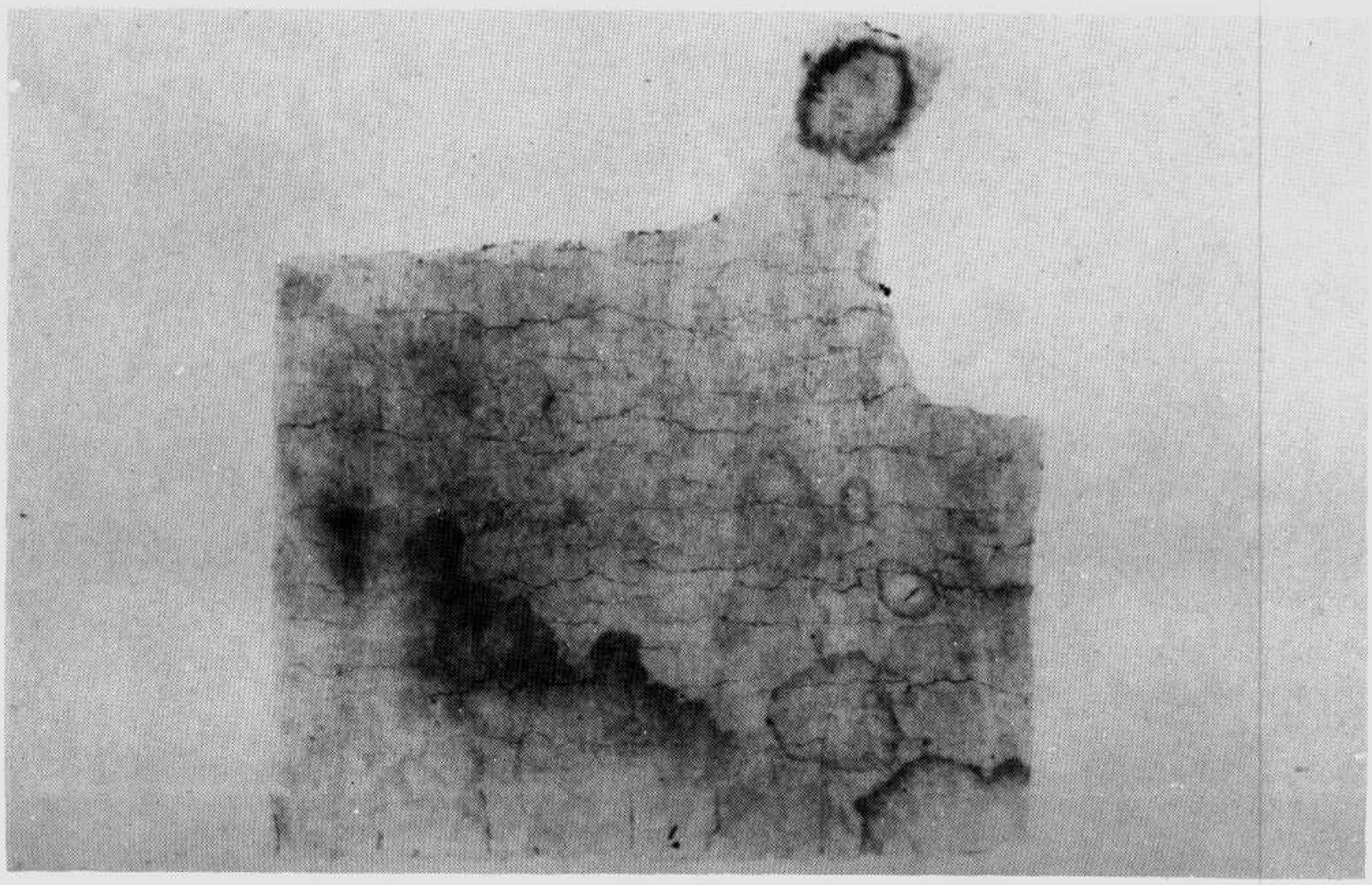


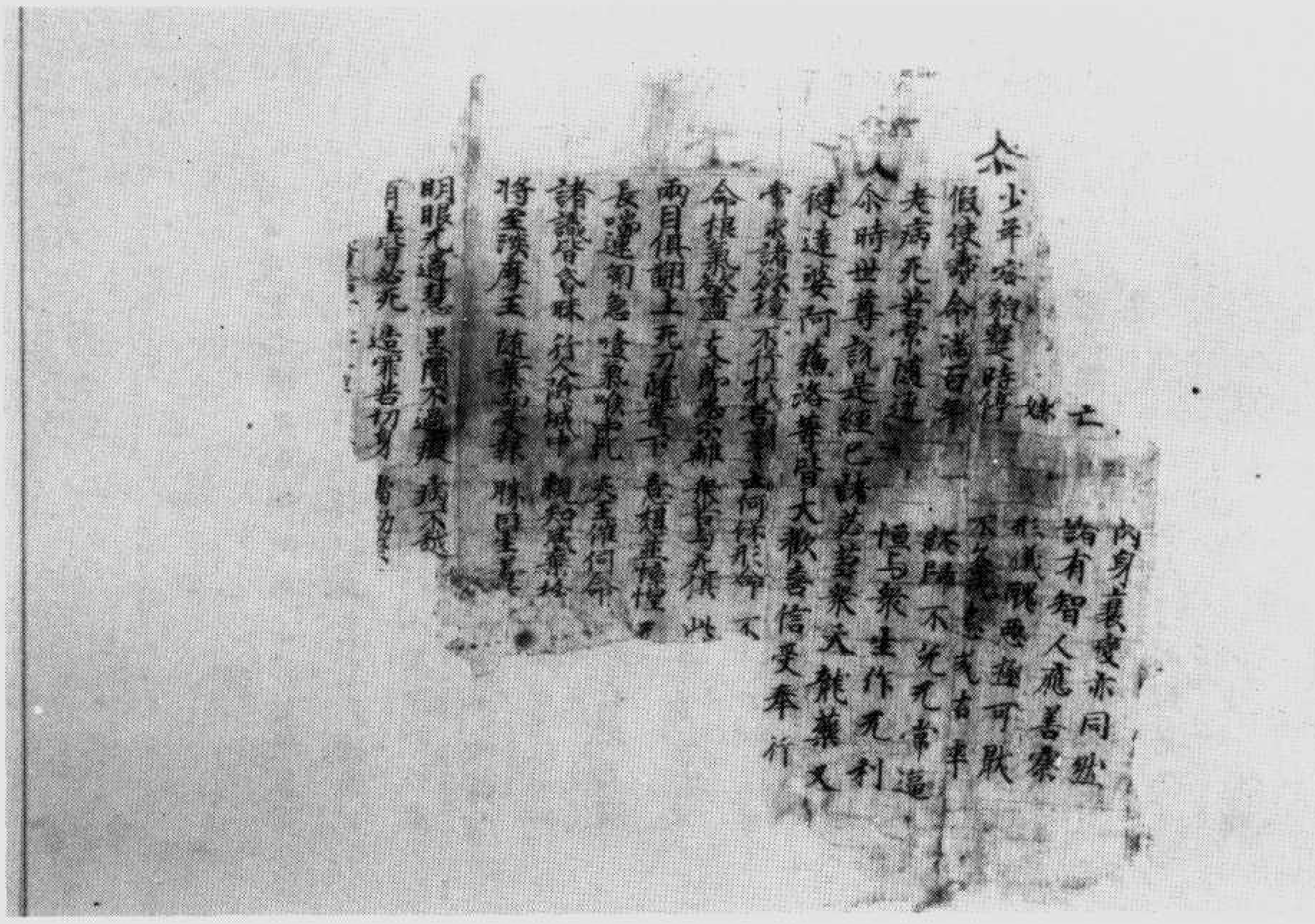
▼伯五五八三號　金剛般若波羅蜜經



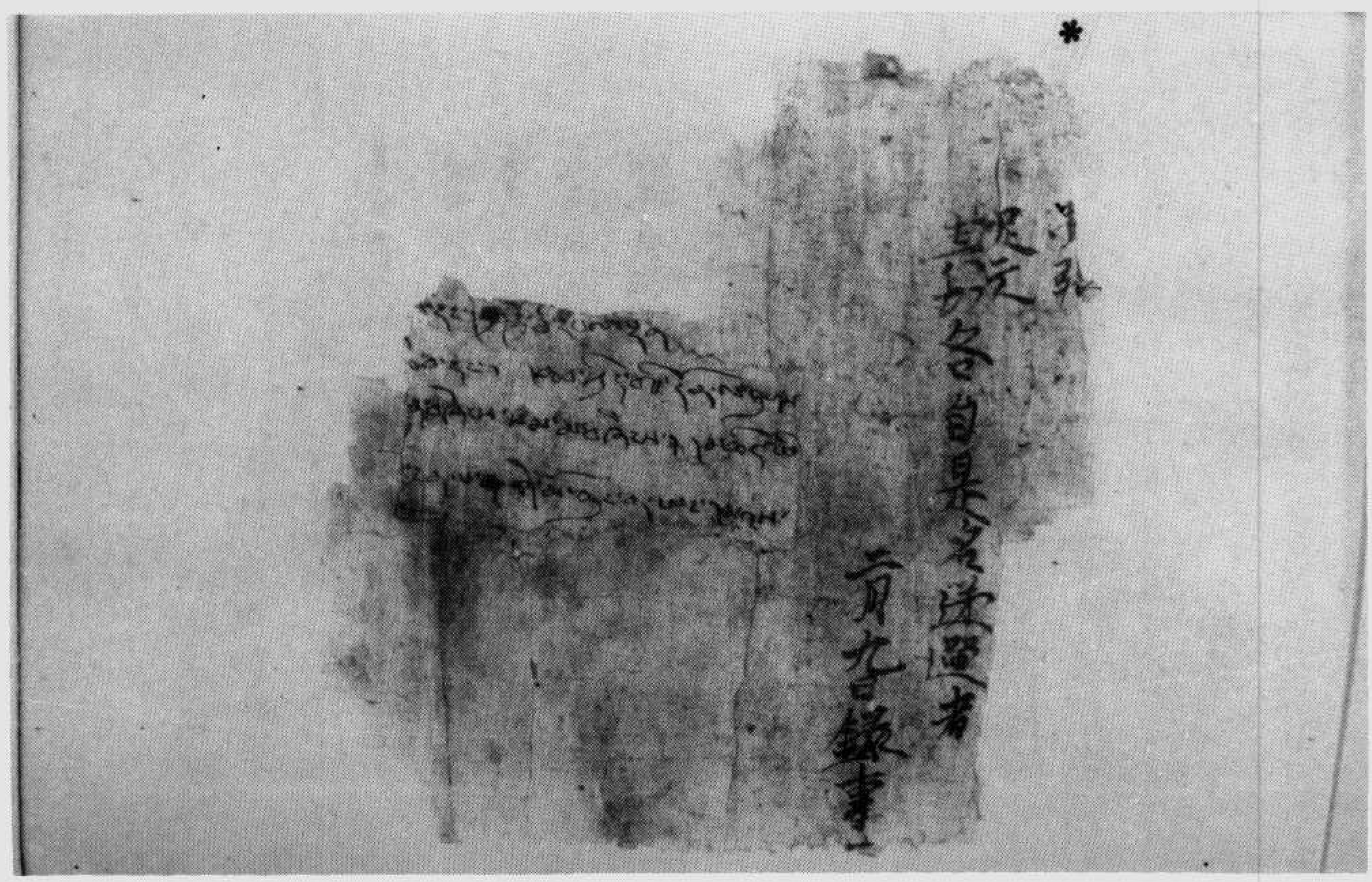


經蜜羅波若般剛金　號四八五五伯



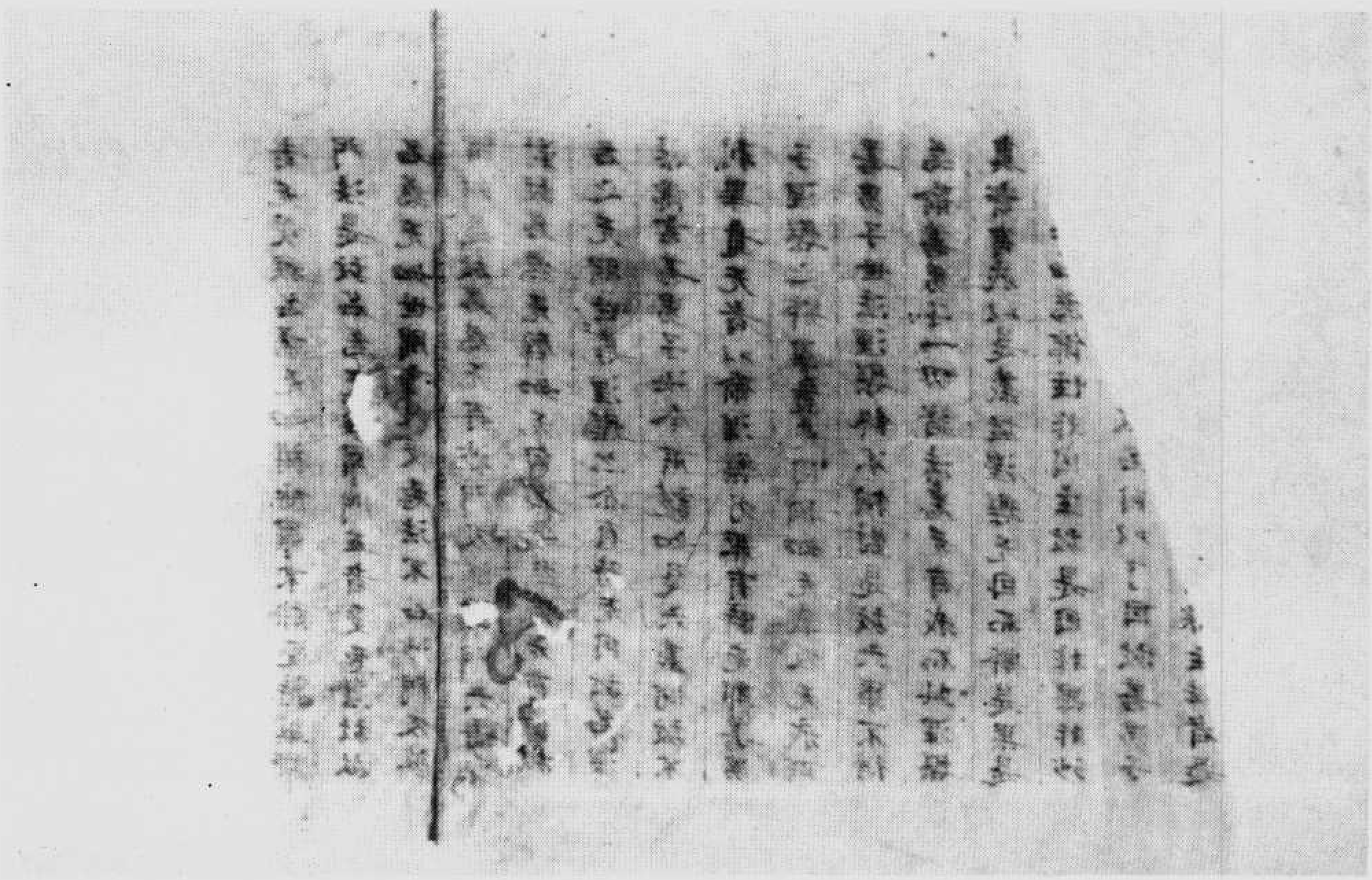


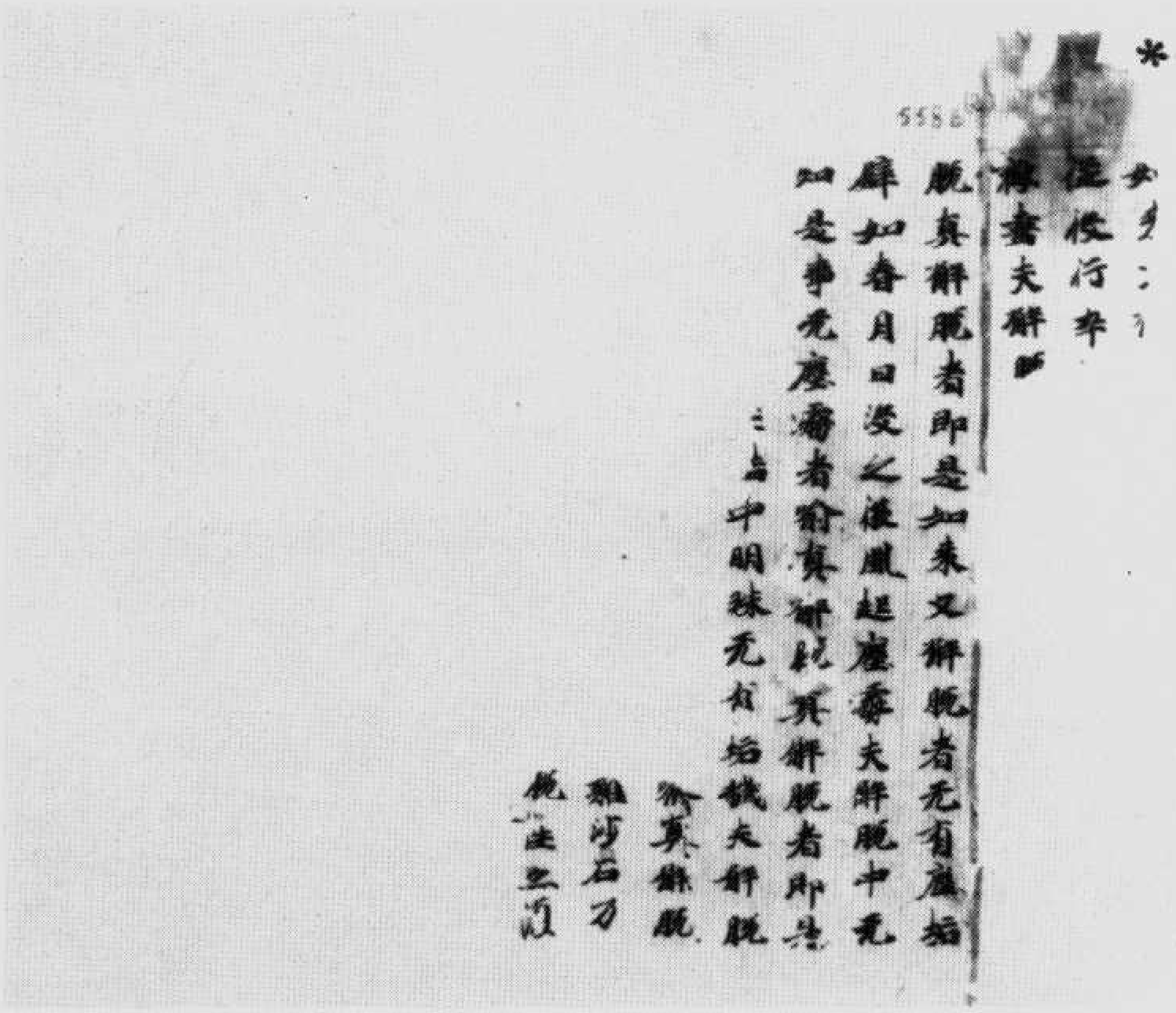
伯五五八五號　佛說無常三啓經



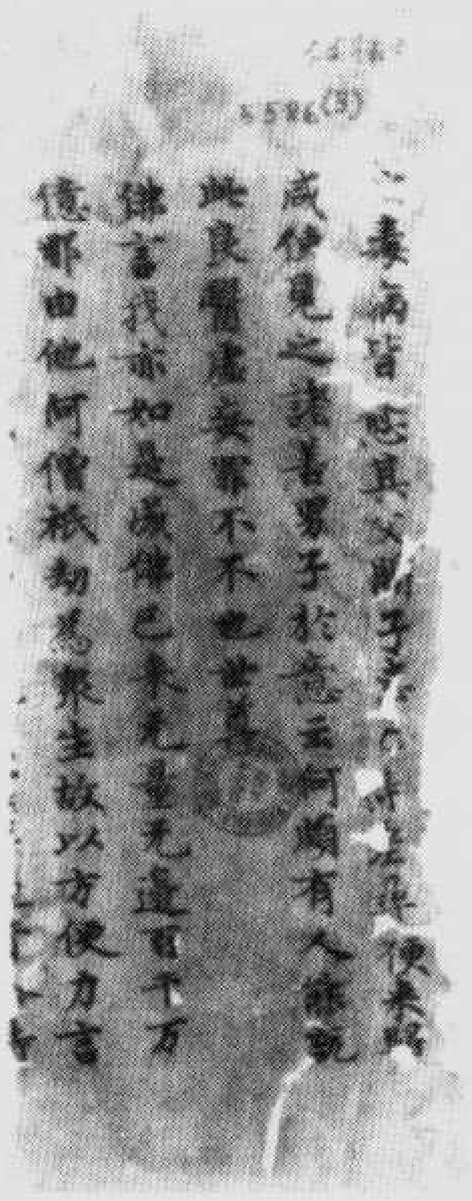
者无受故名為无如稱他羅不能受持菩羅
門法是故名為[illegible]羅門五者受惡法故故
名為无如世間言人受惡法不名沙門及菩
羅門是故名為无有沙門及菩[illegible]門六者不
對故名為无聲如无白若[illegible]為實无有[illegible]故
名之无明世尊涅槃亦有時无回故名涅
槃佛言善男子法今不說如是六義何故不
利畢竟无者以諸涅槃有時无耶善男
子涅槃之將畢竟无回猶如无我及无我所
善男子世法涅槃終不相對是故六事不得
為諸善男子一切諸法悉无有我而此涅槃
真實有我以是義故涅槃无回而將是果是
[illegible]為佛性非回生故是回非果非沙
[illegible]人名回以了回故善男子
[illegible]生去者是

伯五五八六號　大般涅槃經卷第二十八師子吼菩薩品第十一之二

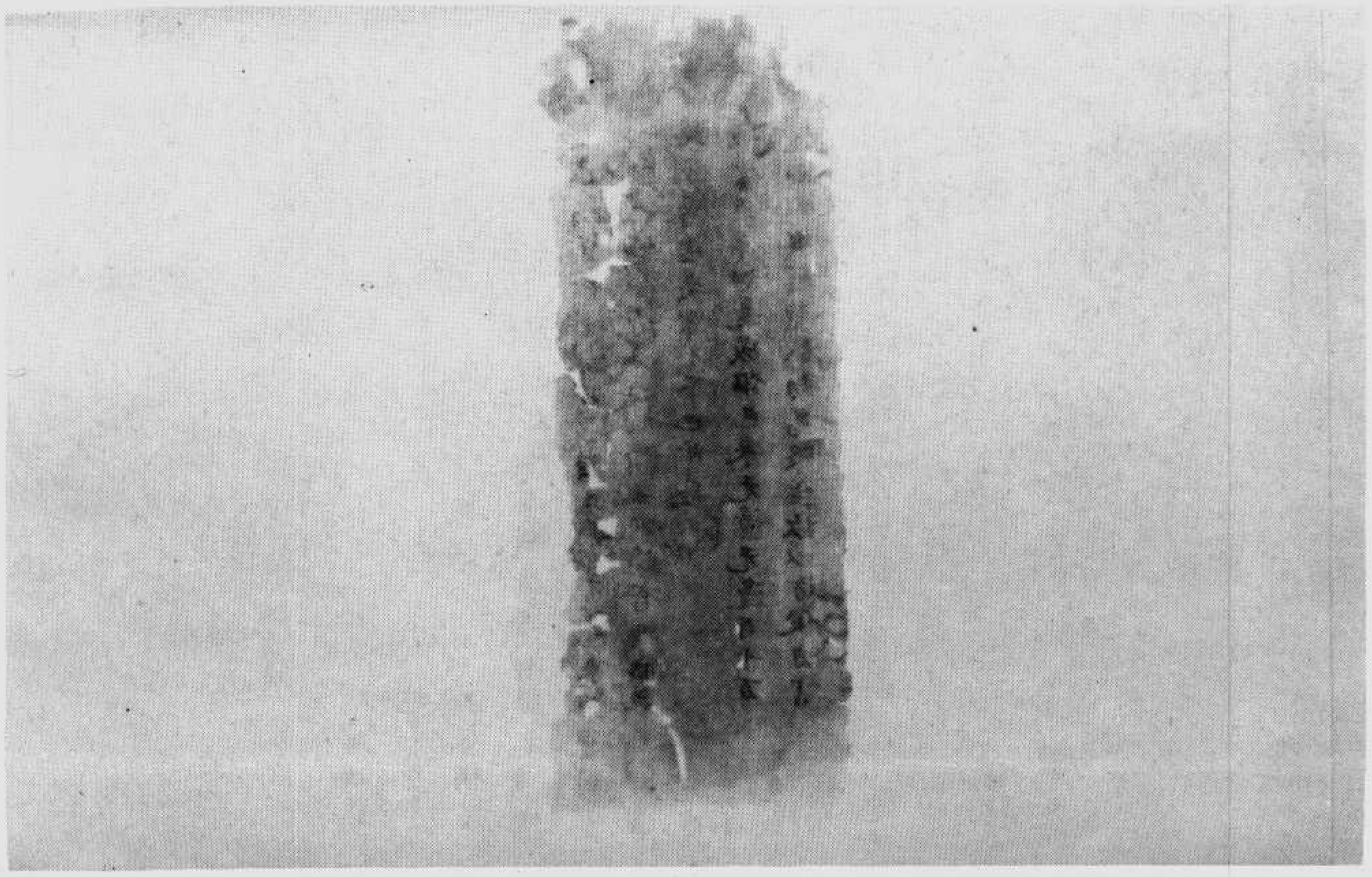


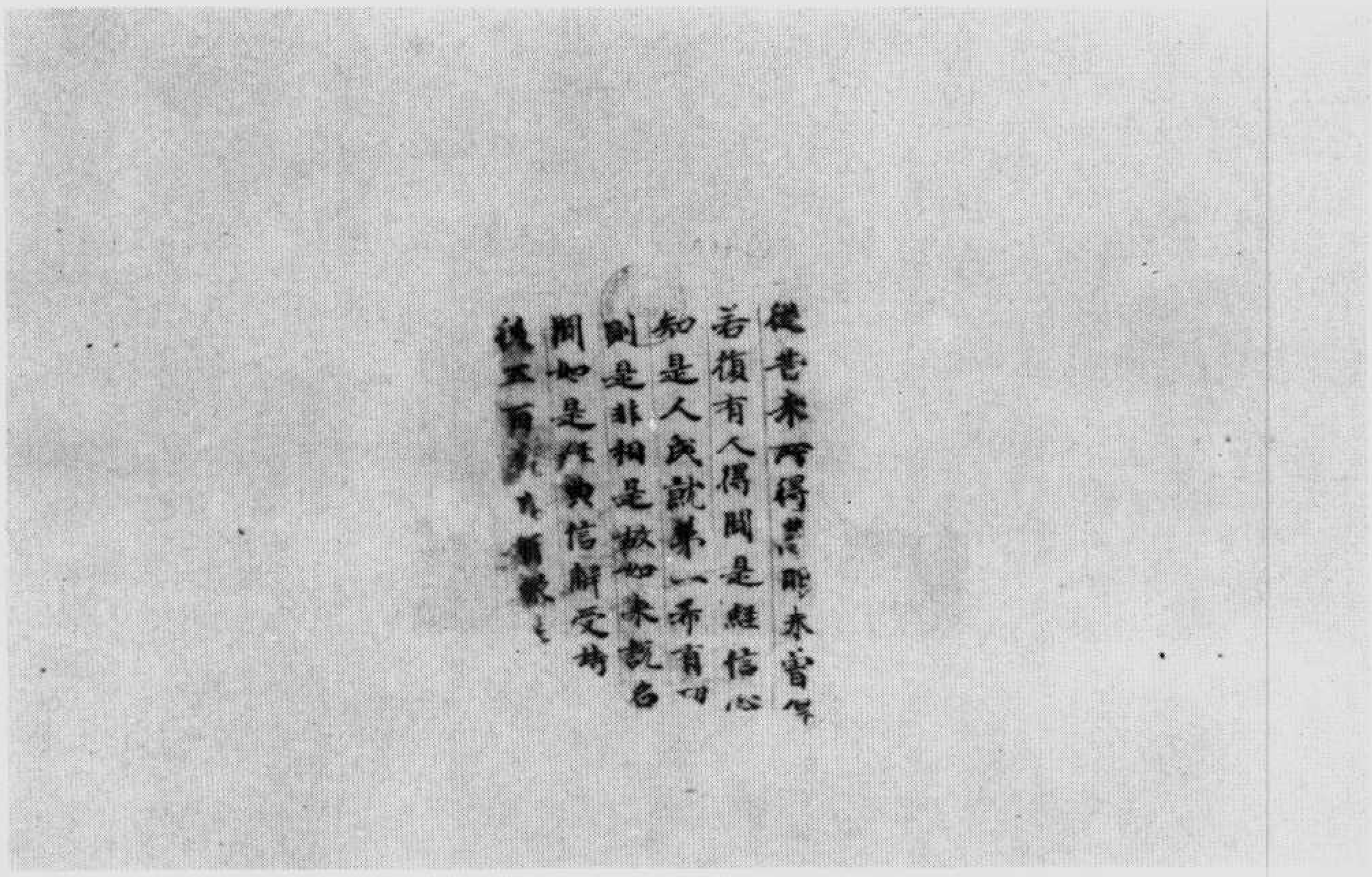


二之四第品性來如五第卷經槃涅般大　號六八五五伯

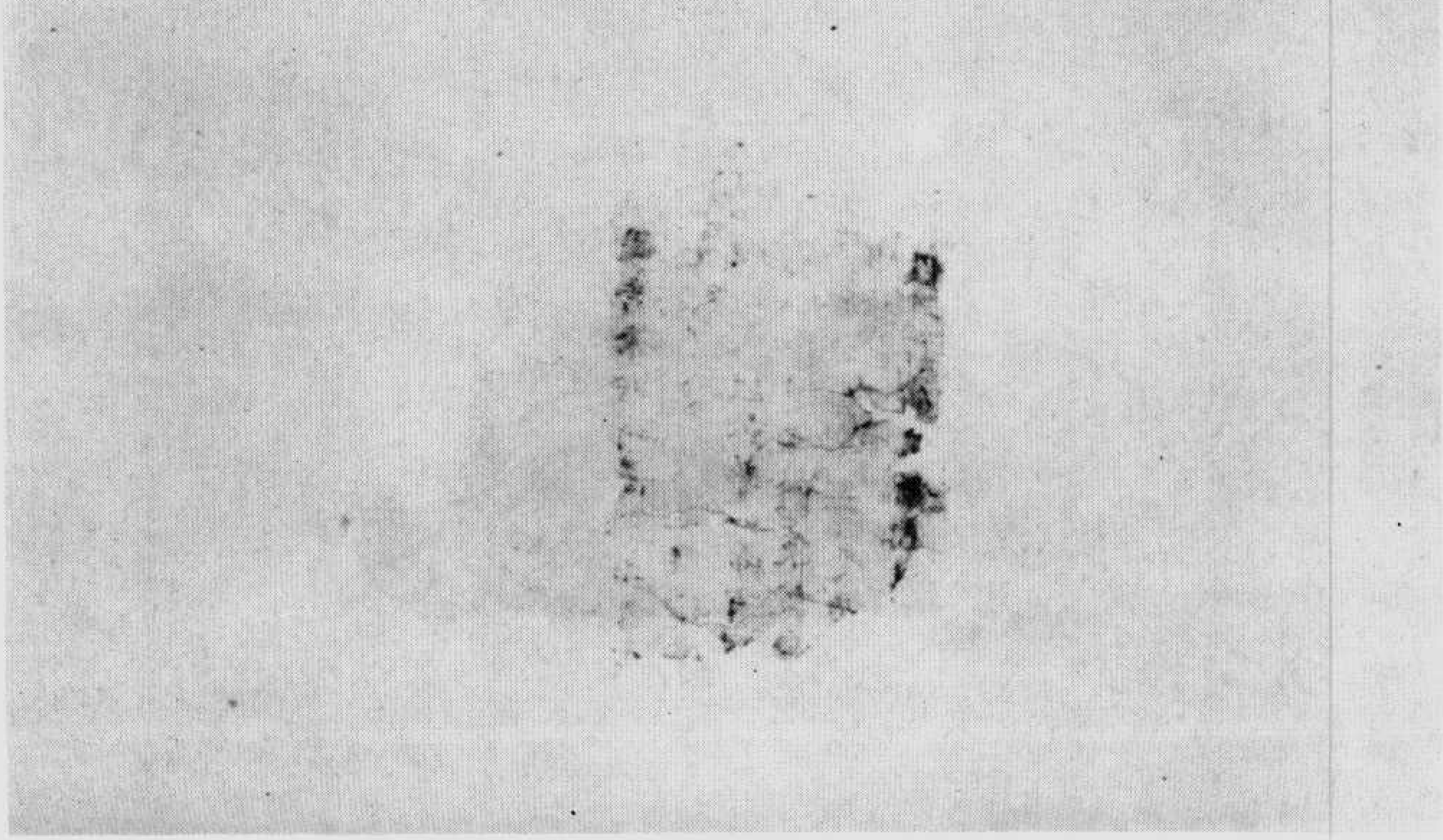


（號〇九五五伯接下）六十第品量壽來如五第卷經華蓮法妙　號六八五五伯

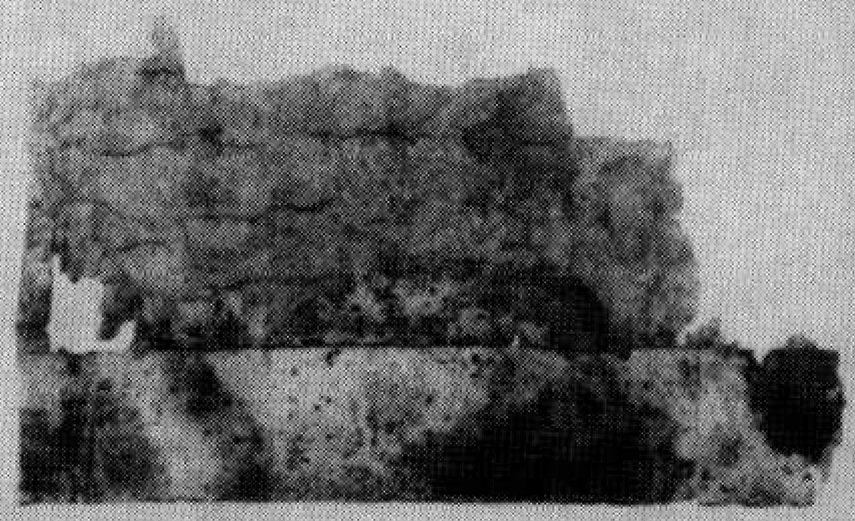




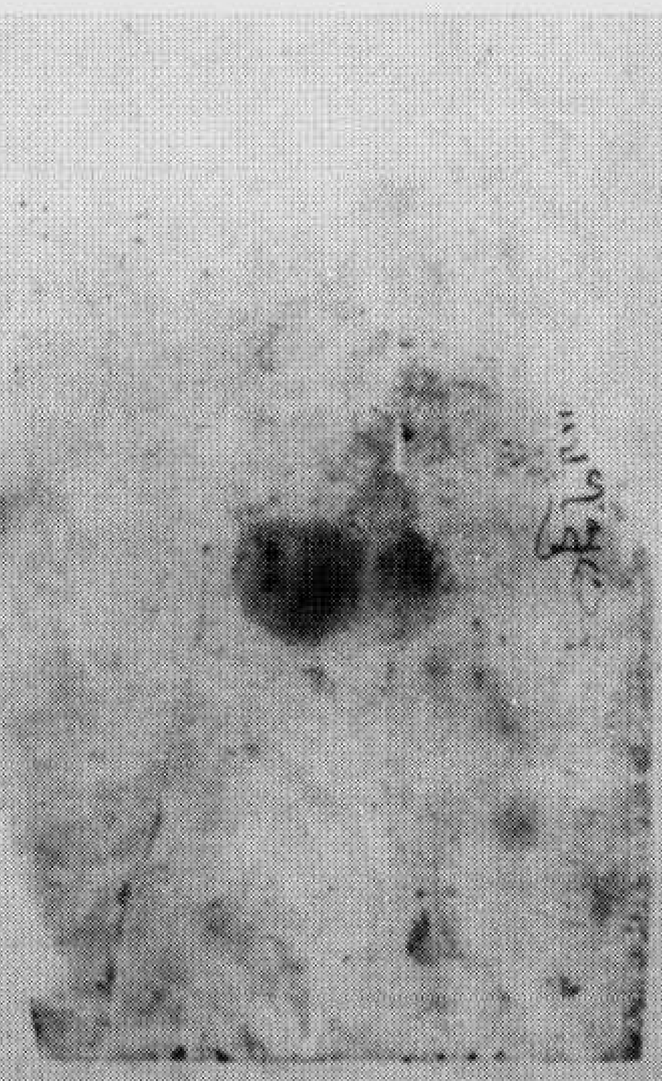
伯五五八七號　金剛般若波羅蜜經

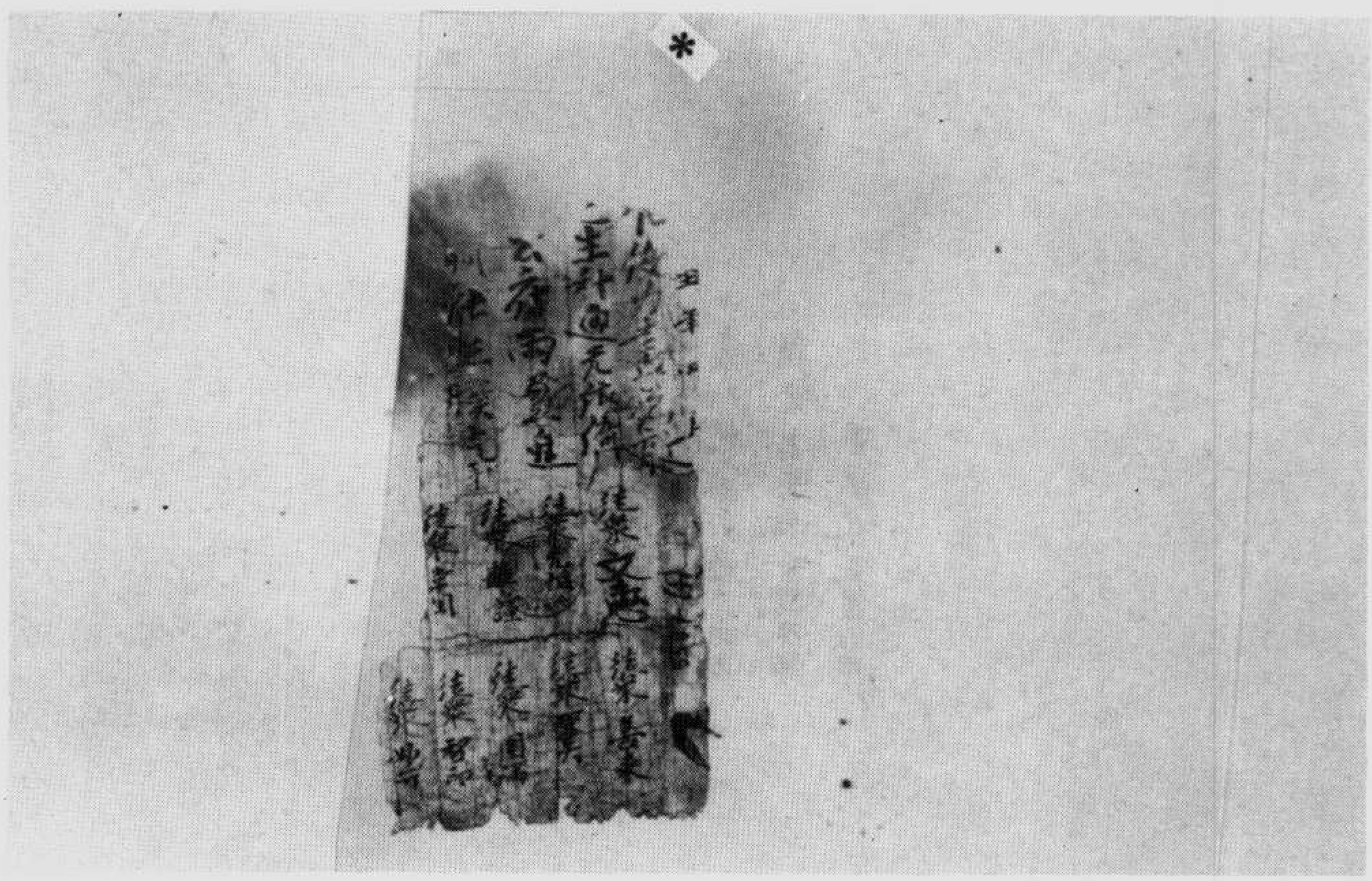


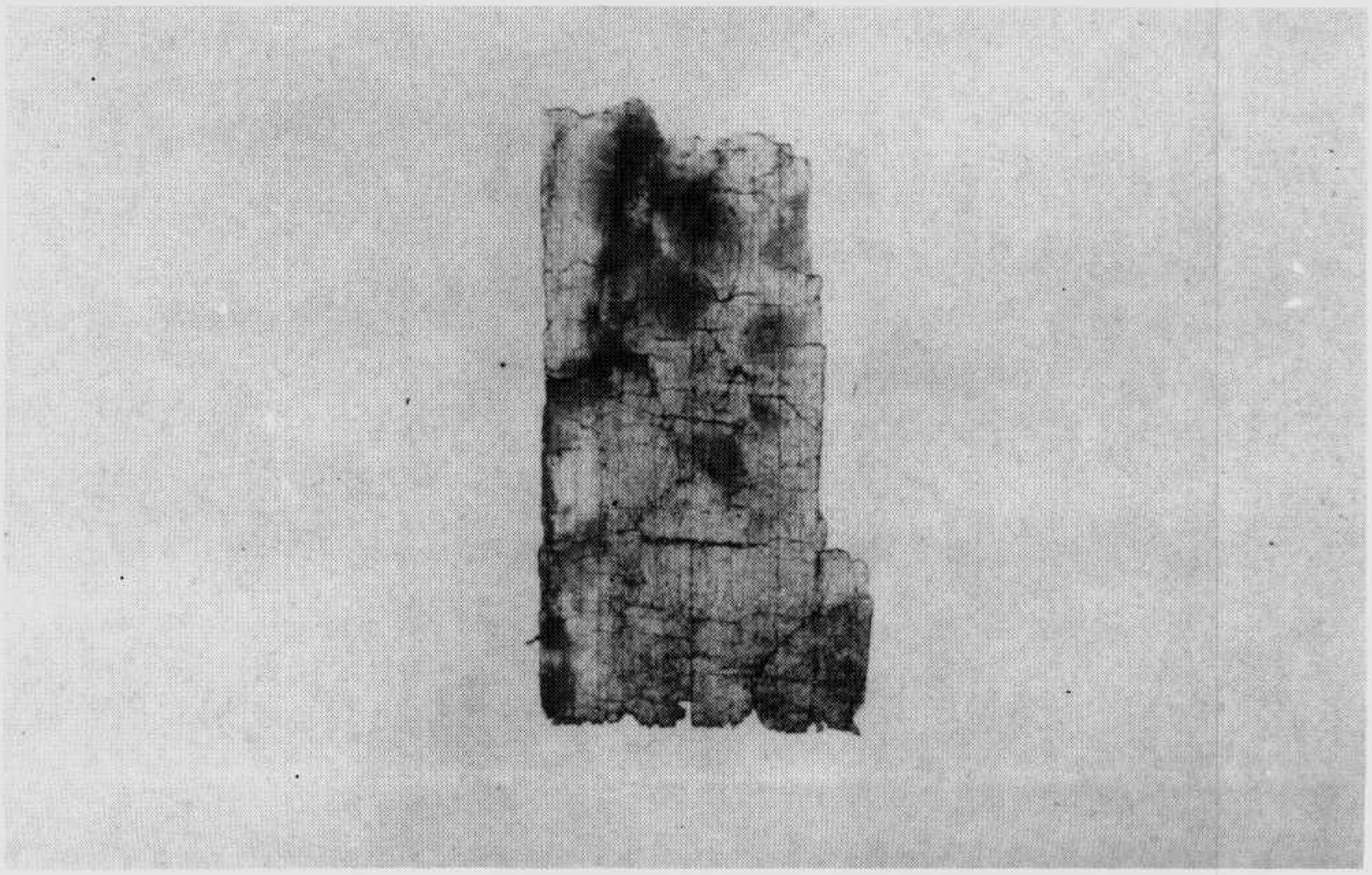
四廿第品薩菩音妙七第卷經華蓮法妙　號七八五五伯



5587 (3)







*

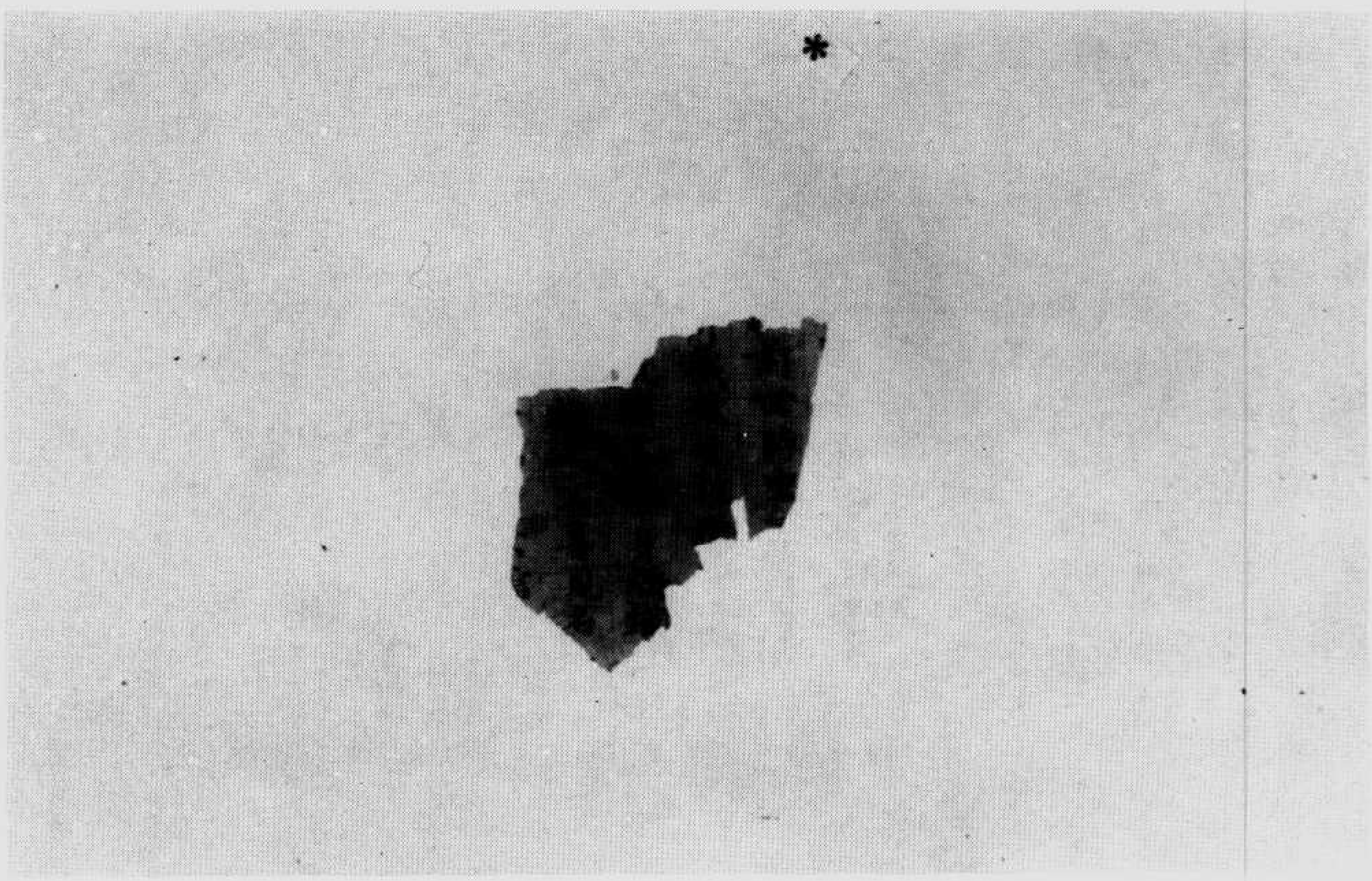
此心名不住心
問第二地愚邪 [illegible]
答解初地得元生忍名曰離相非第二地可得
生則爲非住者此下九住中何故者何故要勤苦
[illegible]故說解云者[illegible]爲非住也此示九住[illegible]名
[illegible]善提住猶著也名[illegible]

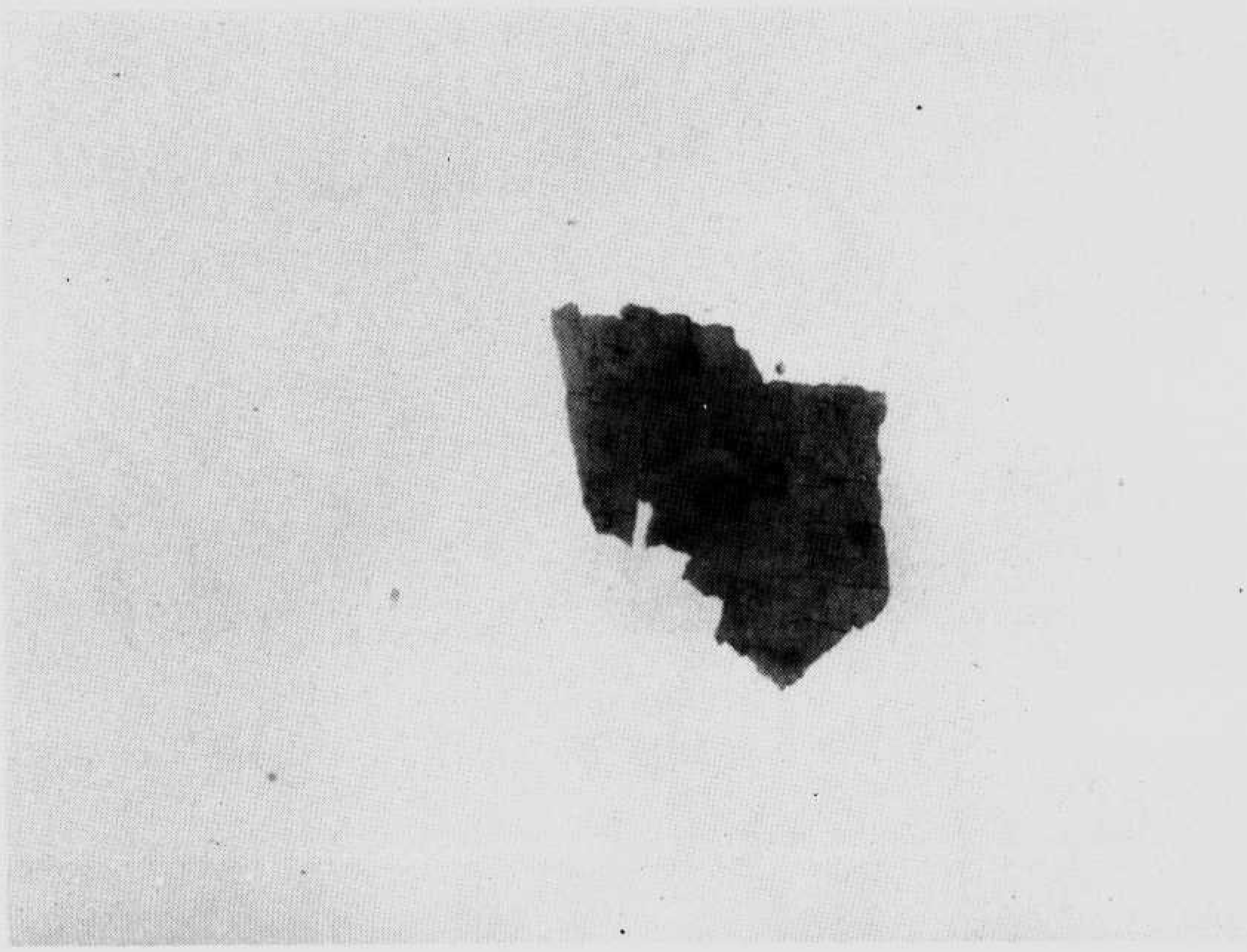
*

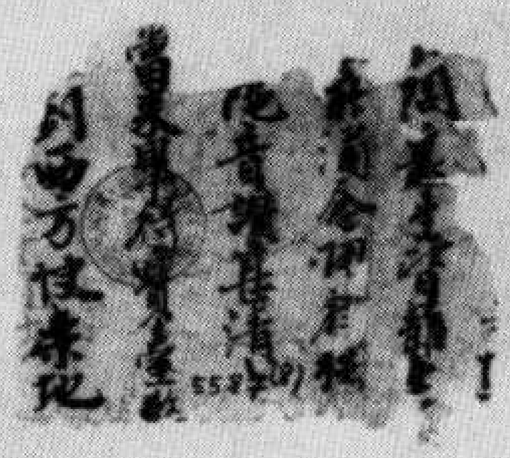
*

5573(6)

以一切法
於諸法
所無疑惑
毛孔

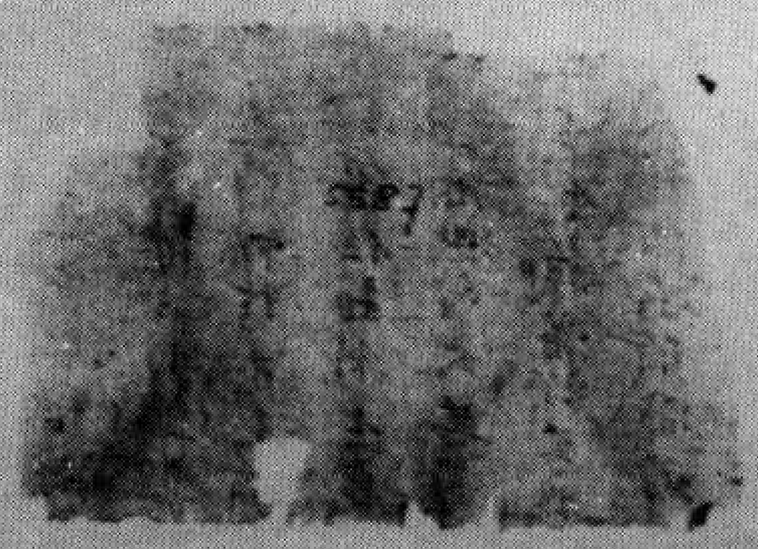






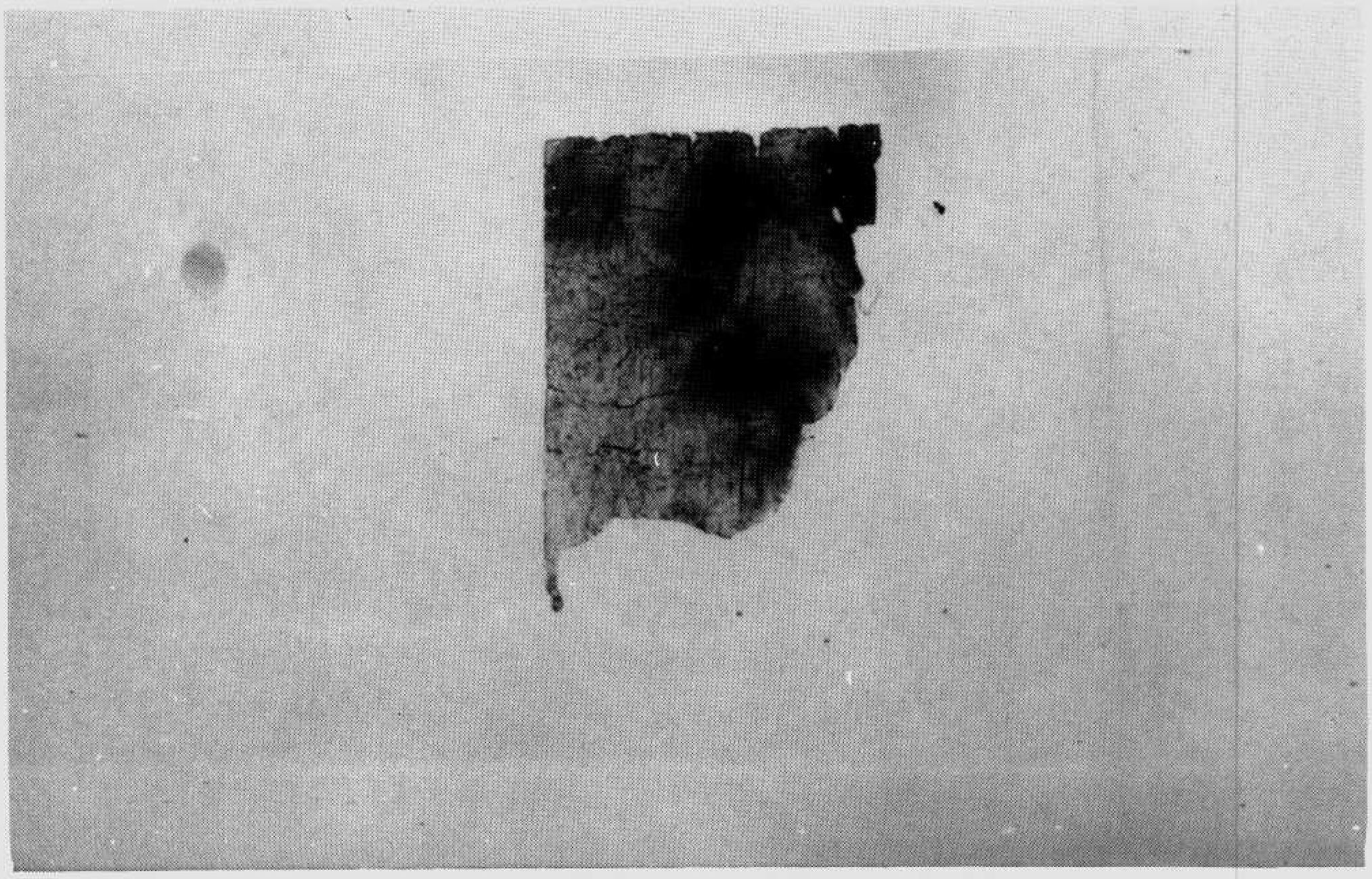
*

伯五五八七號　禮懺文



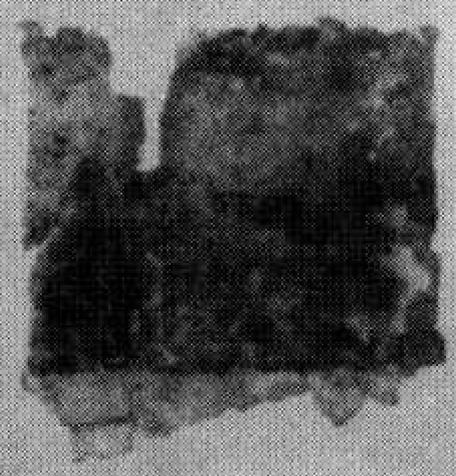
*

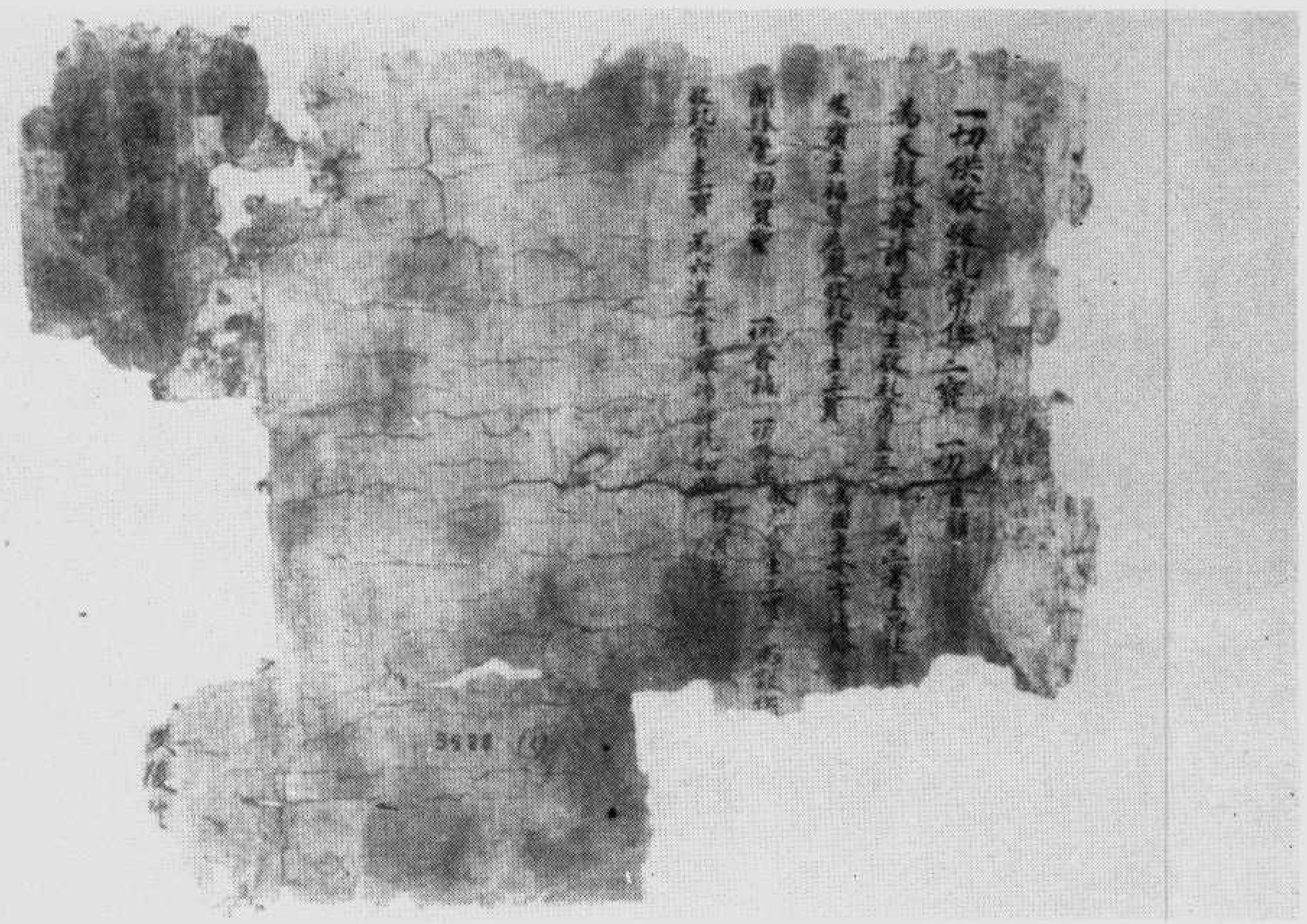
*



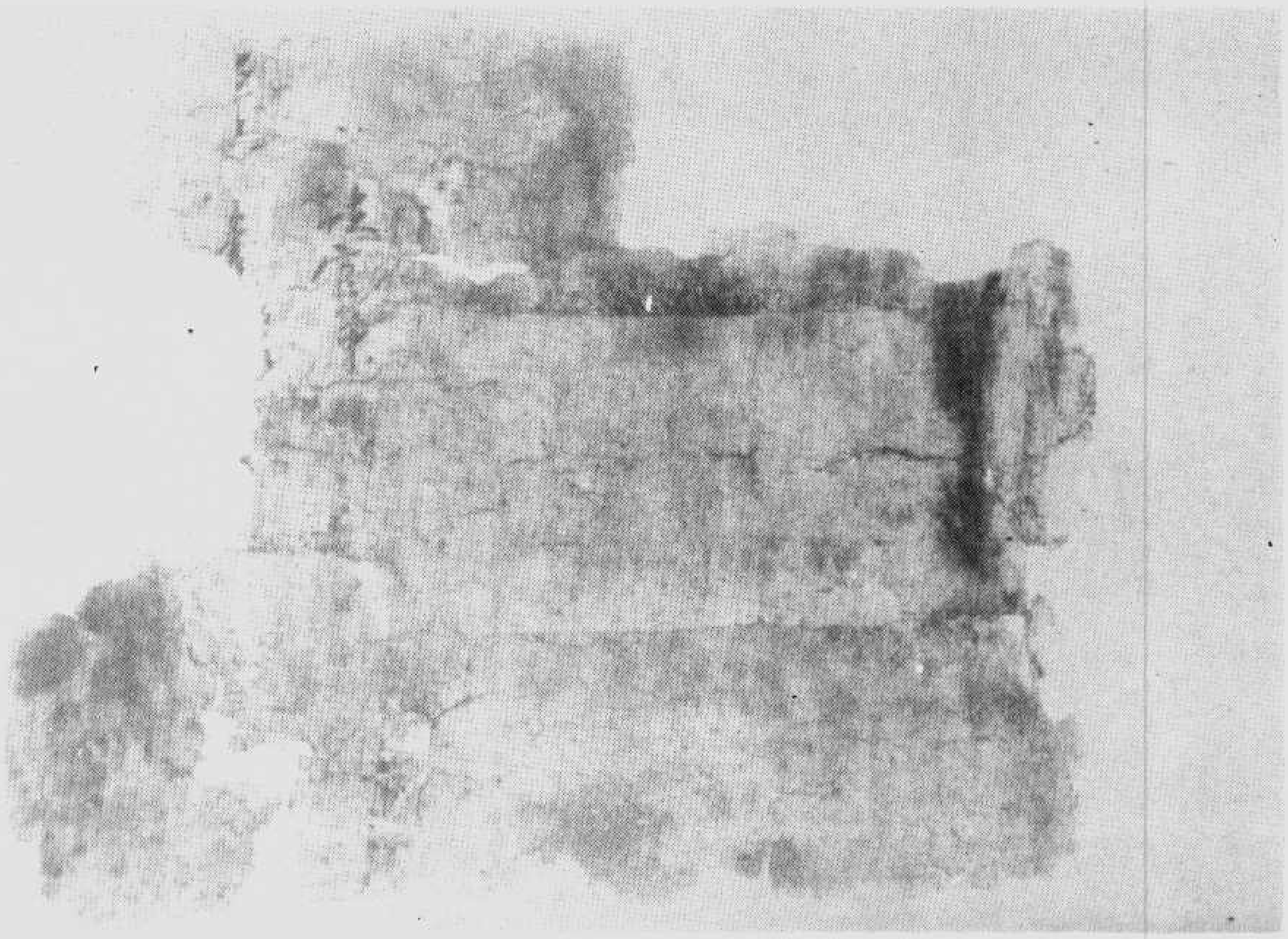
*

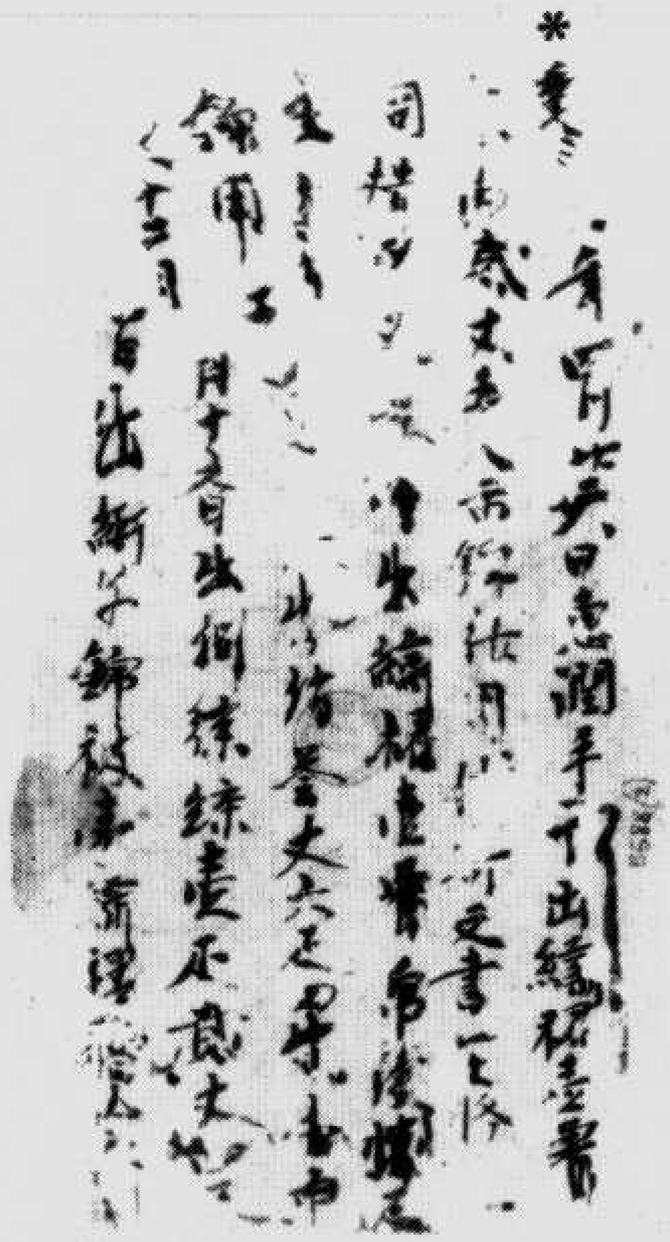
經咒神陽八地天　號七八五五伯



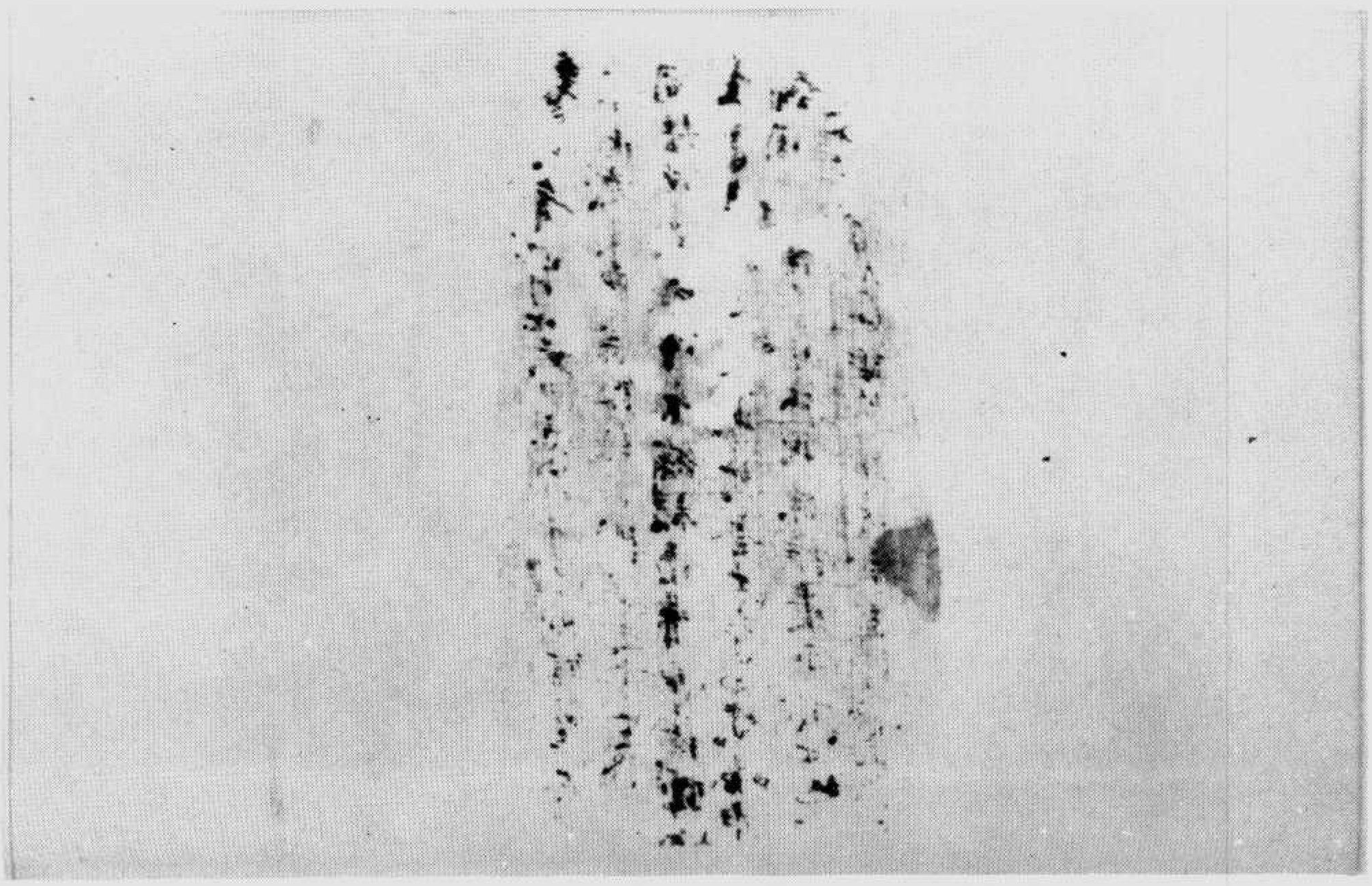


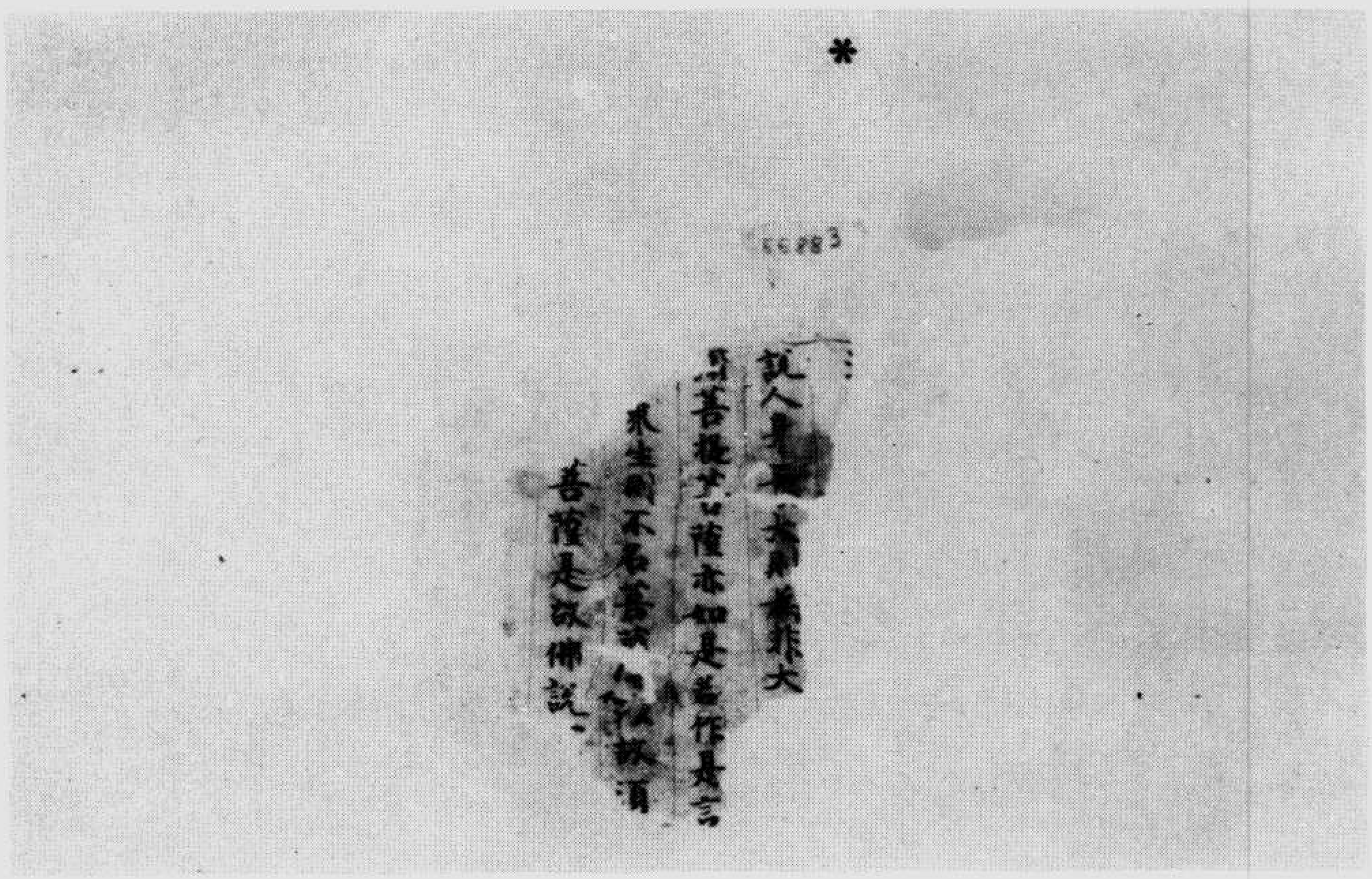
文懺禮　號八八五五伯



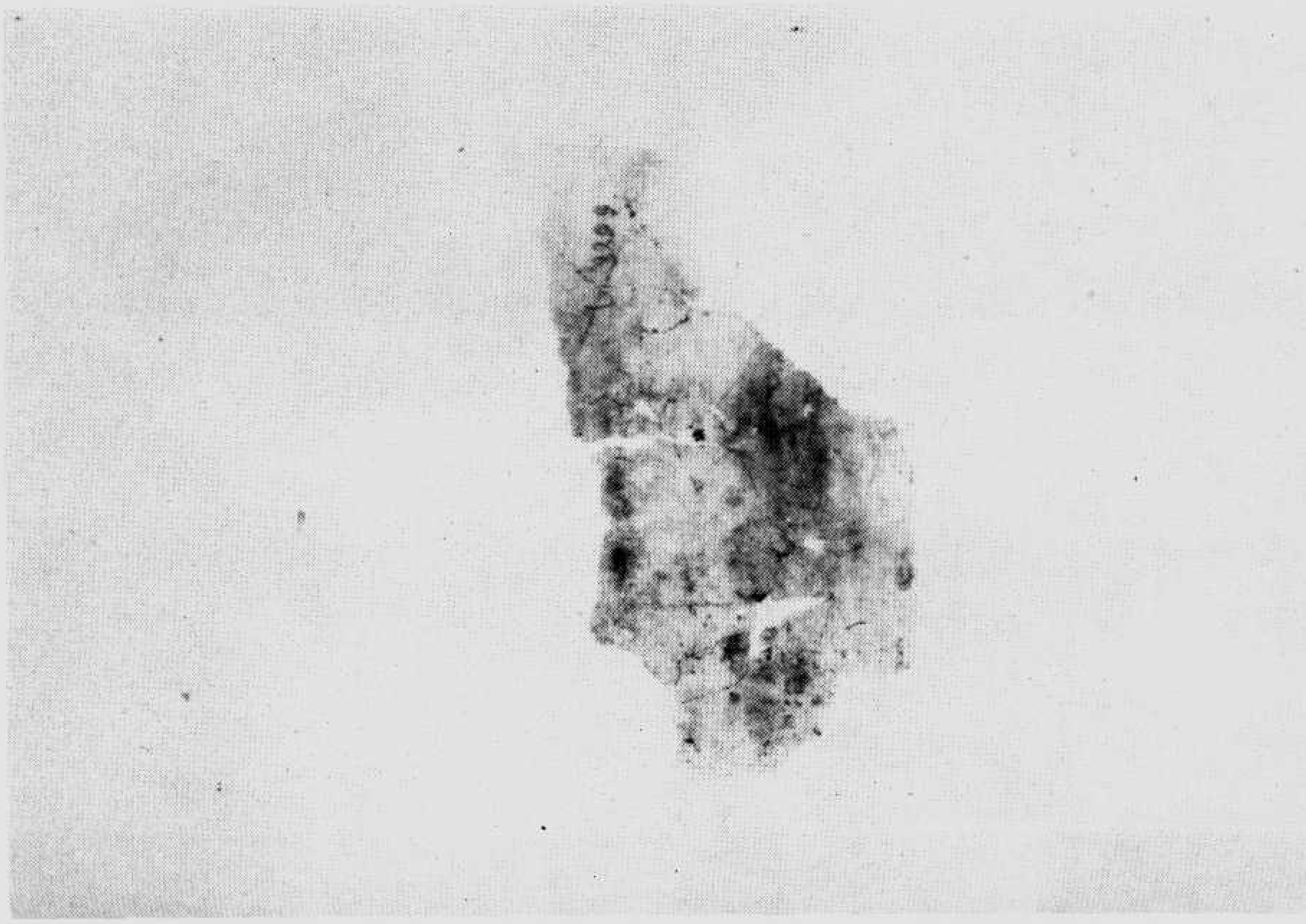


賑帛衣施　號八八五五伯

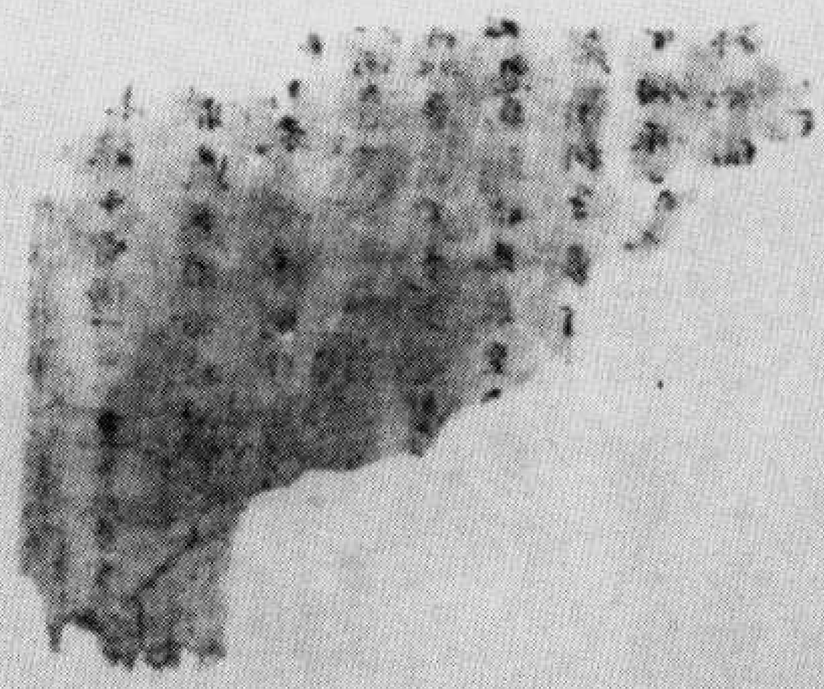


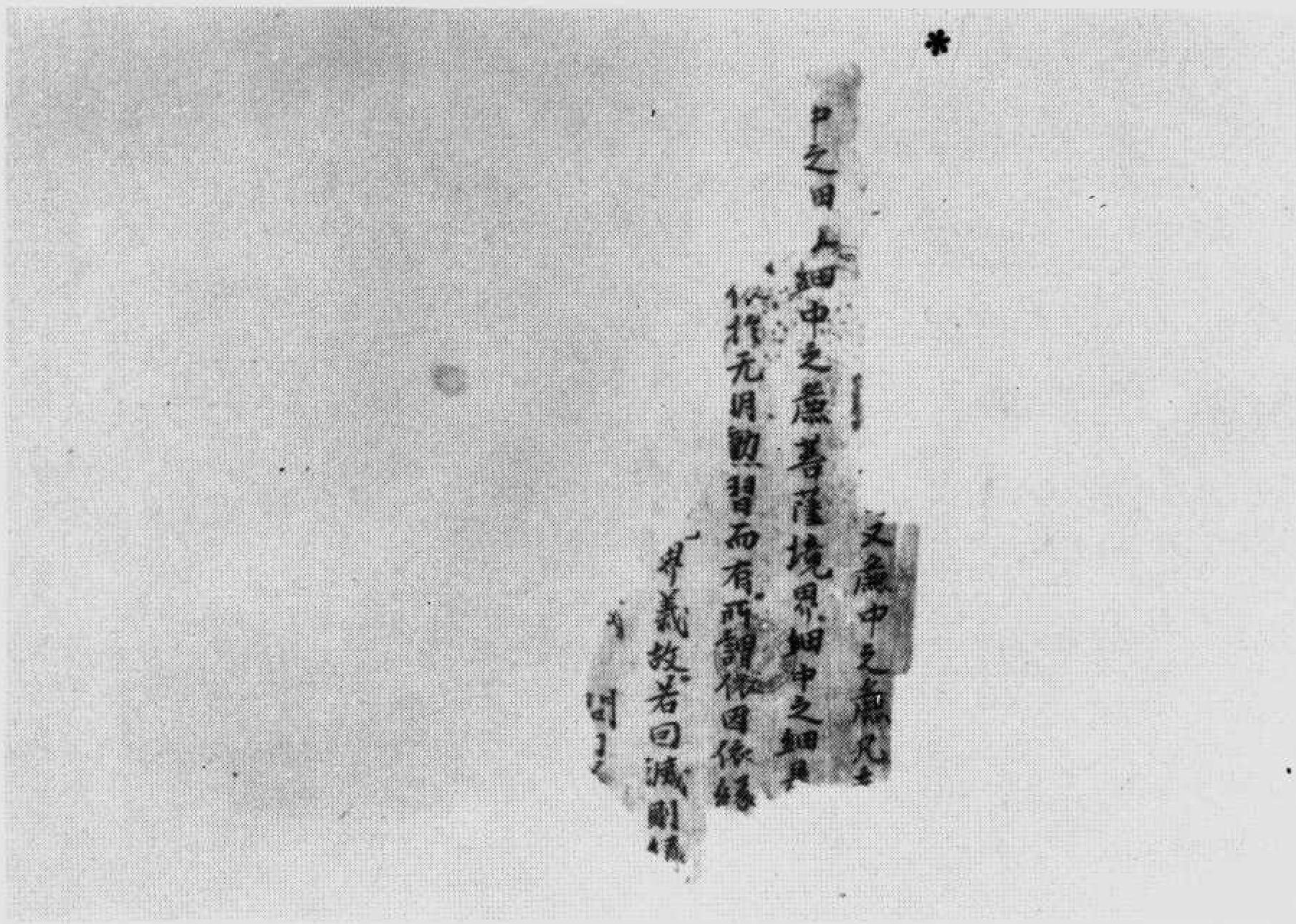


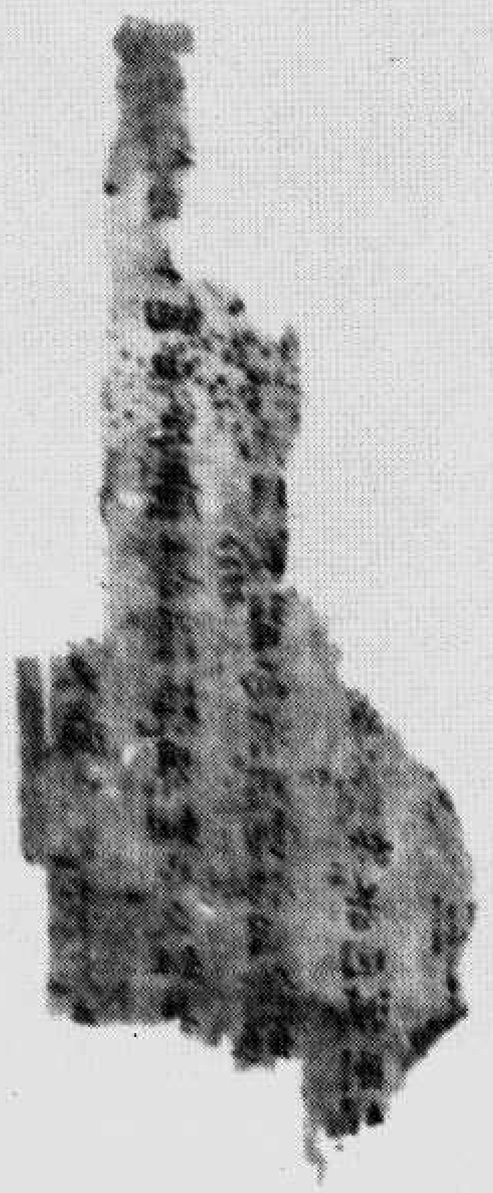
經蜜羅波若般剛金　號八八五五伯



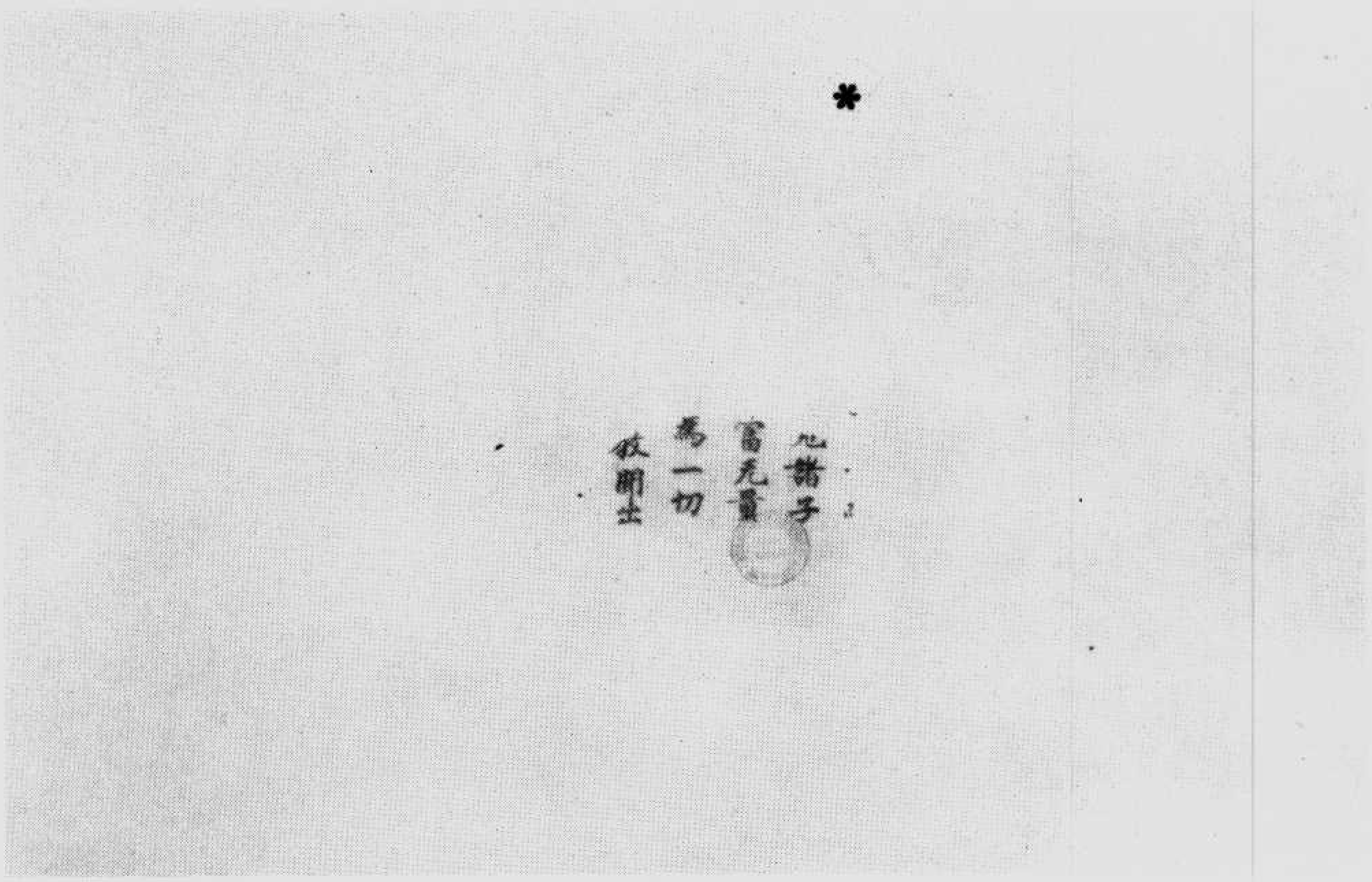
*

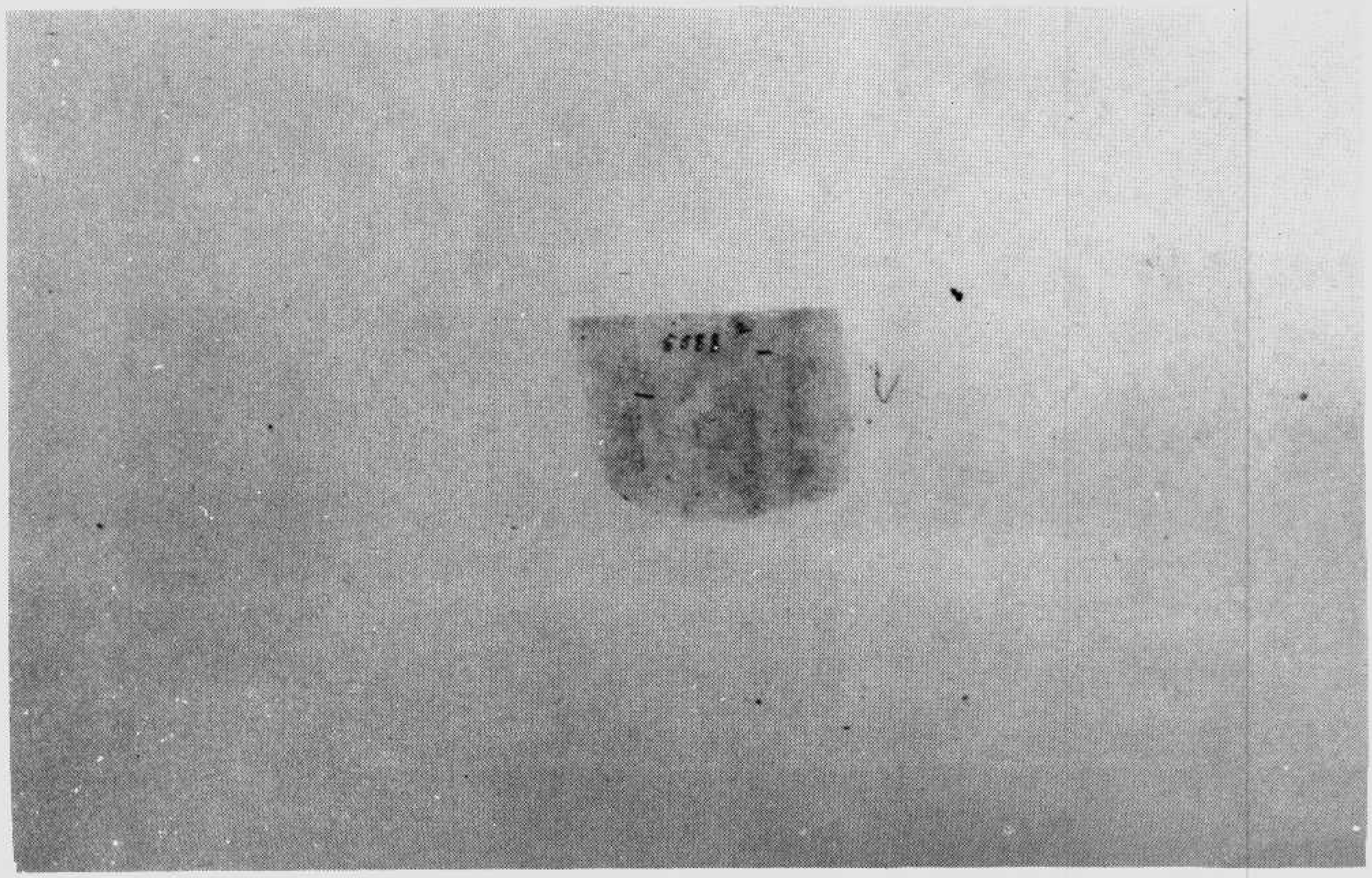


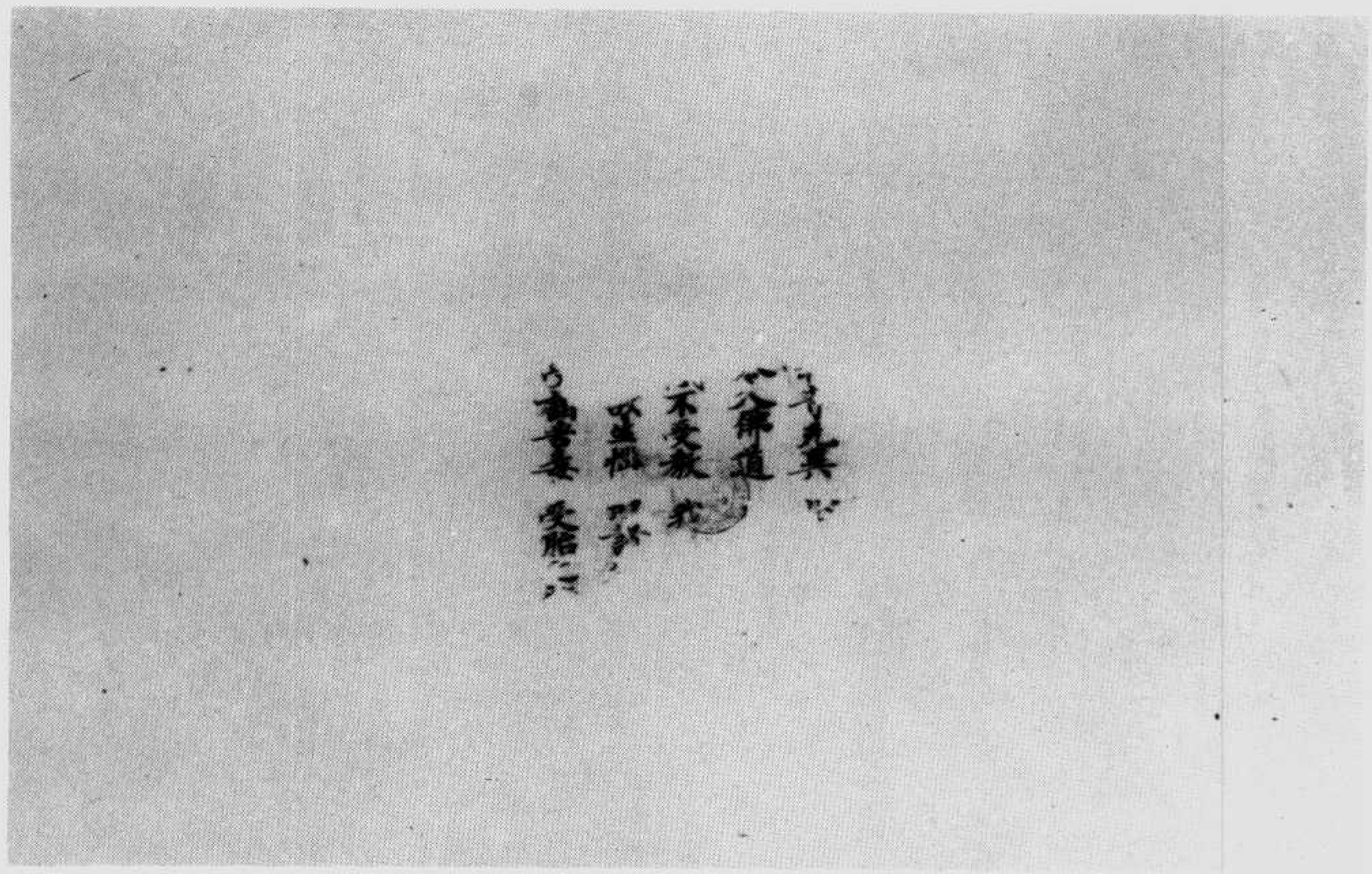




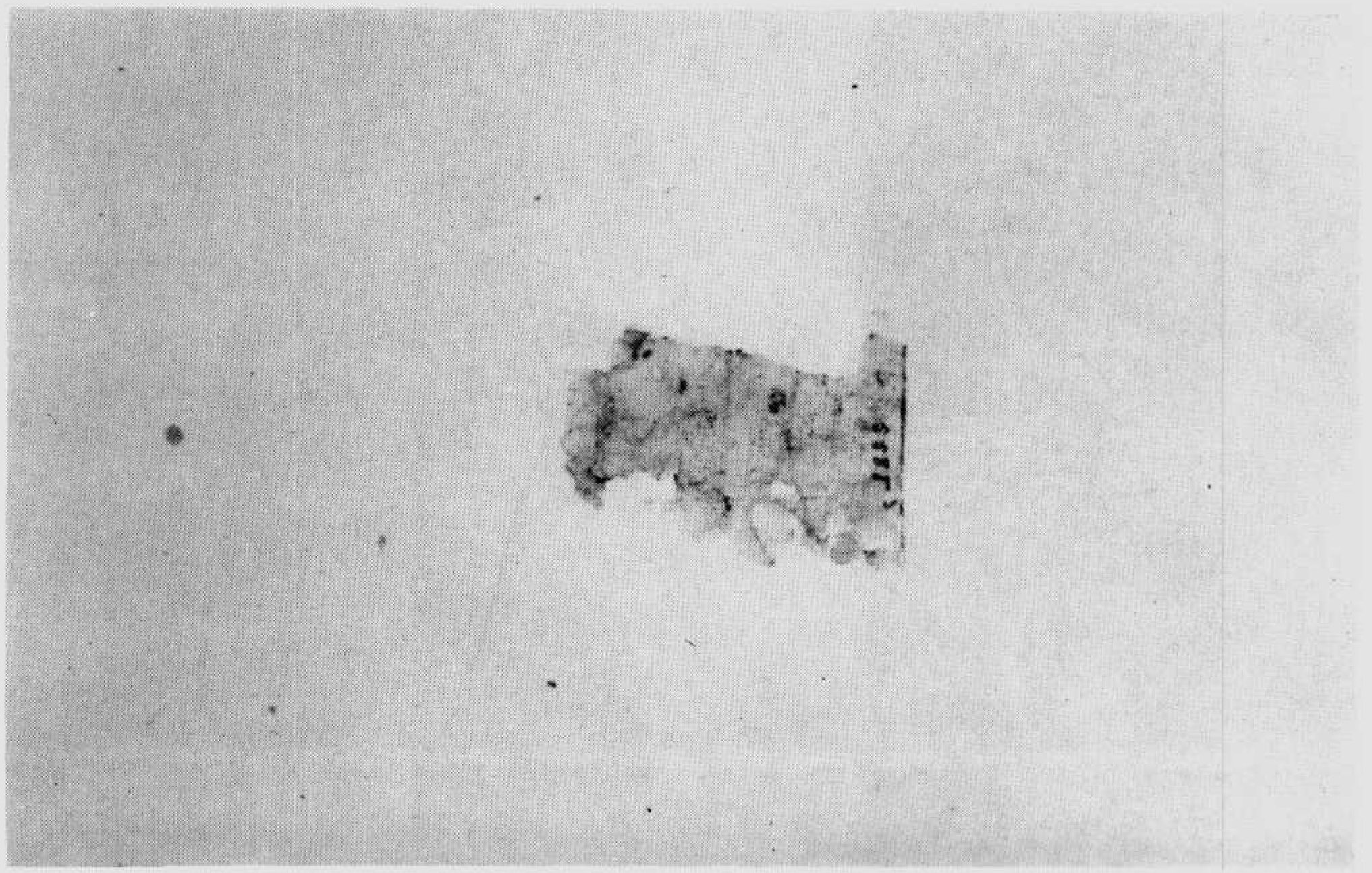
二第品便方一第卷經華蓮法妙　號八八五五伯

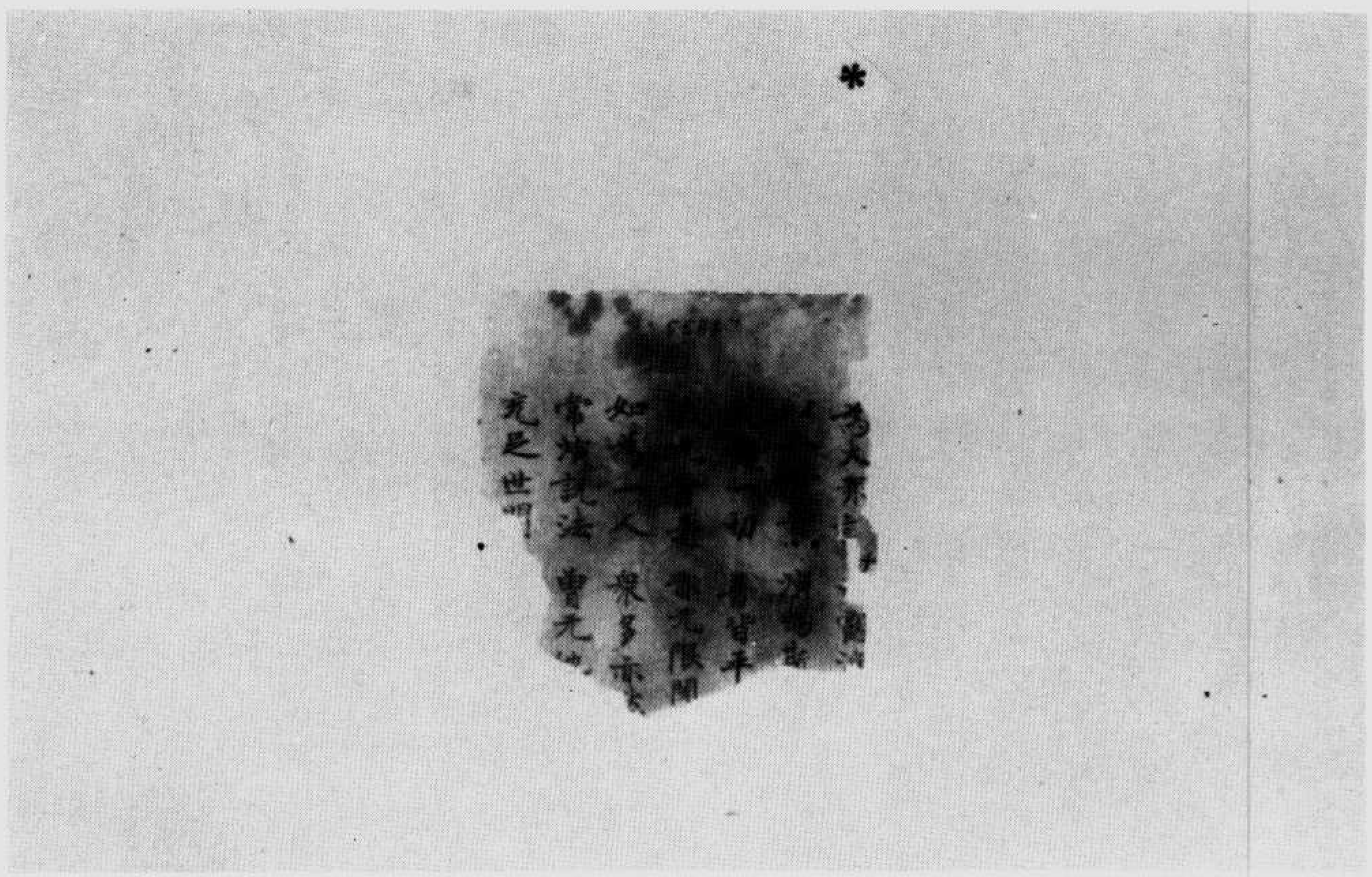

*
心諸子
富元貴
為一切
衣明士



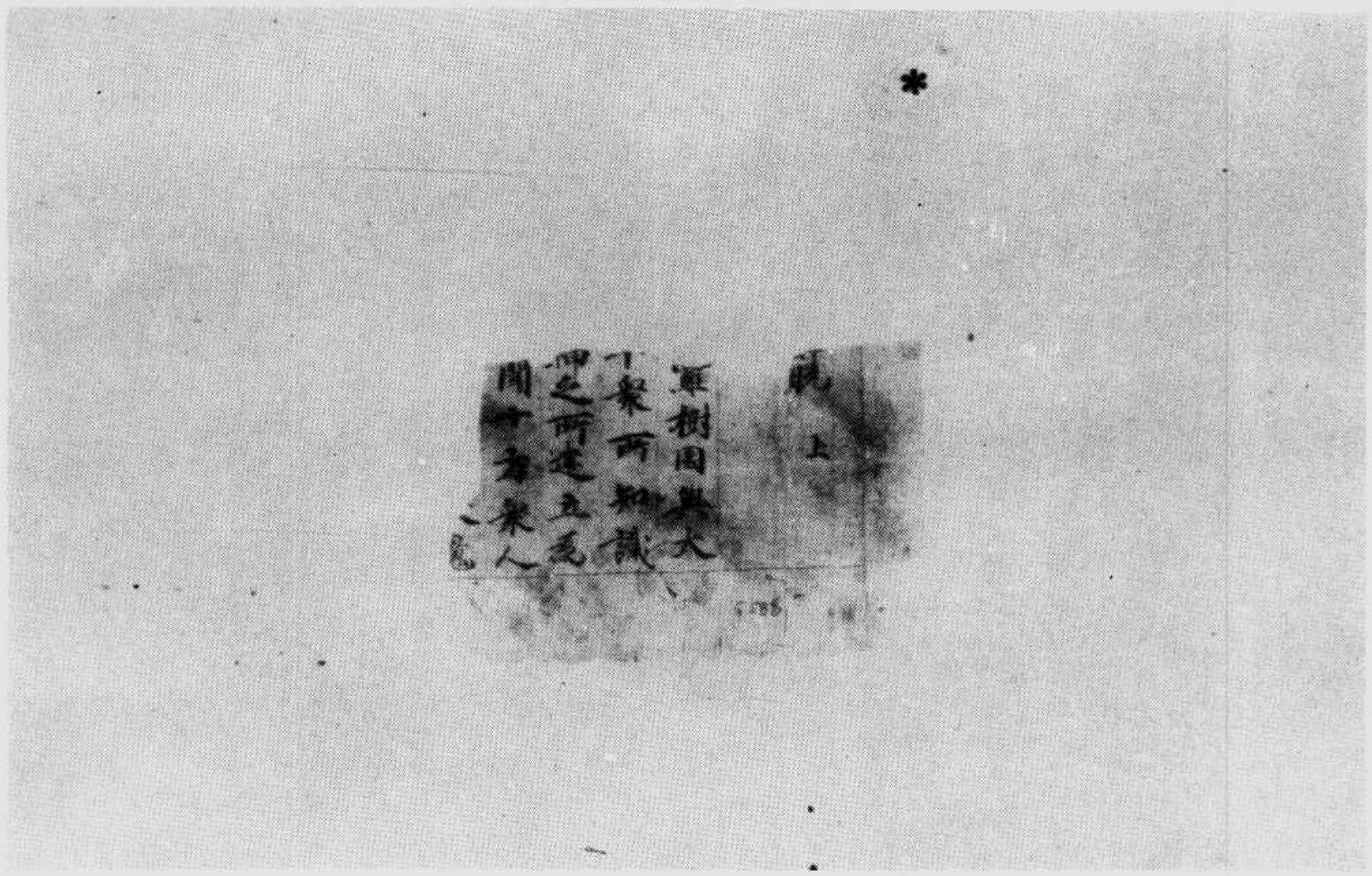


二第品便方一第卷經華蓮法妙　號八八五五伯

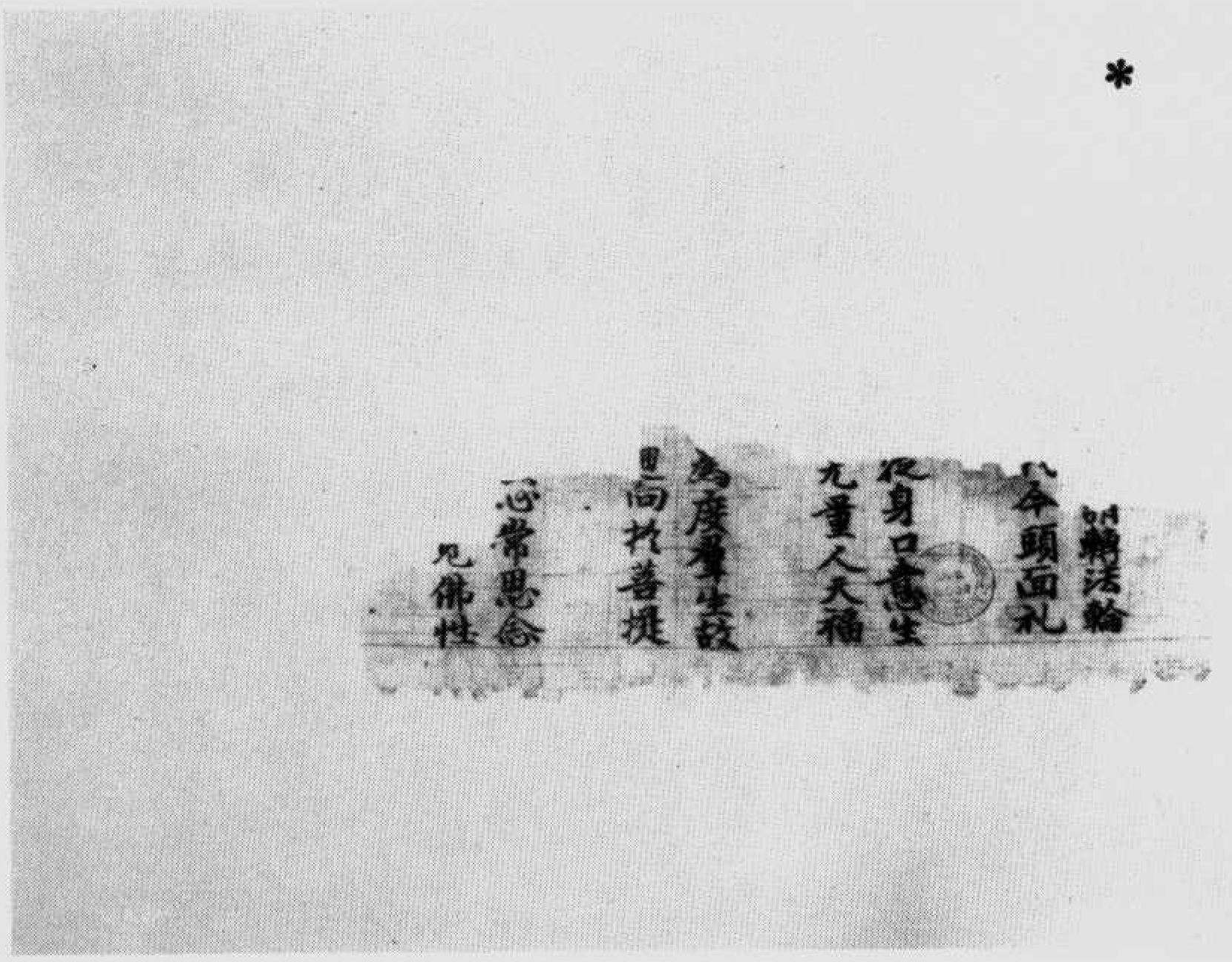




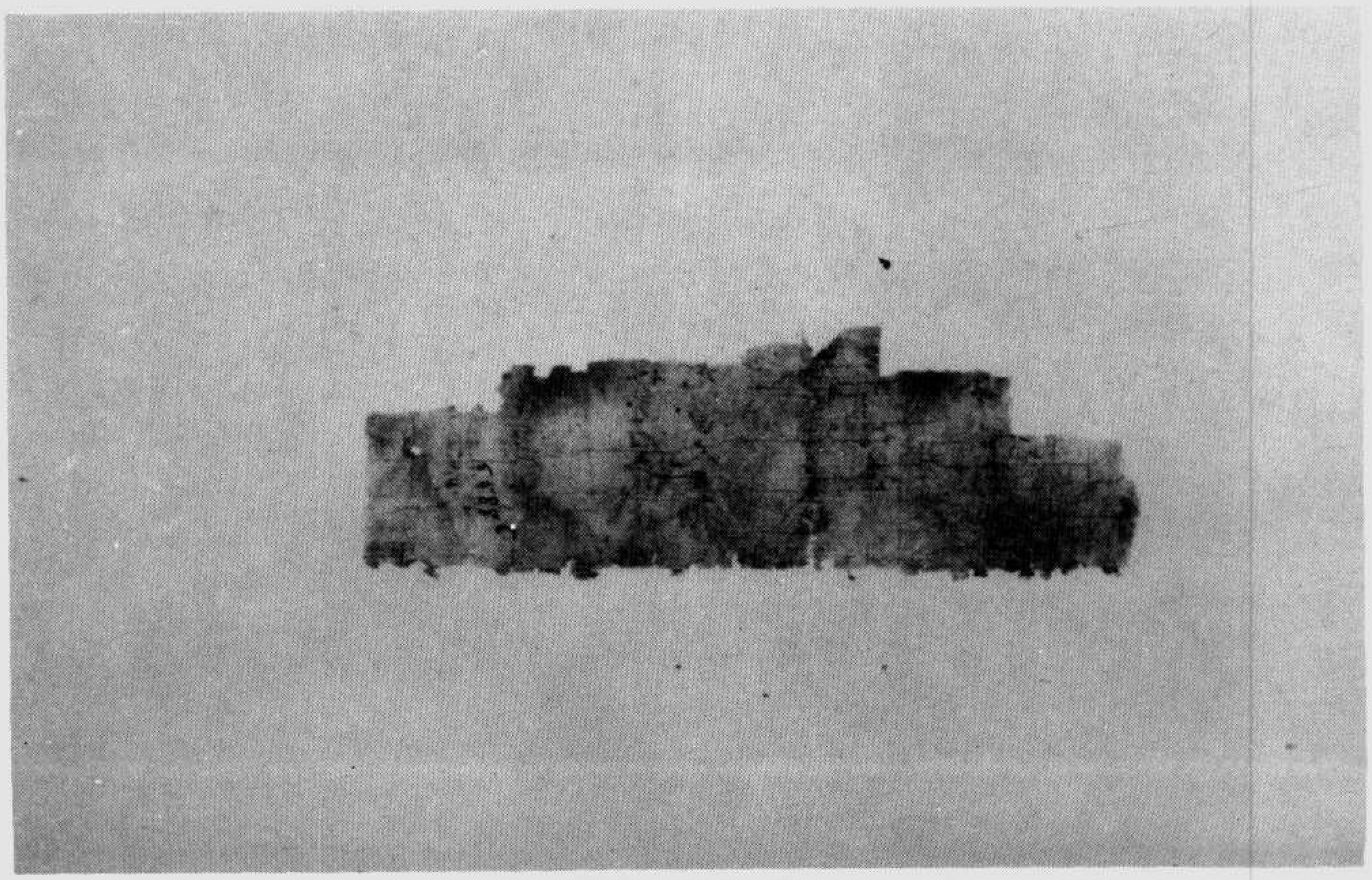
伯五五八八號　妙法蓮華經卷第三藥草喻品第五

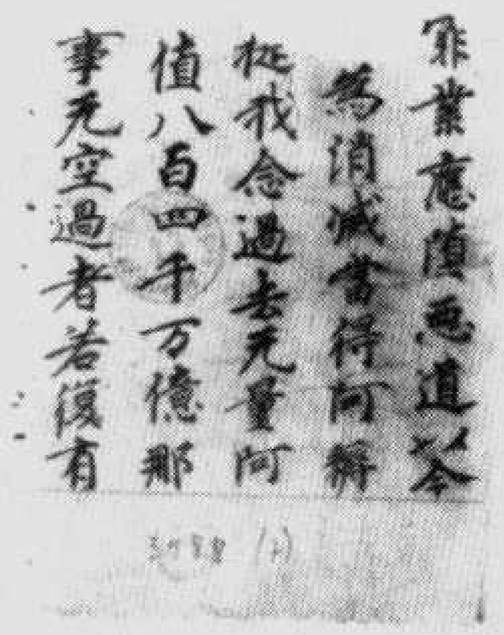


伯五五八八號　維摩詰所說經卷上佛國品第一



（參見斯二三六二號）禮懺文　伯五五八八號

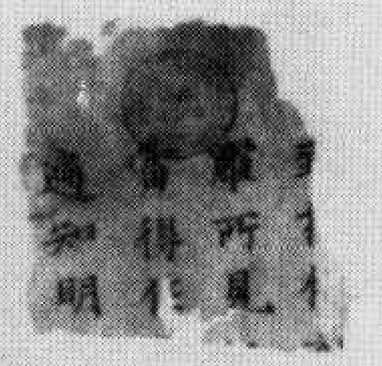


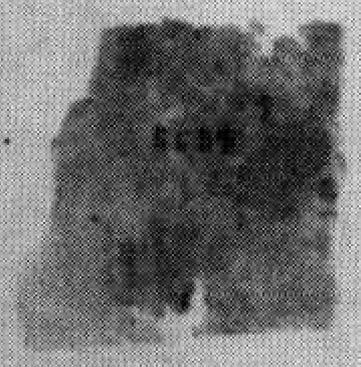


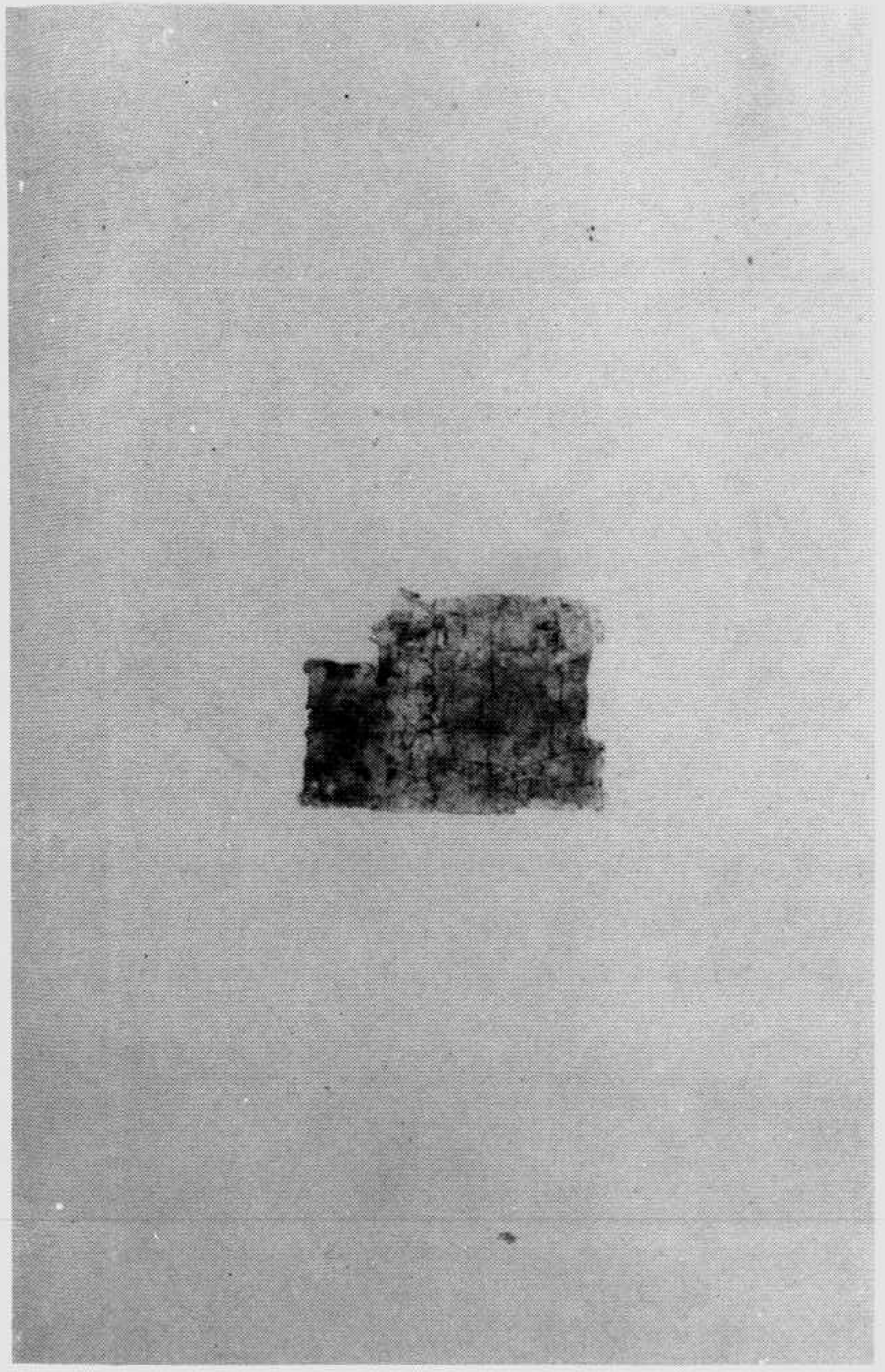
作業應墮惡道等
為消滅當得阿耨
從我念過去无量阿
僧祇百千萬億那
由他劫空過者若復有

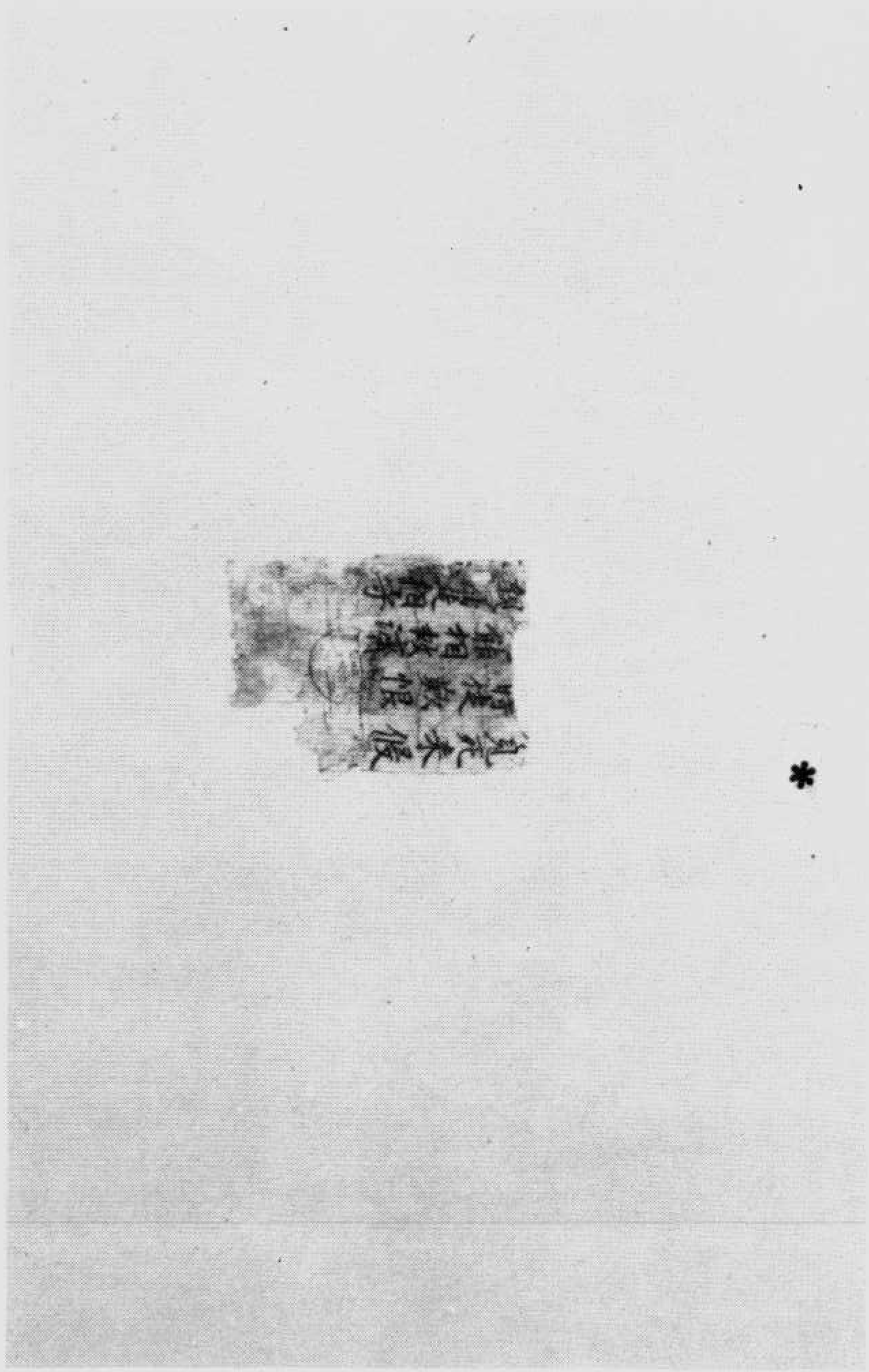
經蜜羅波若般剛金　號八八五五伯

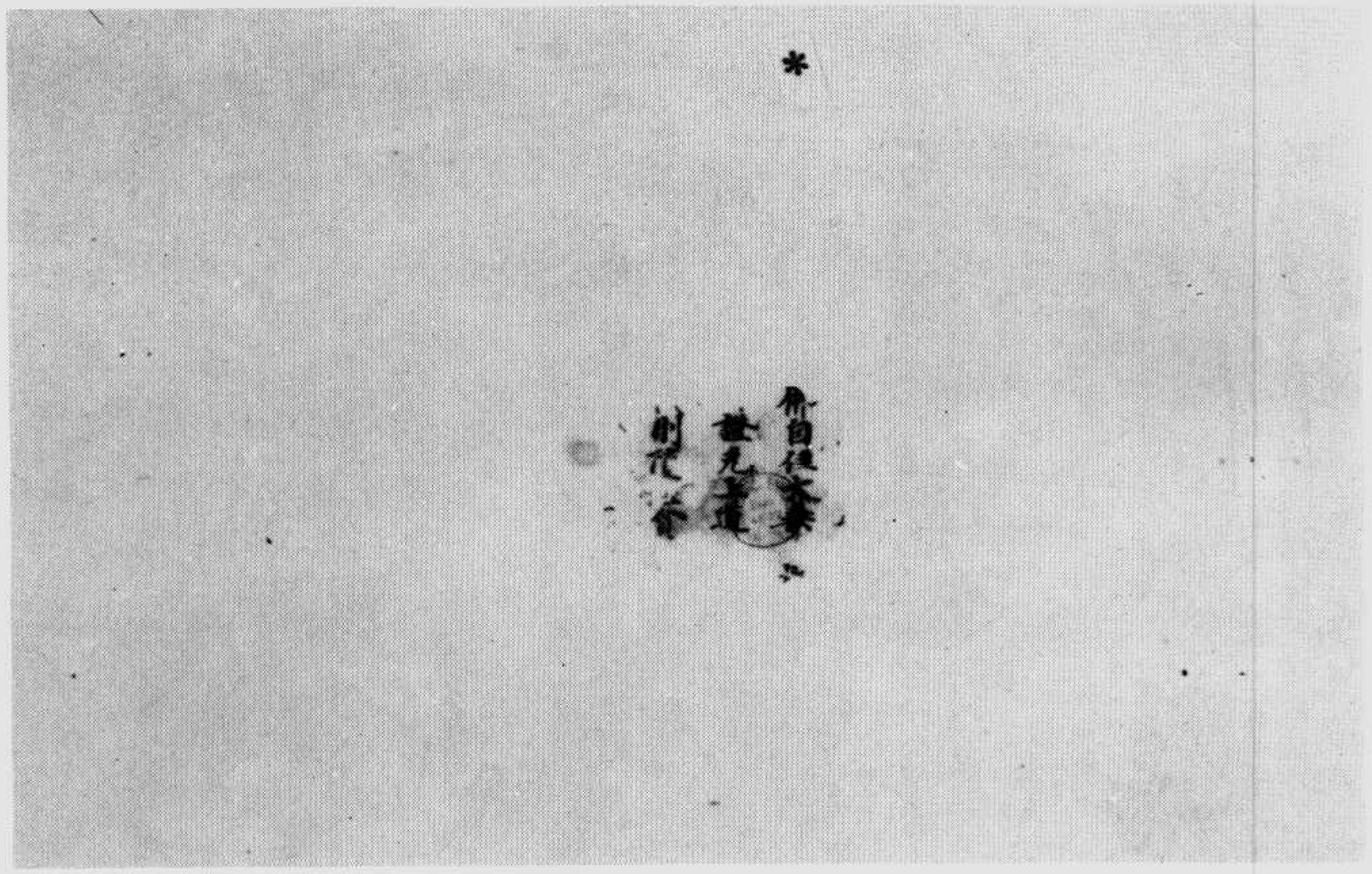
*


是
所
見
作
者
得
作
者
知
明

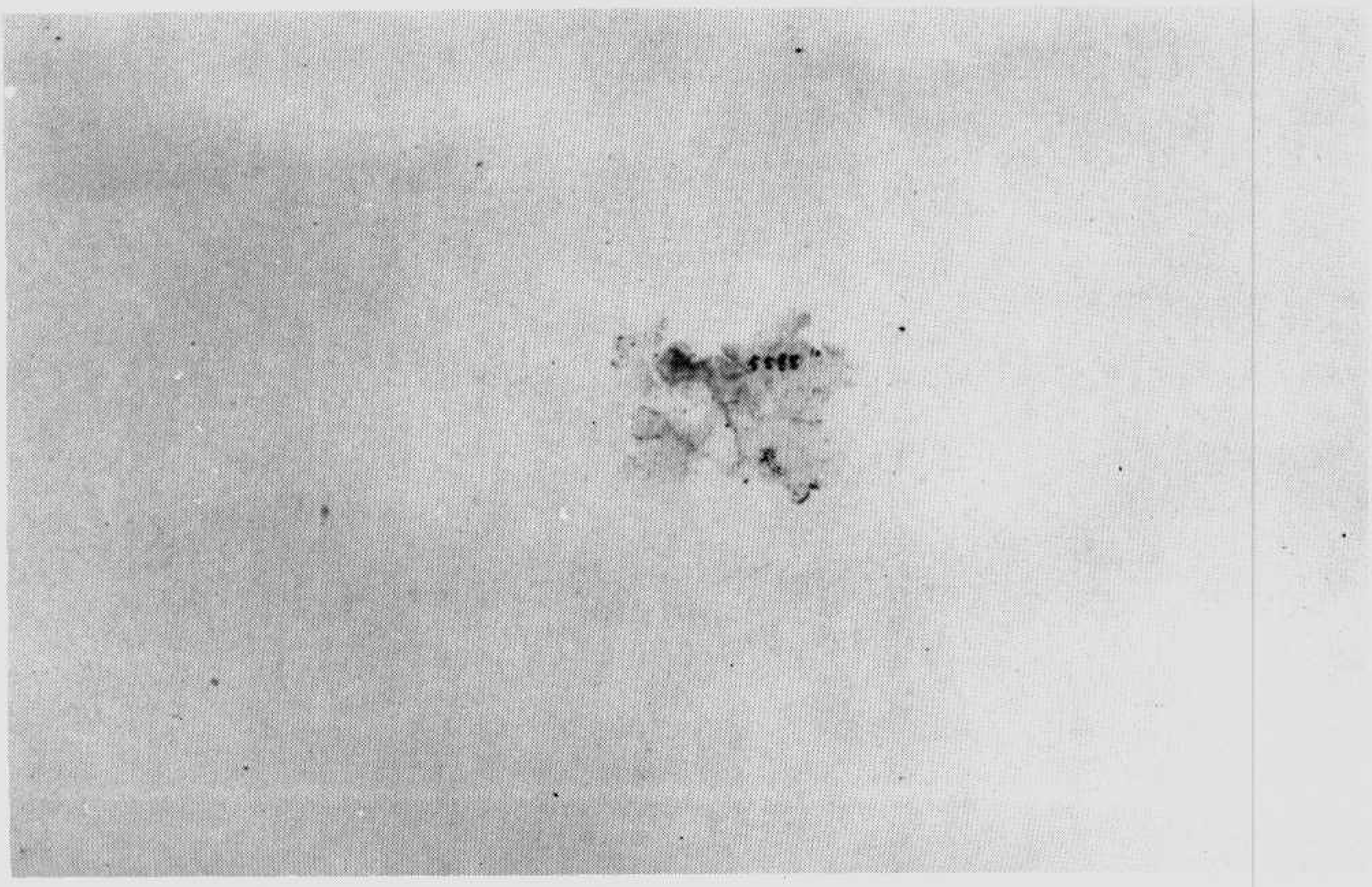


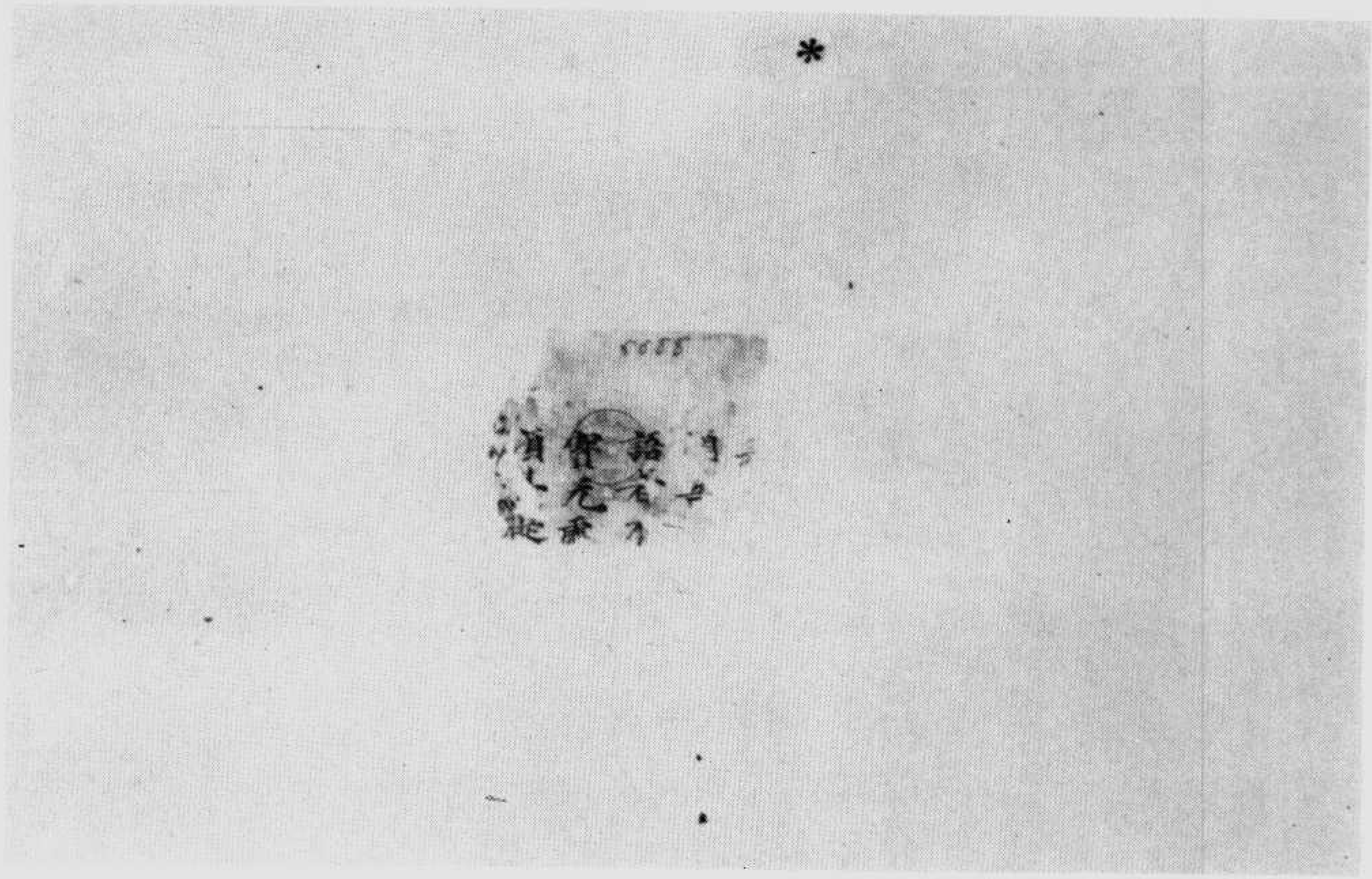




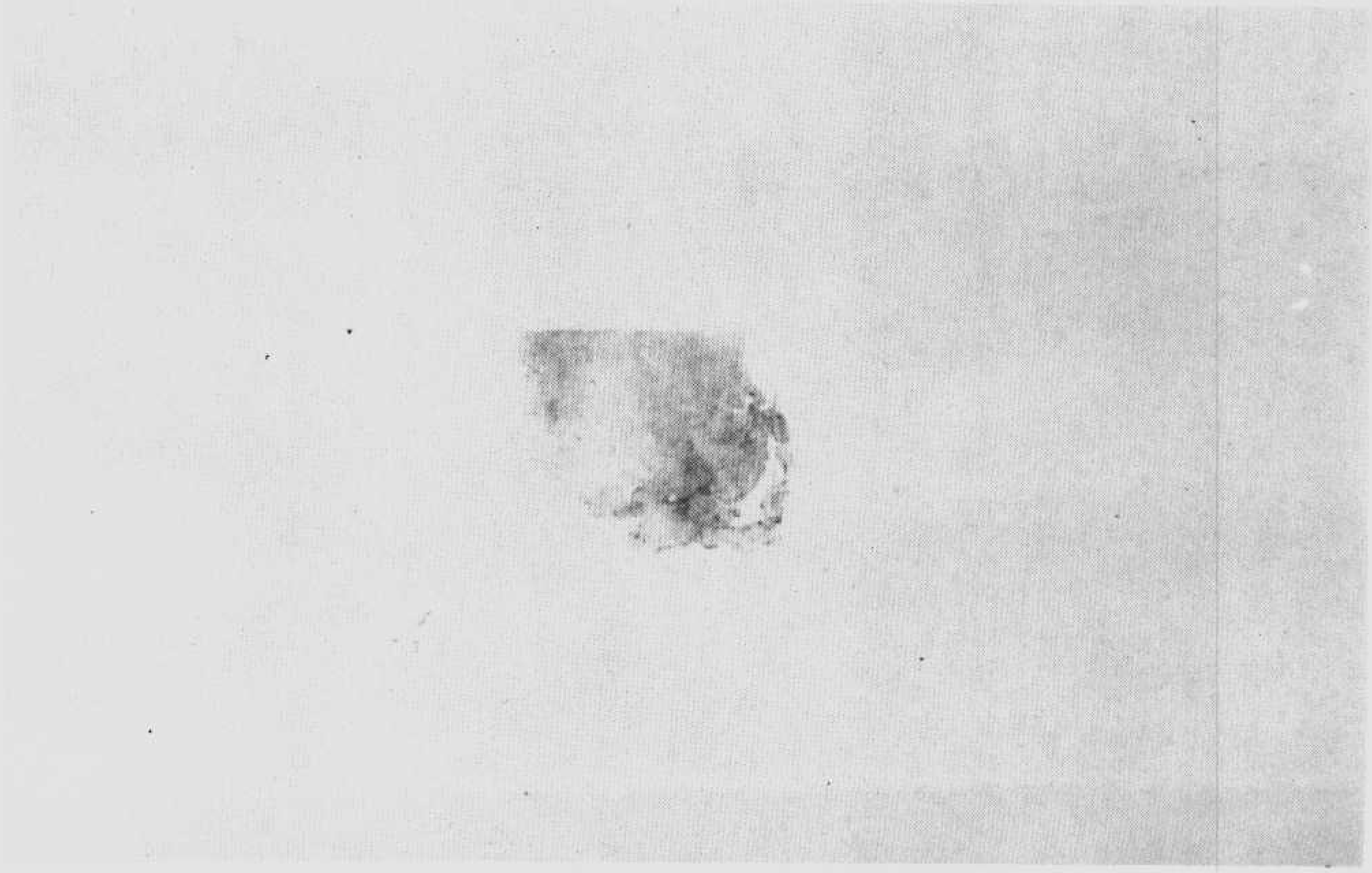


二第品便方一第卷經華蓮法妙　號八八五五伯





經蜜羅波若般剛金　號八八五五伯



*

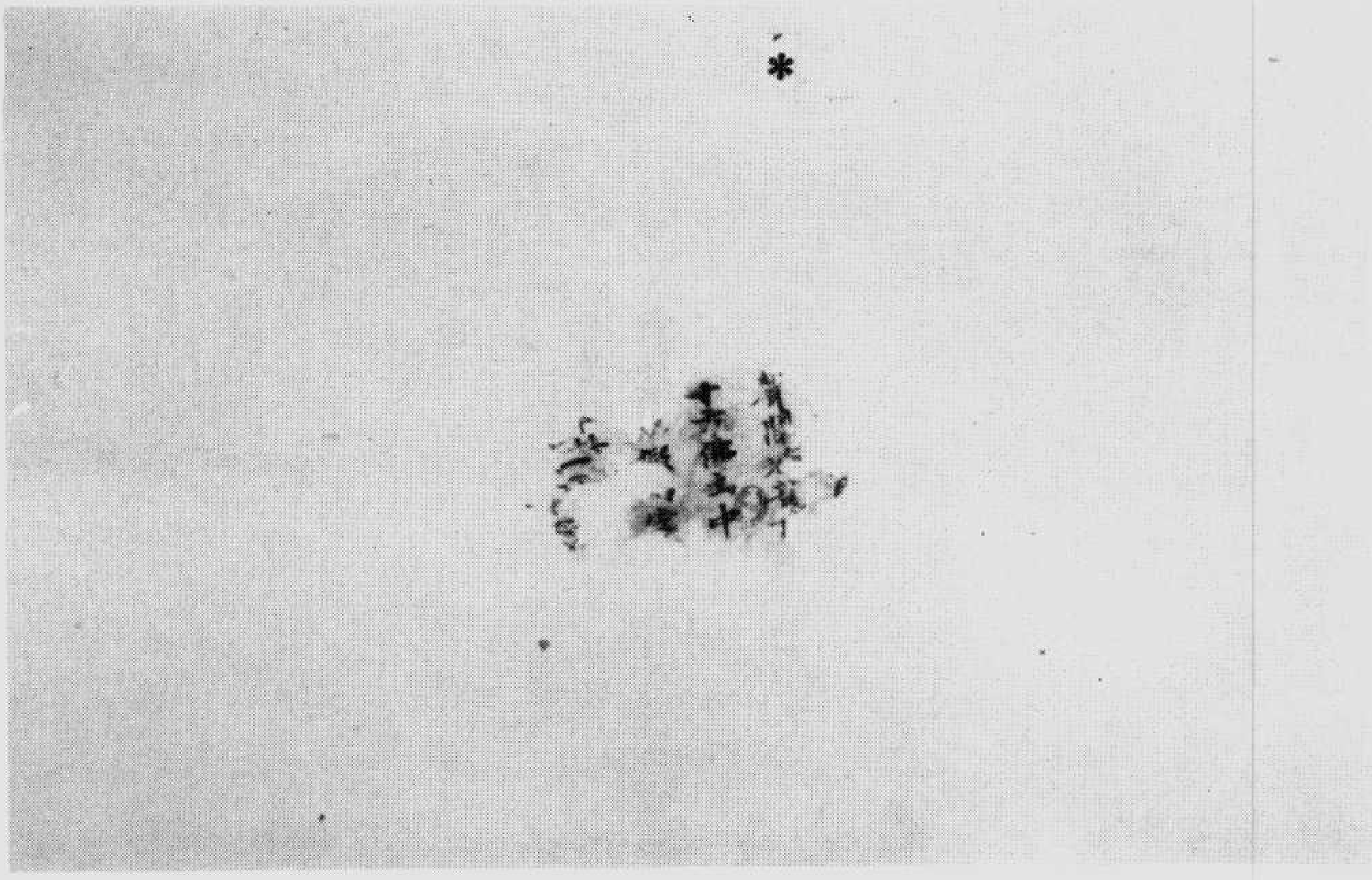
*

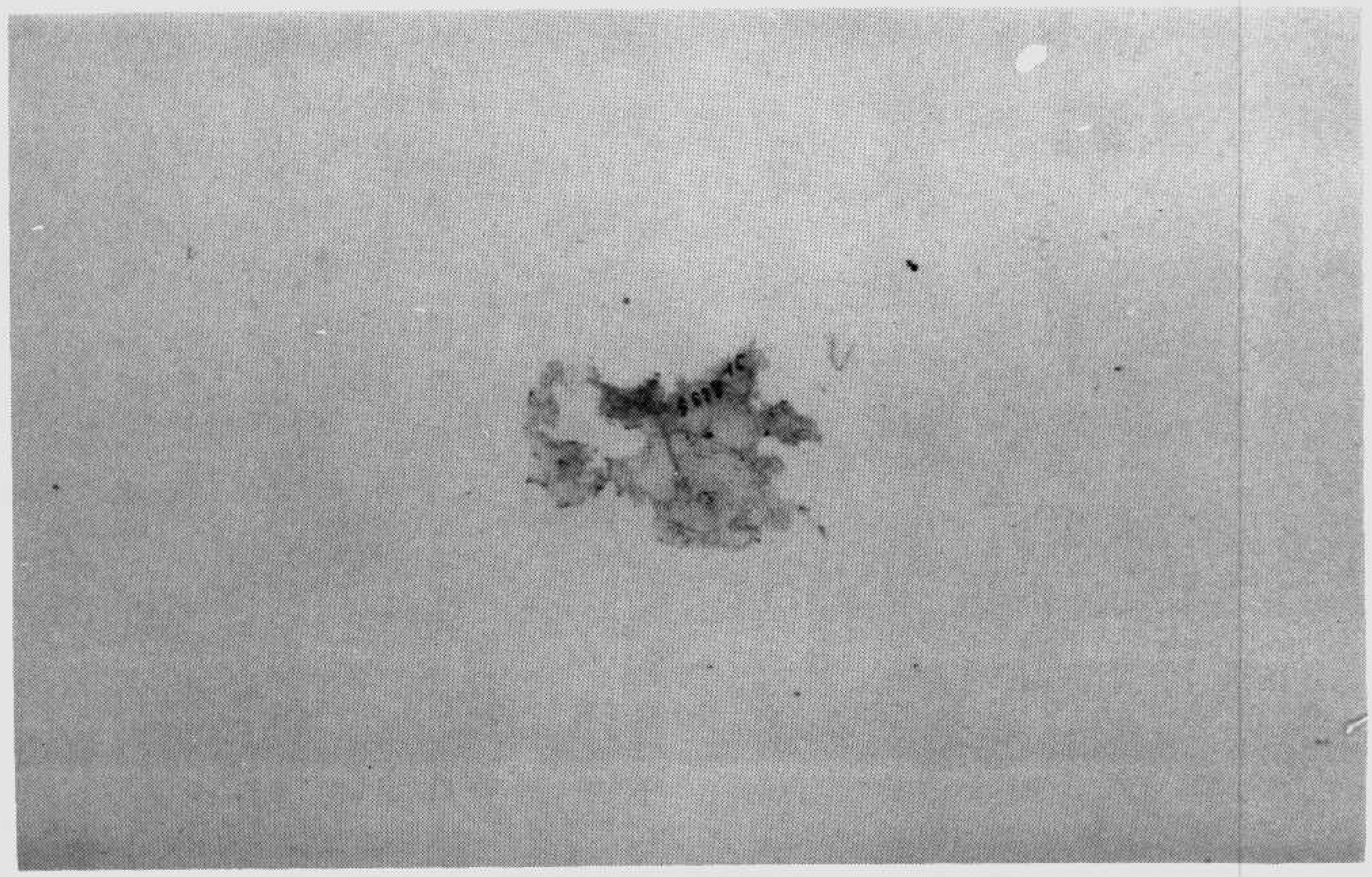
（頁四〇六至頁〇〇六自）二第品便方一第卷經華蓮法妙　號八八五五伯

*

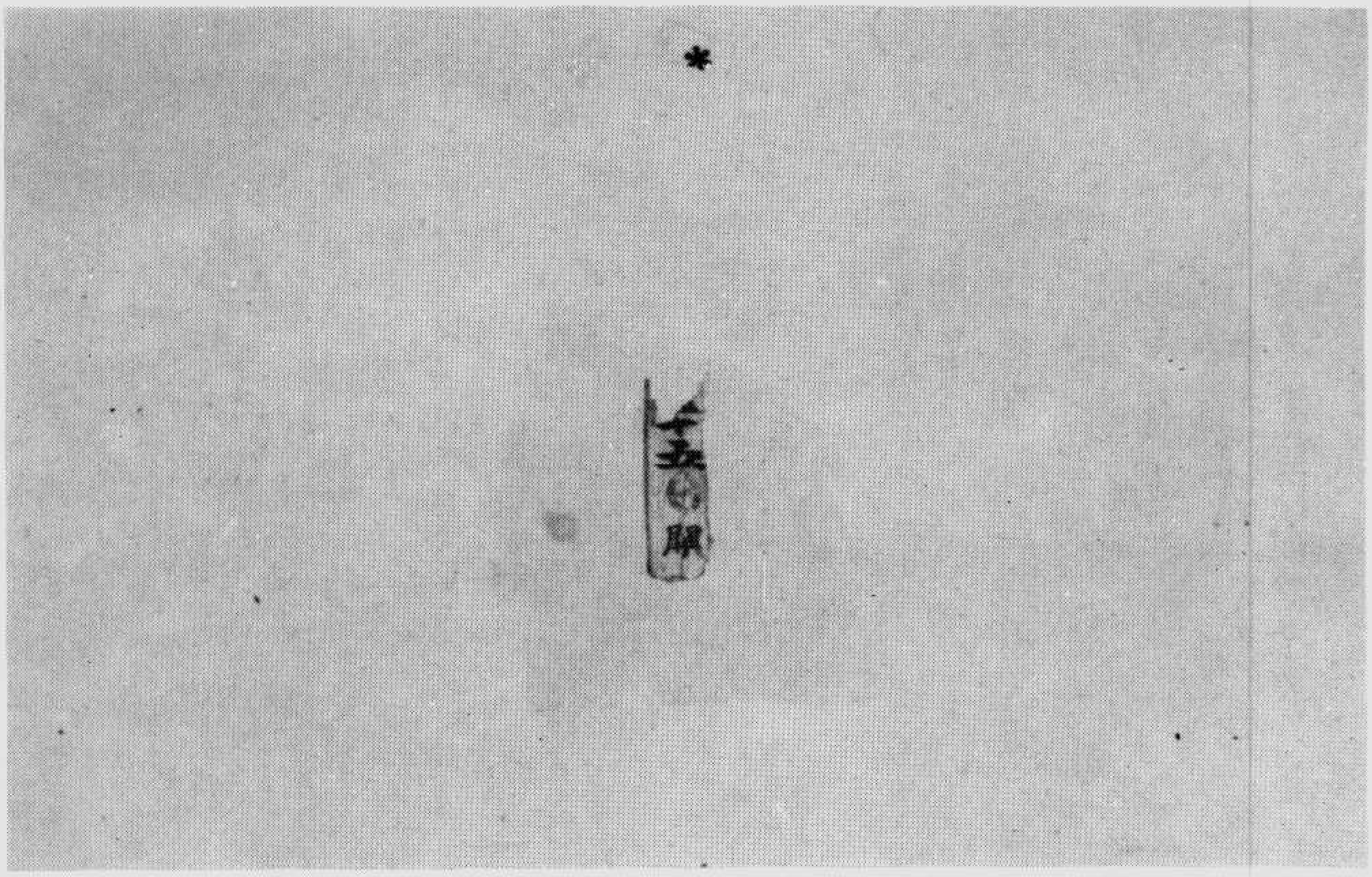
*

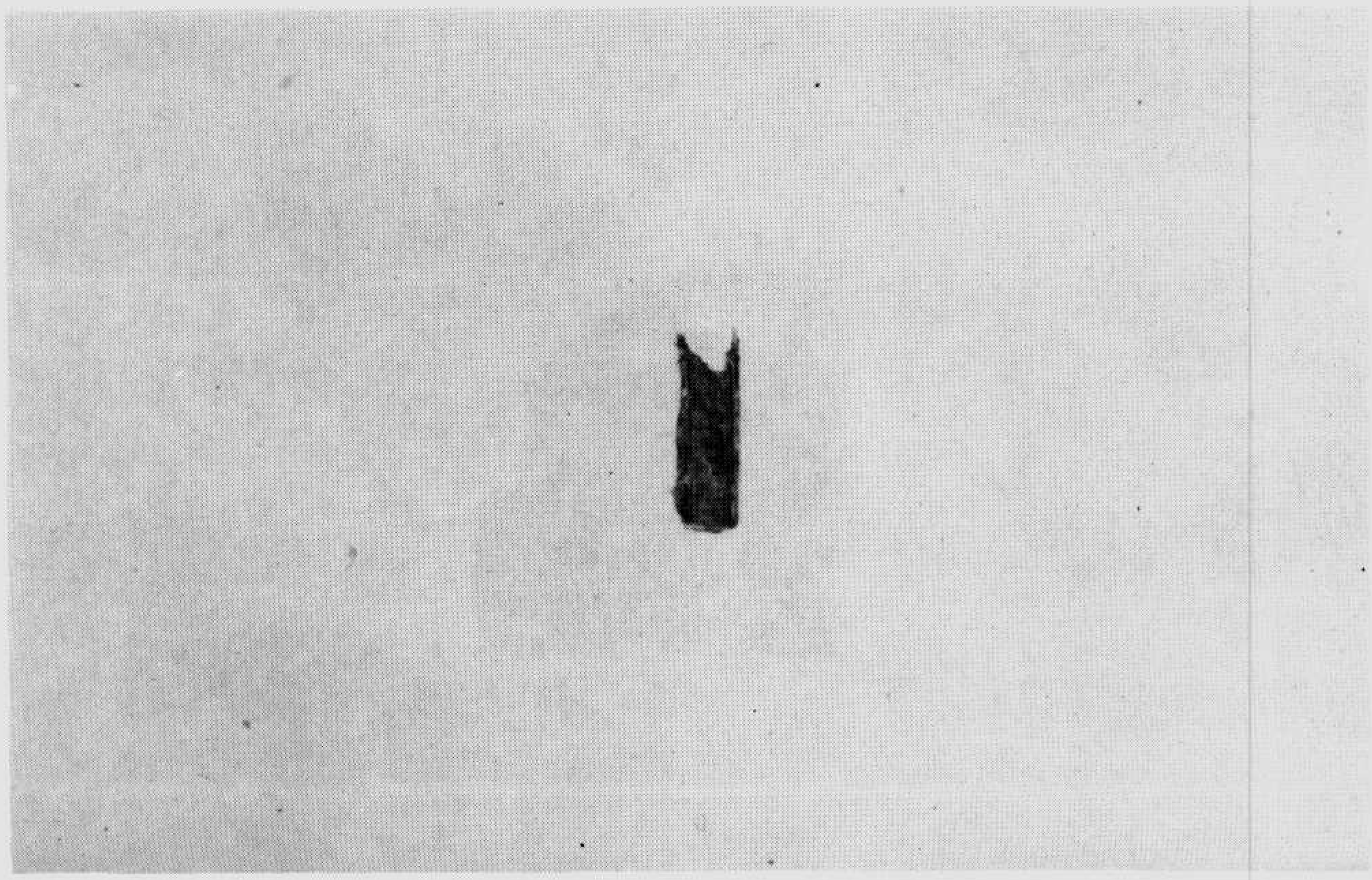
今我
如在世
若來生
人來生 自

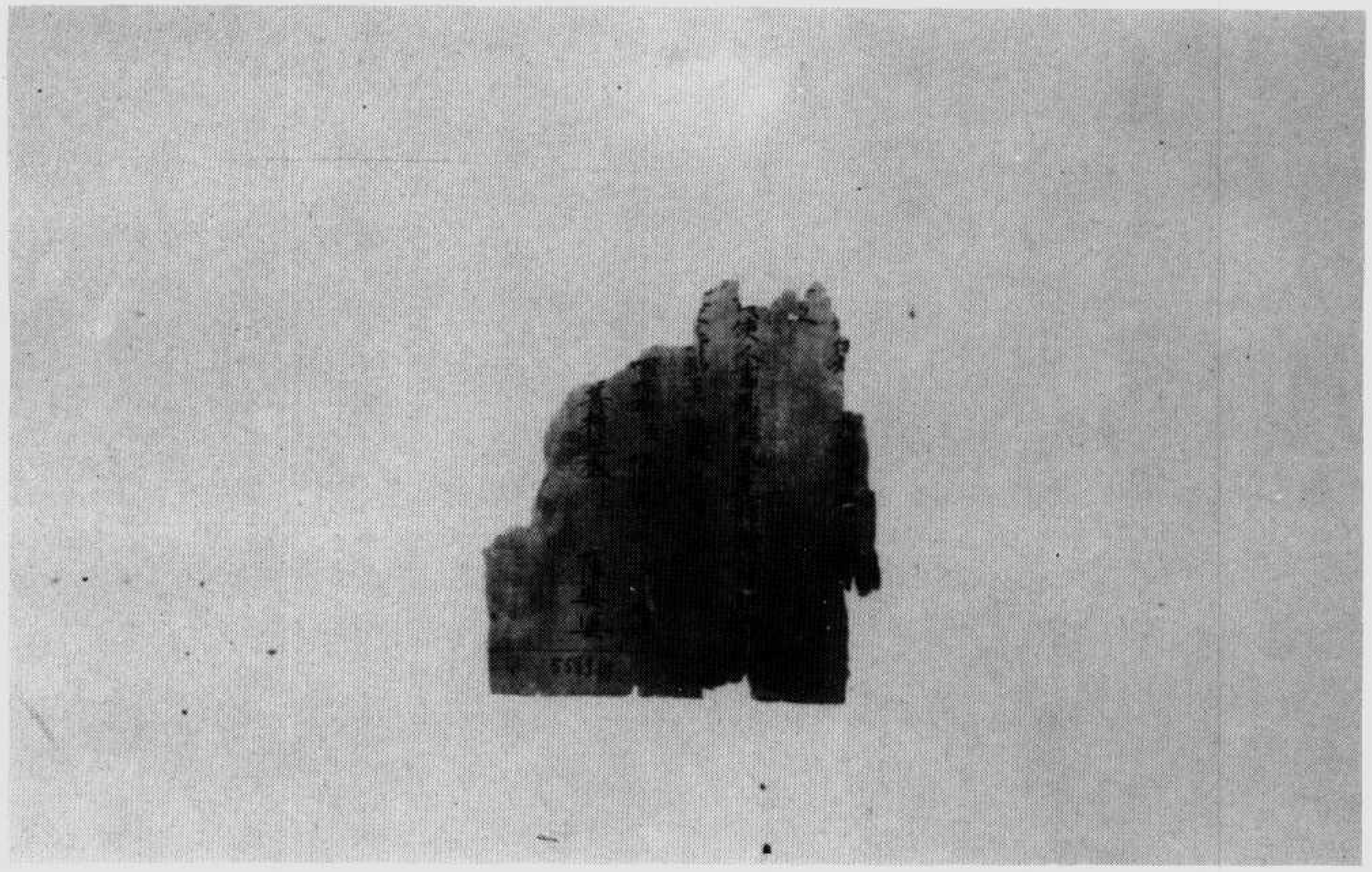




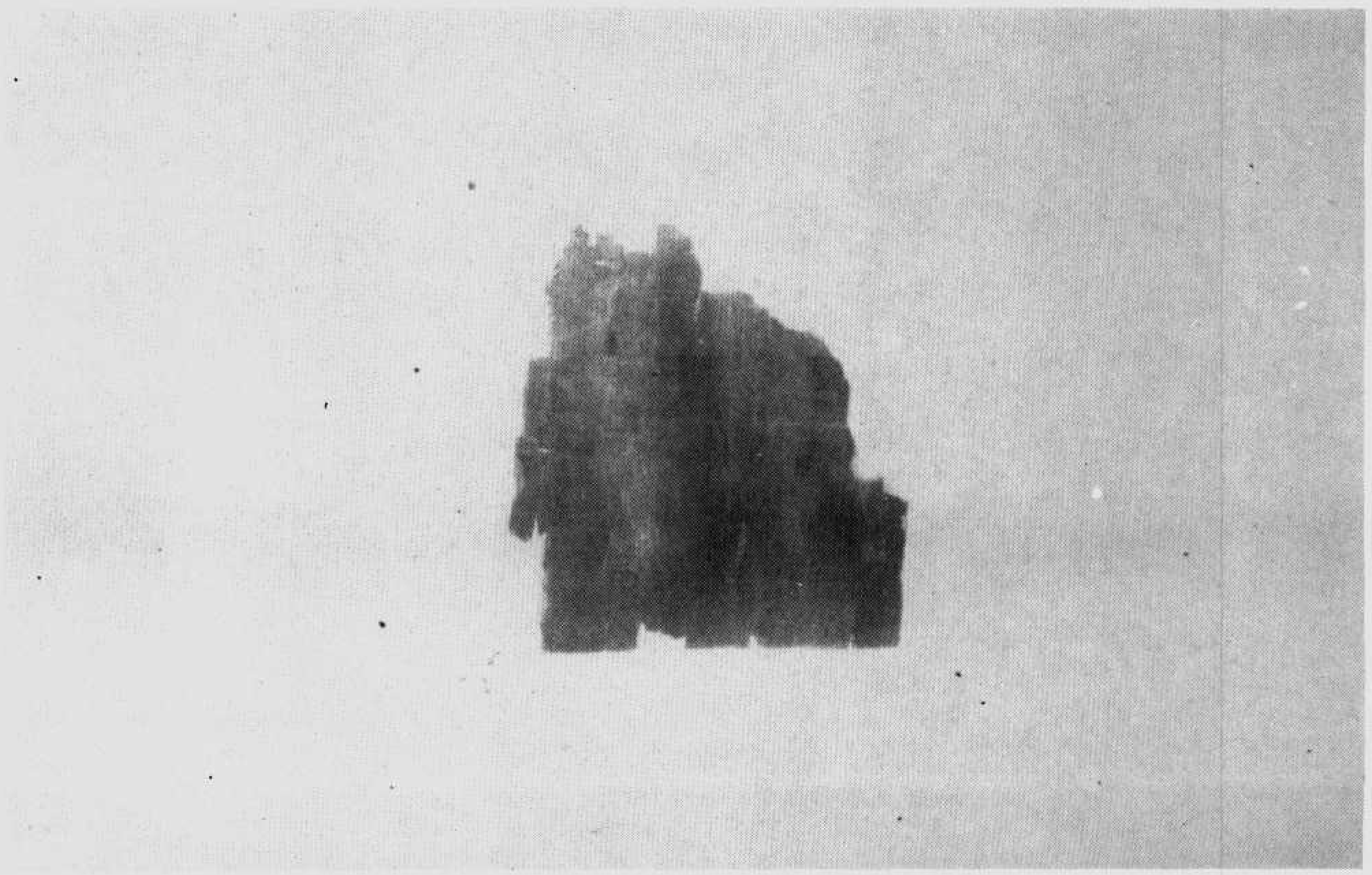
*

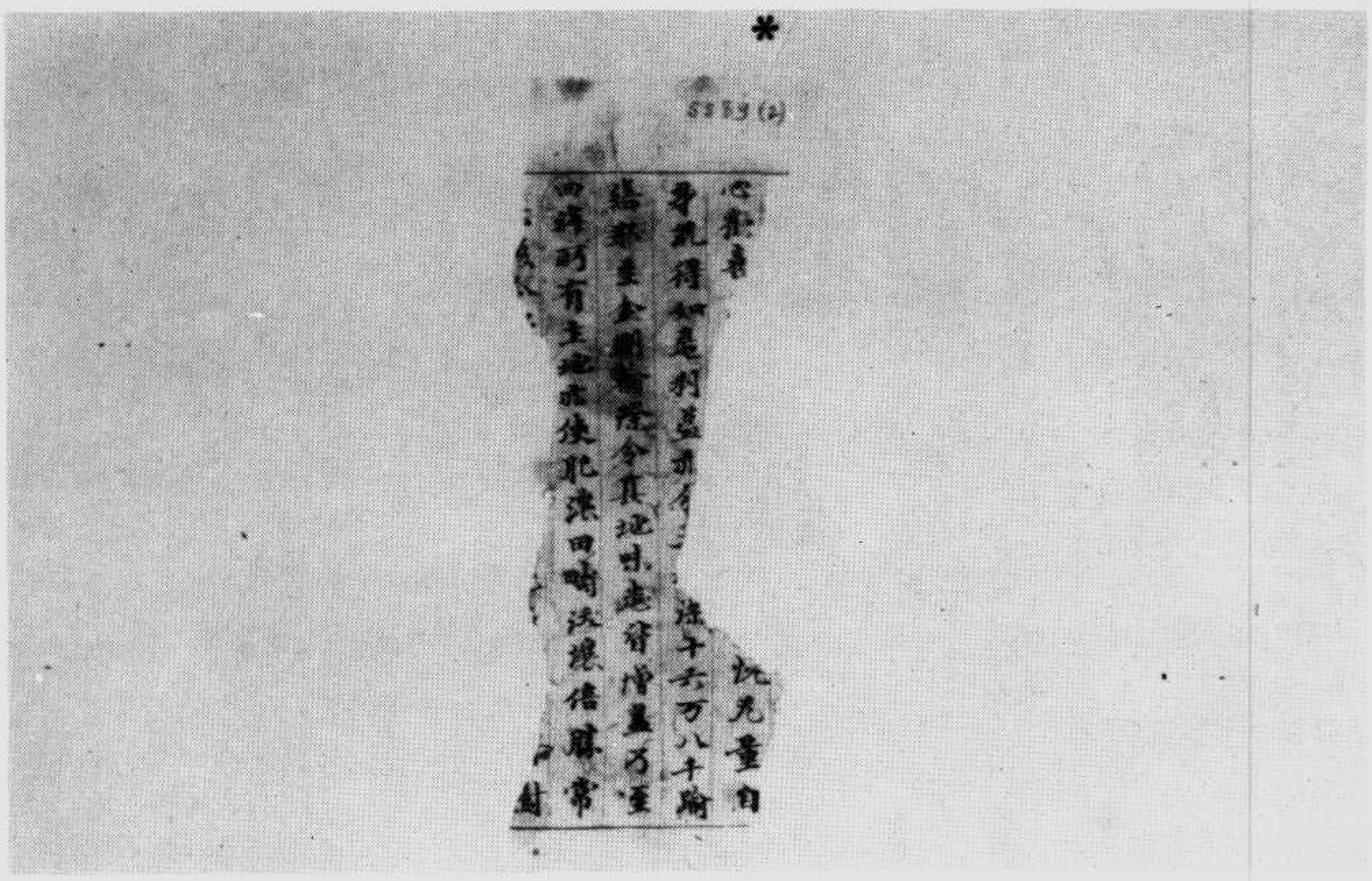


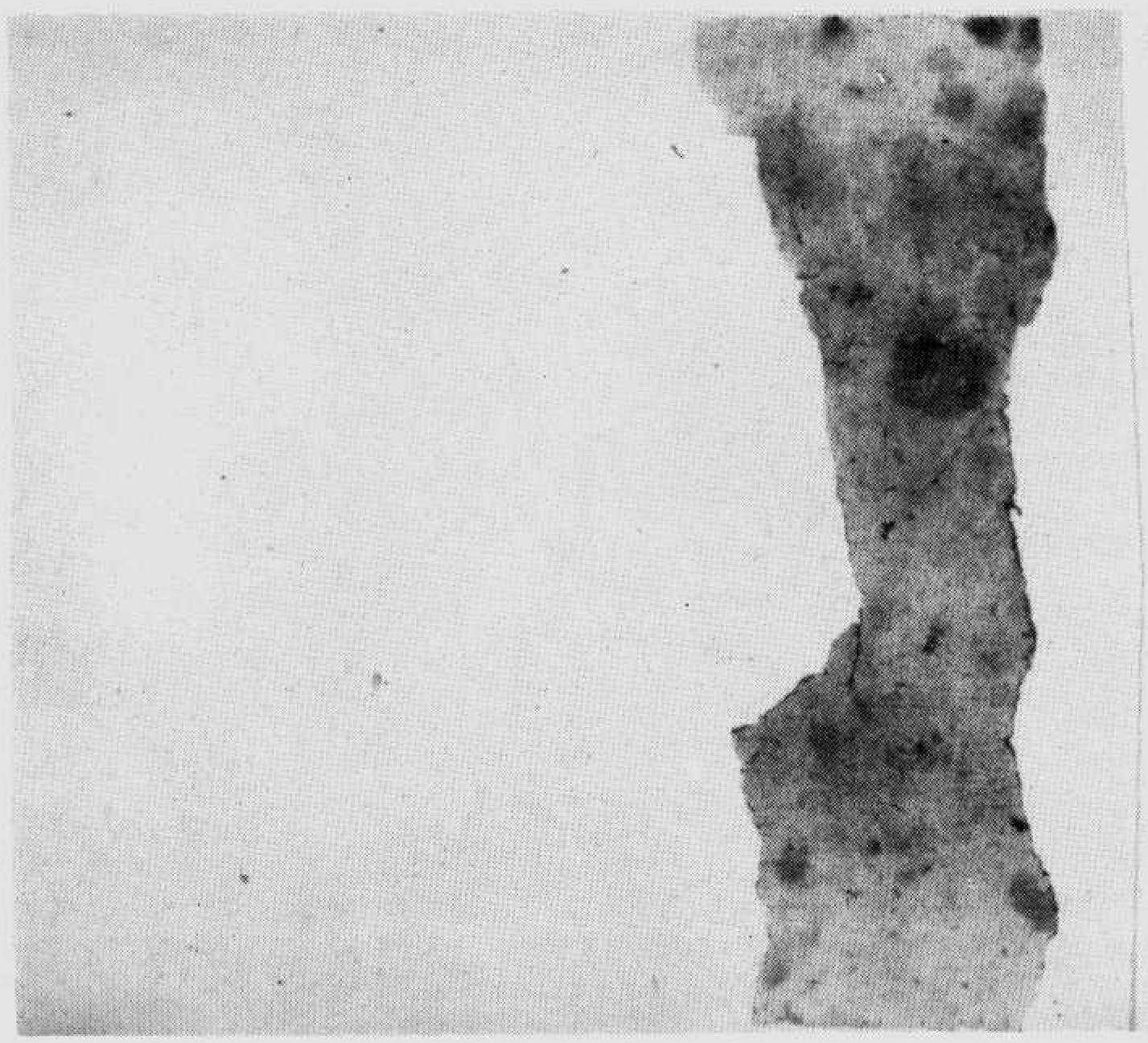




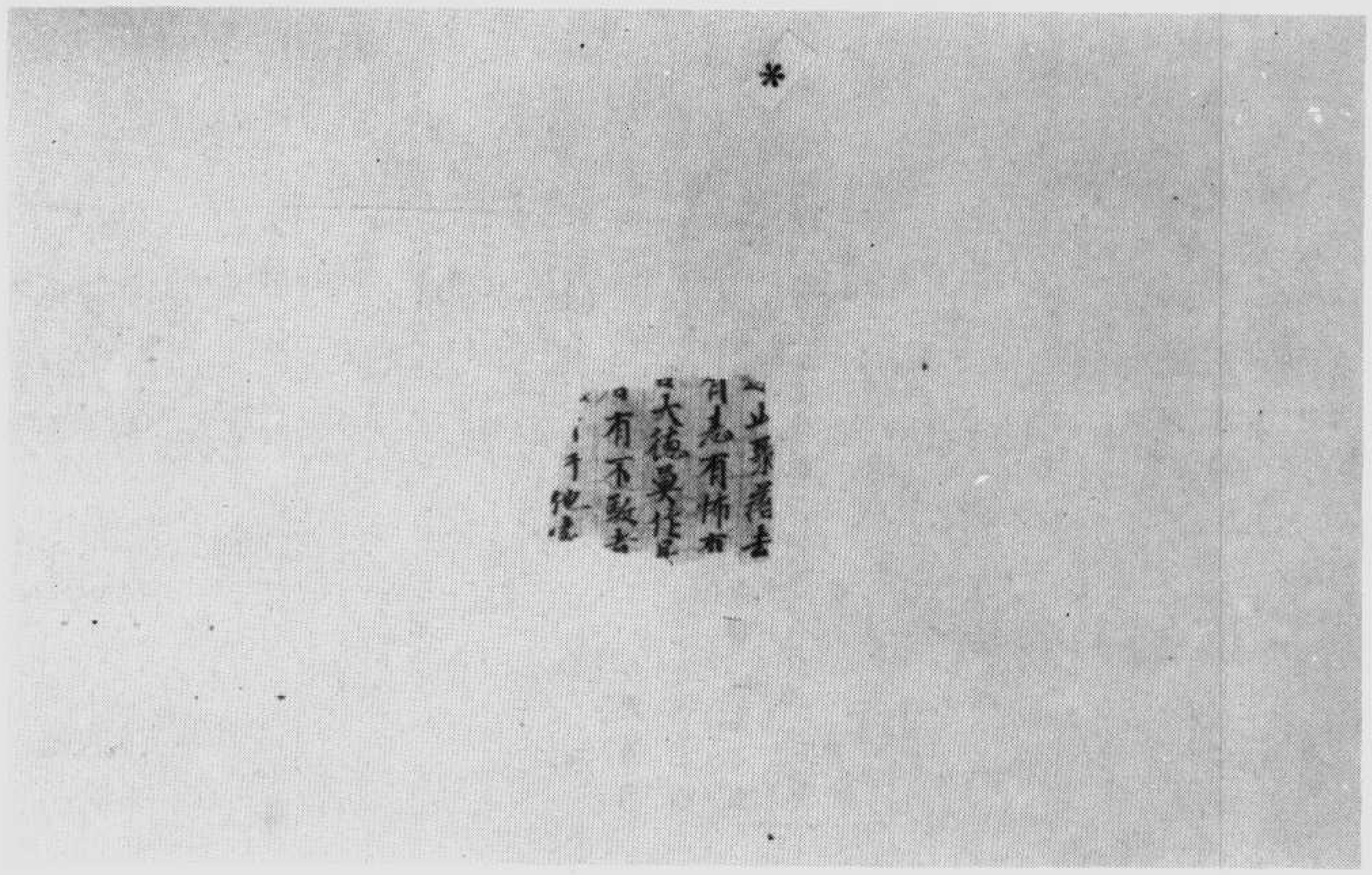
伯五五八九號　大乘無量壽經







*



*

*

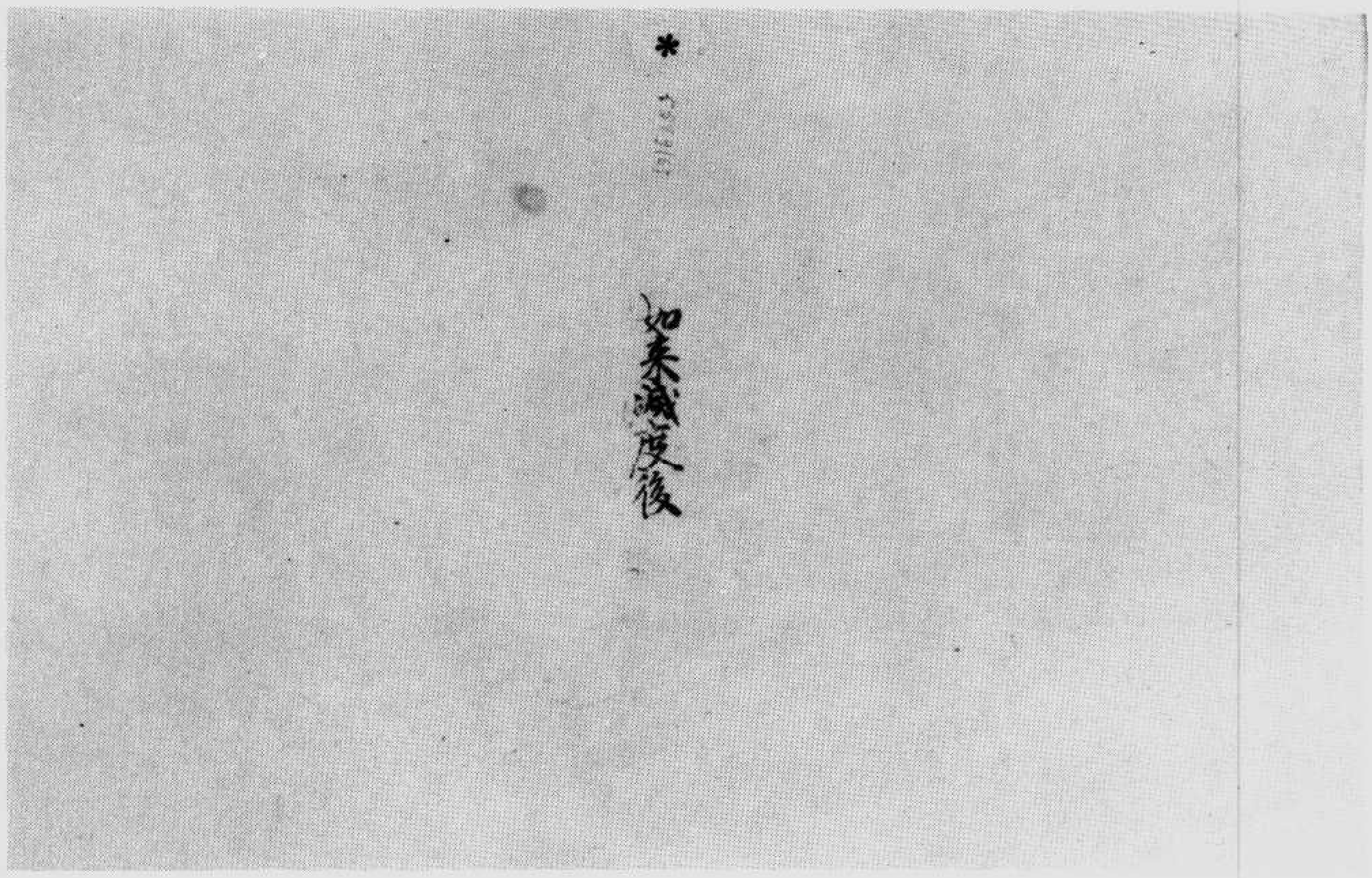
三十三

如若波羅

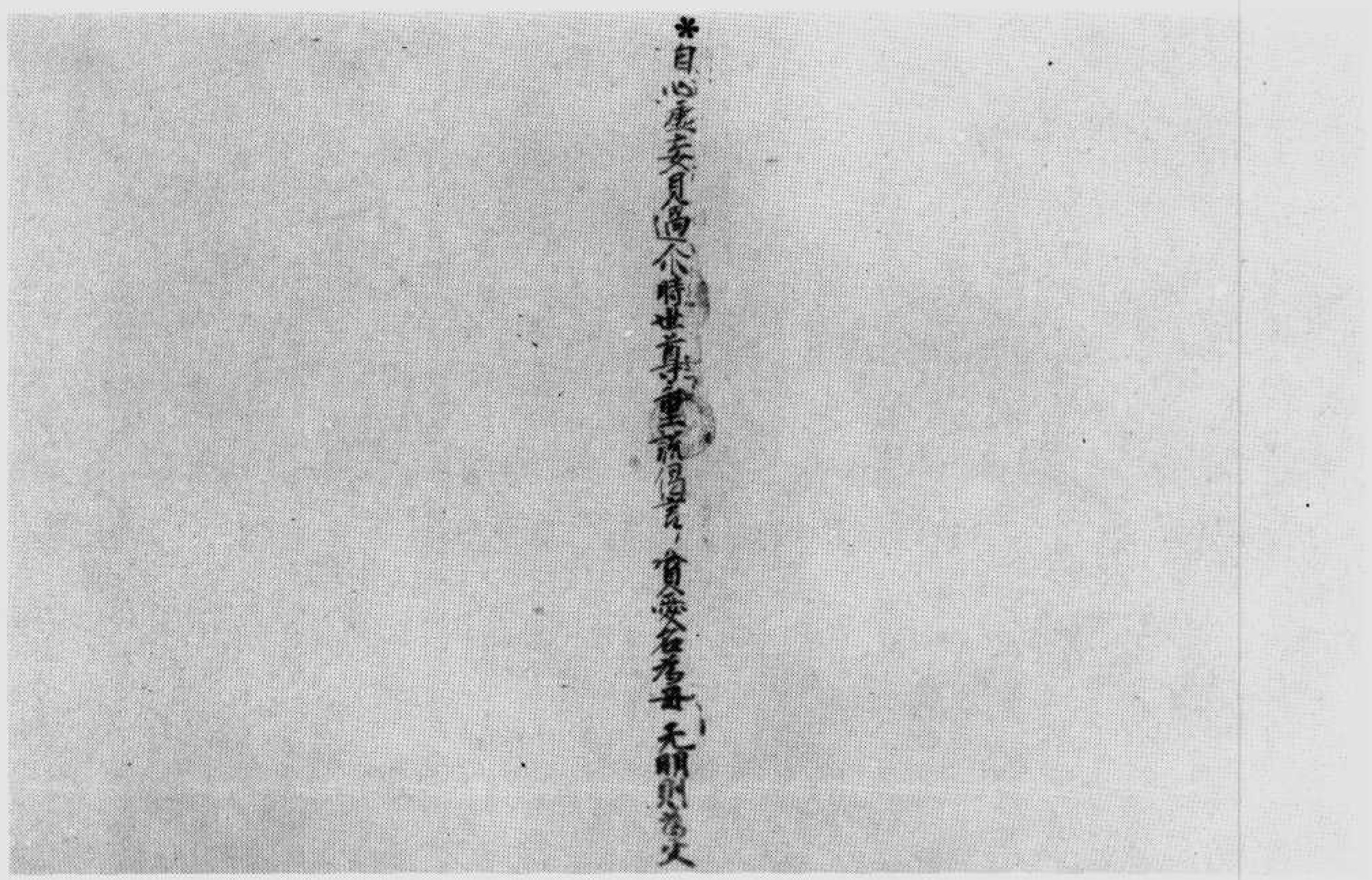
毛服著波羅一

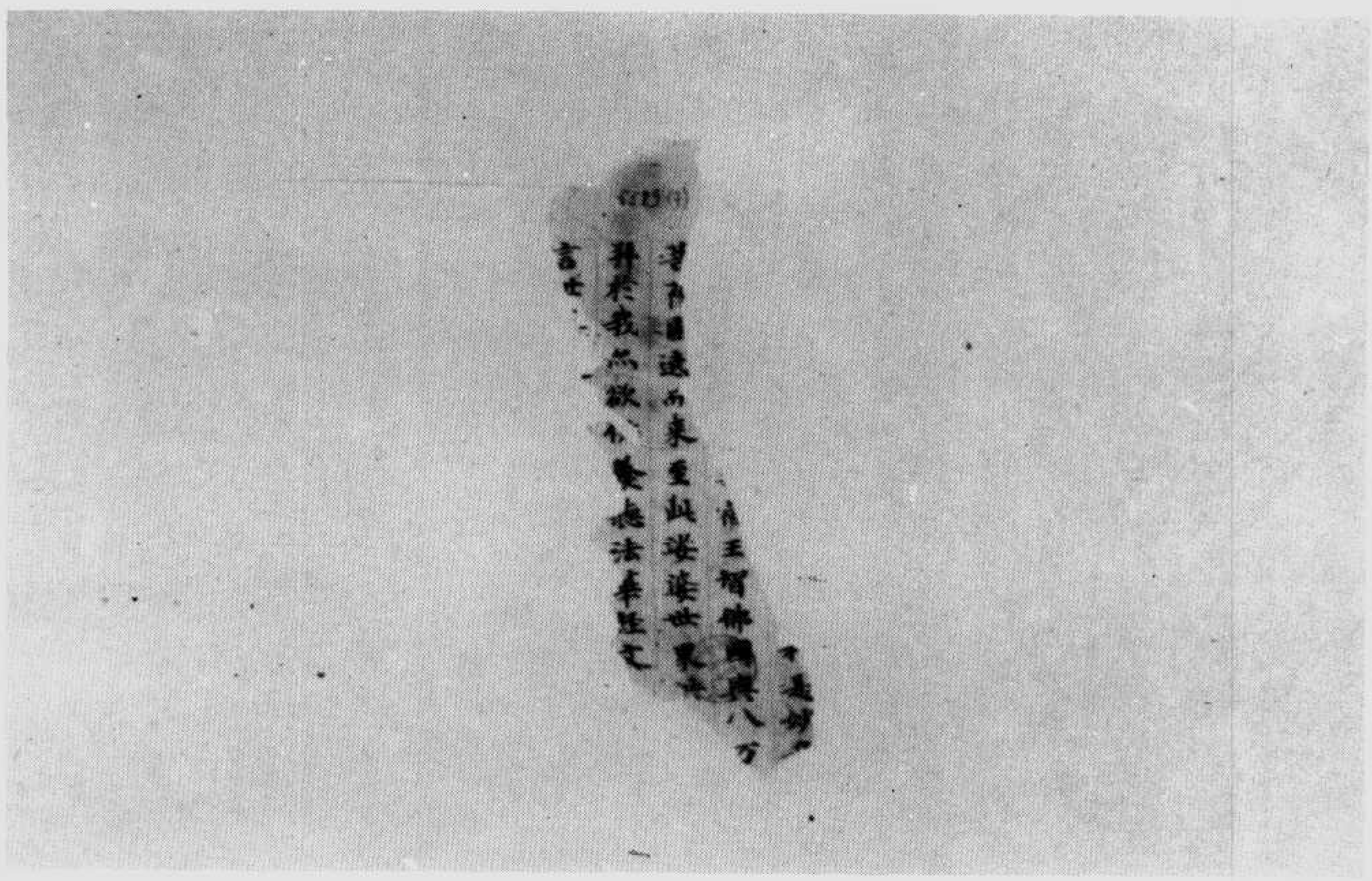
世間相法何諸佛

乙世間相佛 下

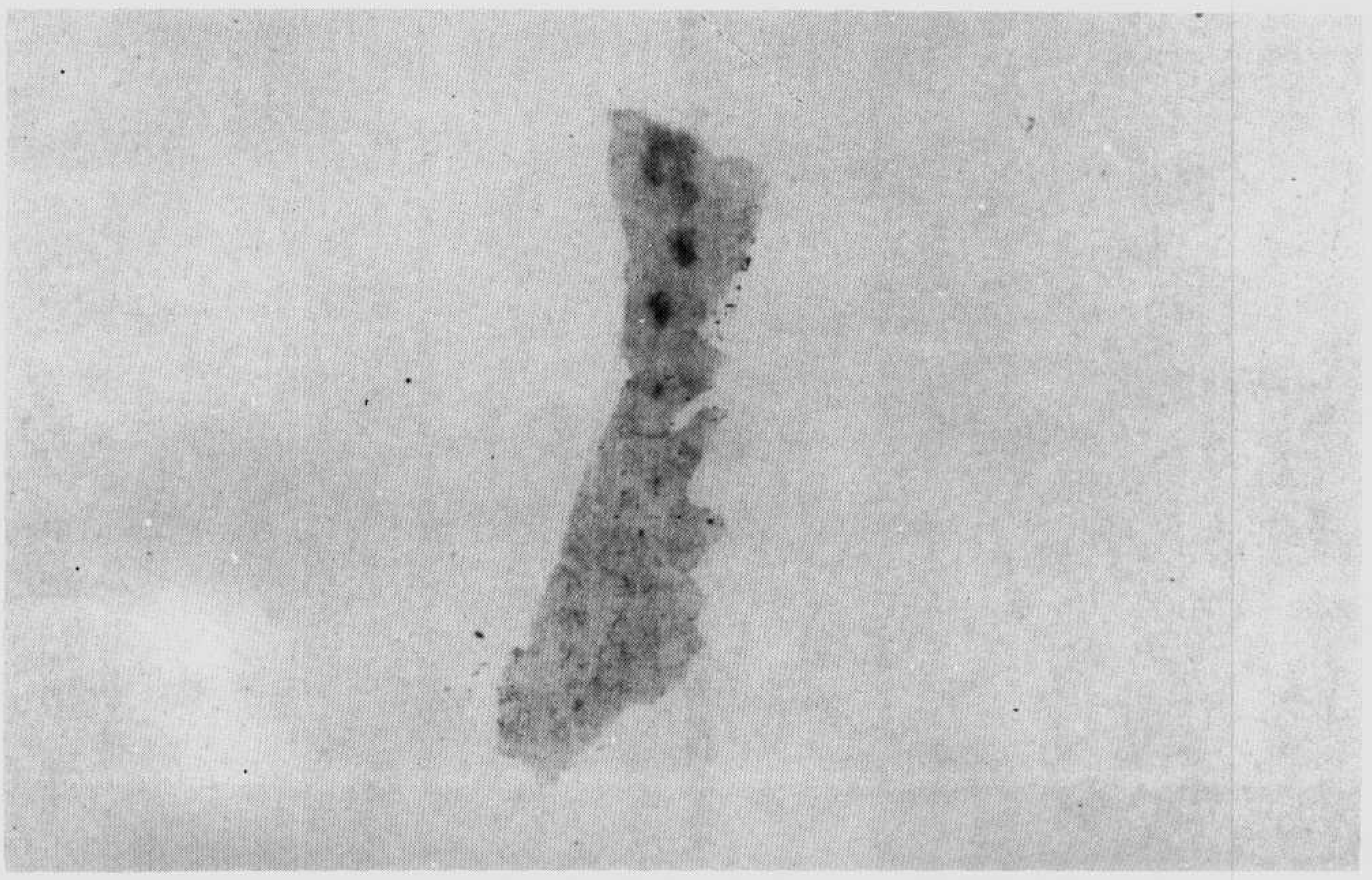


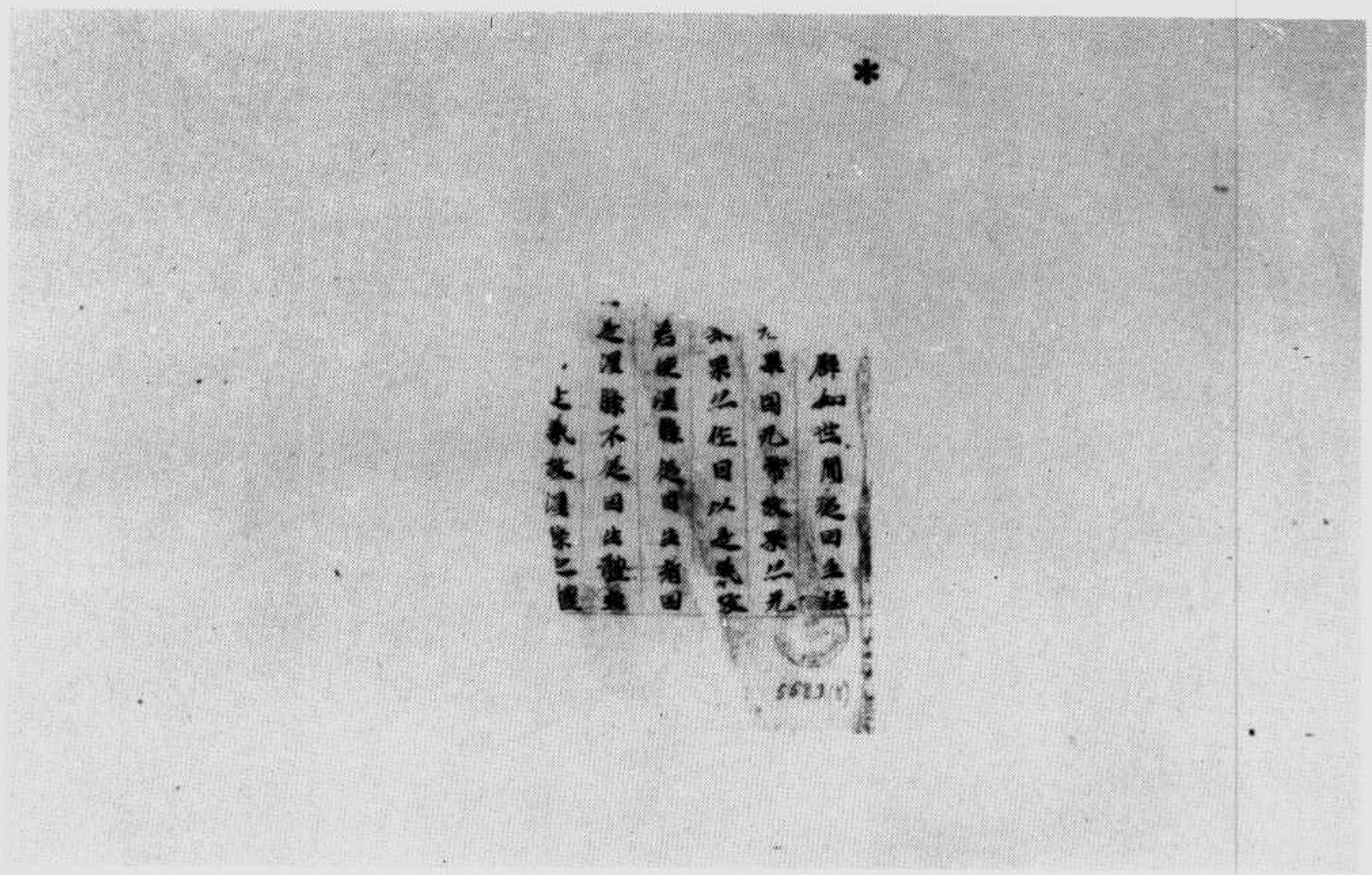
四第品心佛五第卷經伽楞入　號九八五五伯

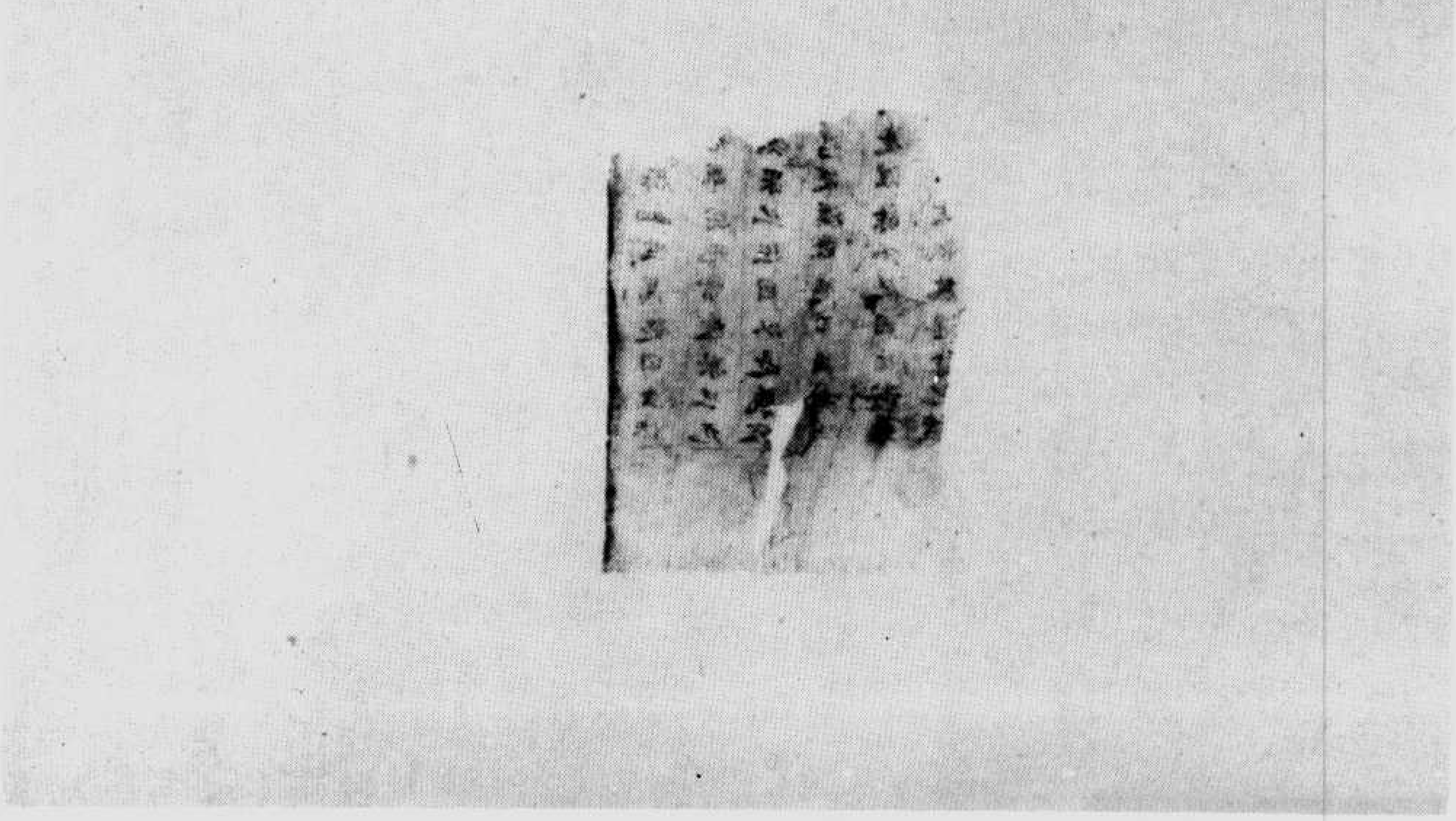


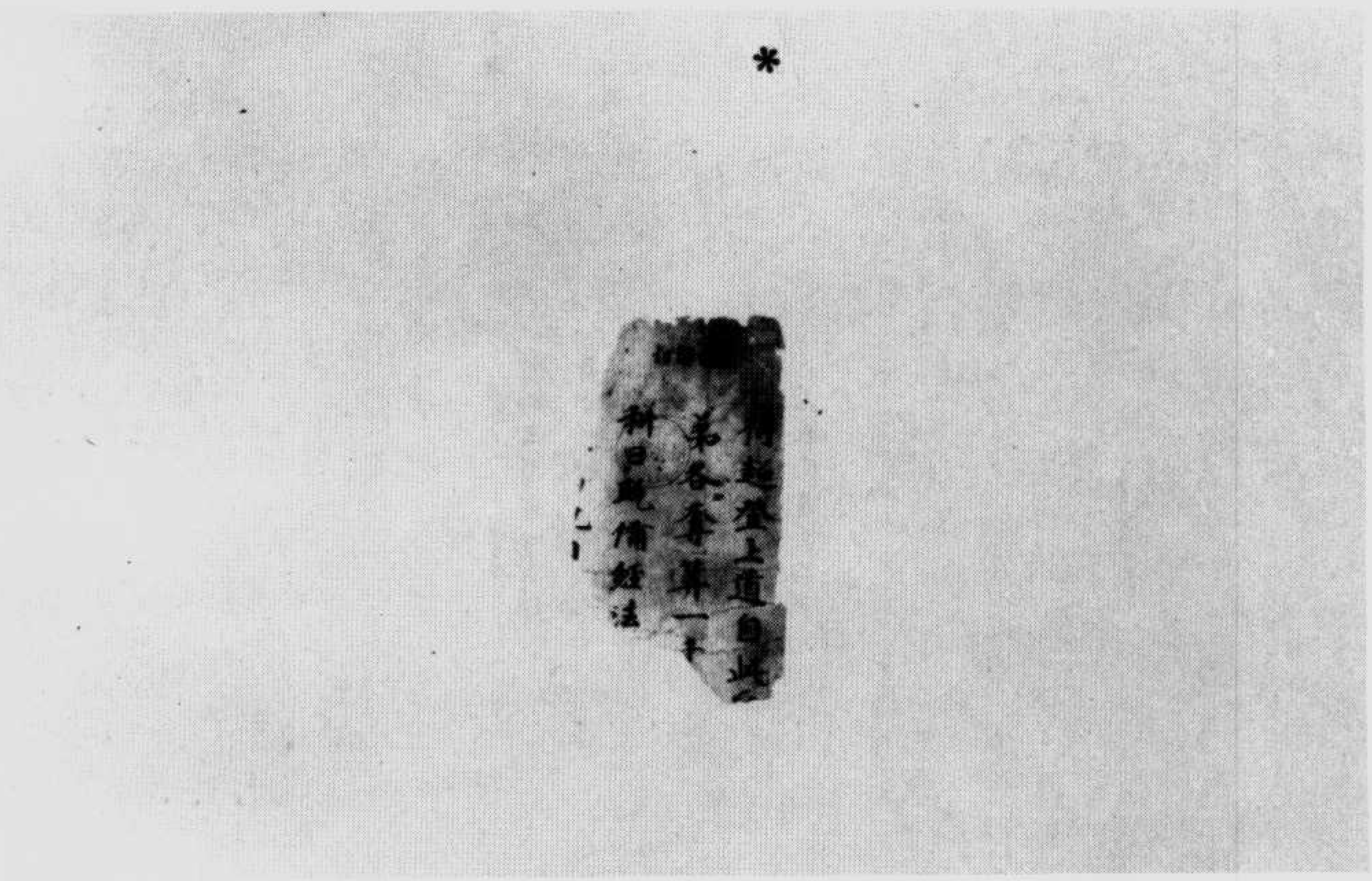


四十二第品薩菩音妙七第卷經華蓮法妙　號九八五五伯

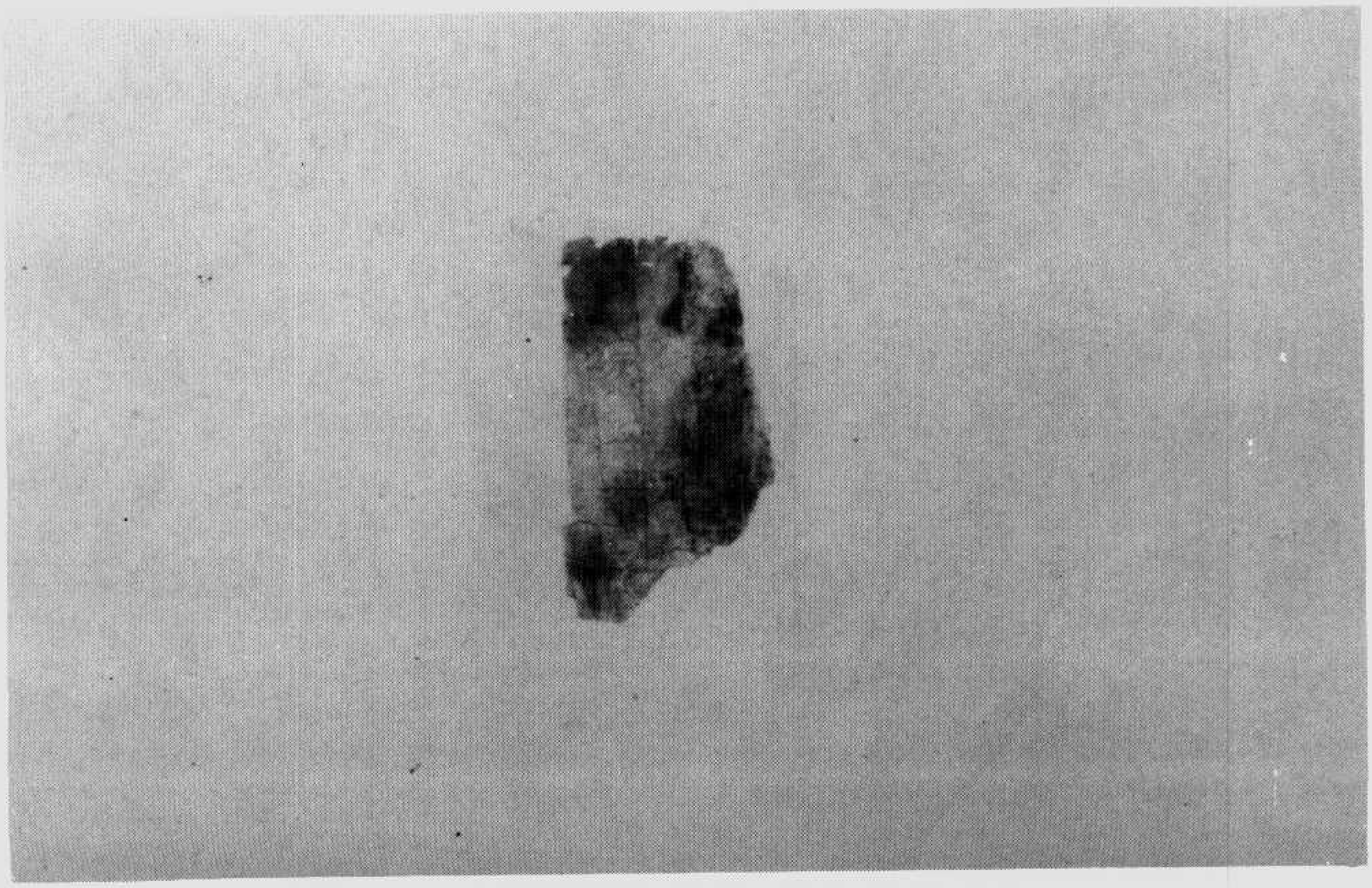


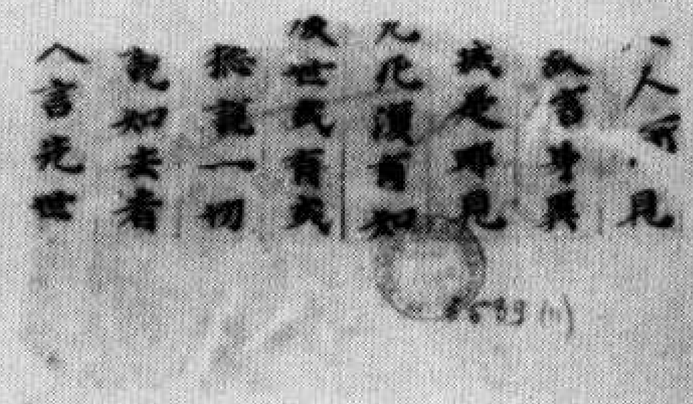


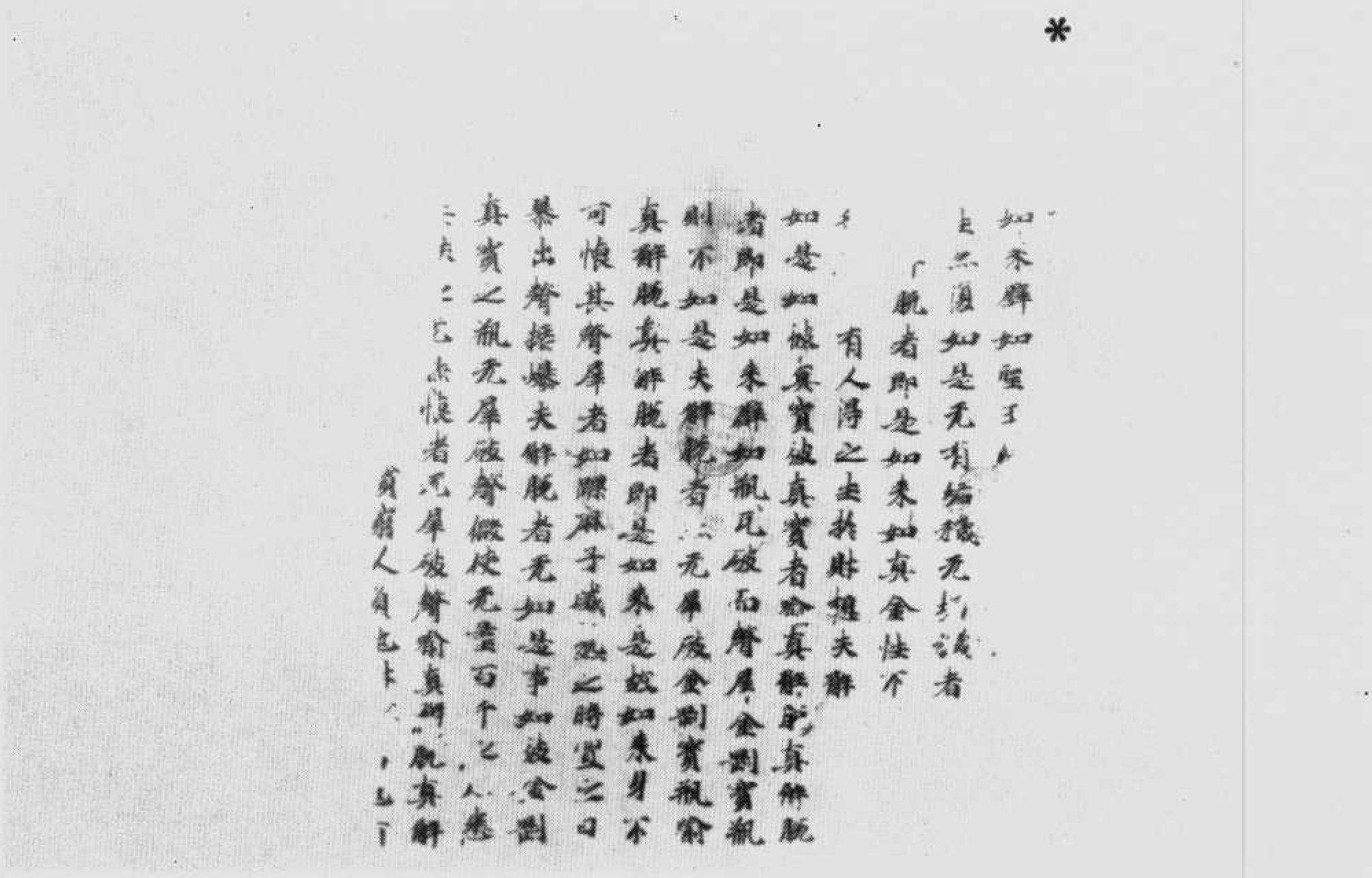




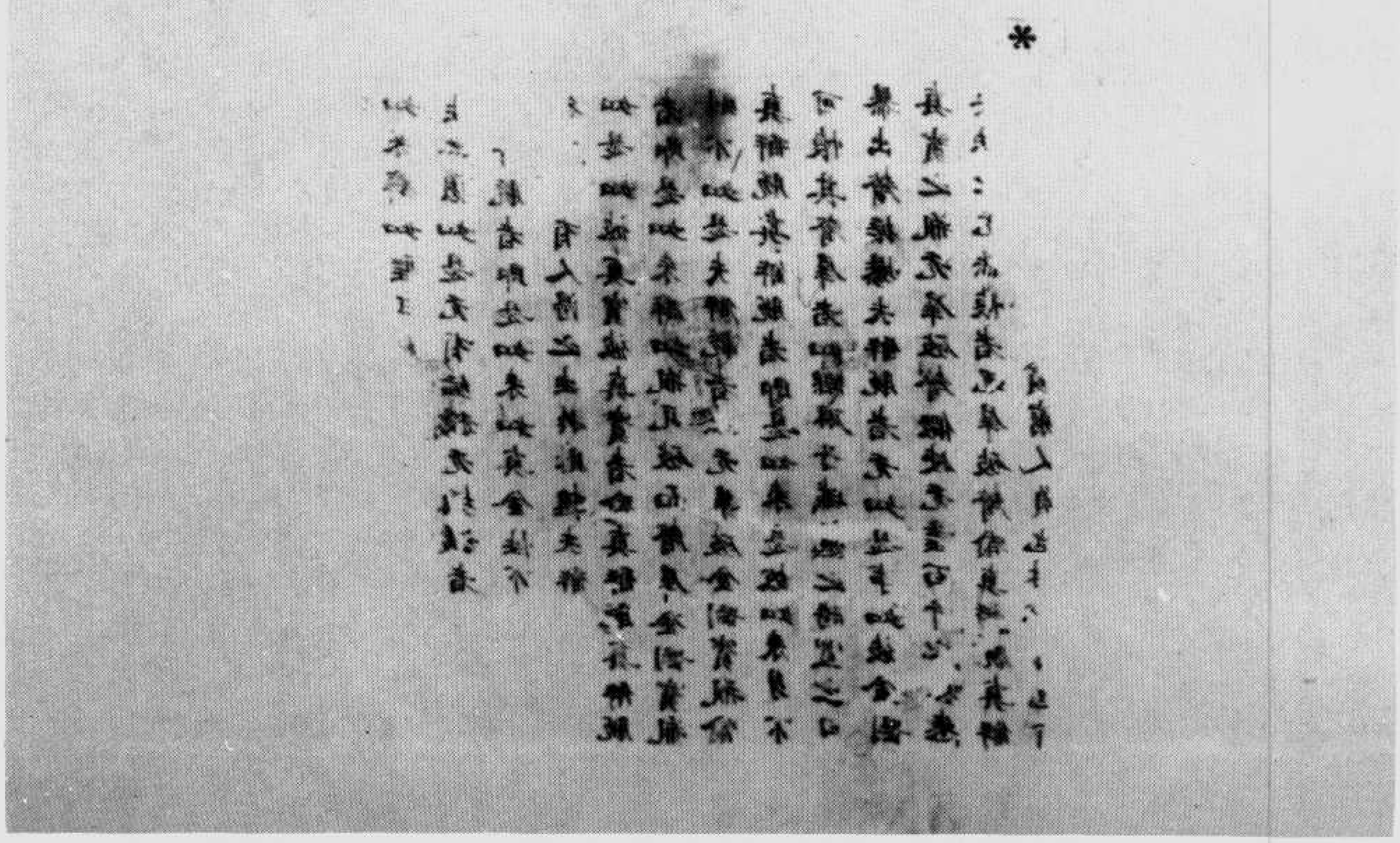
伯五五八九號　太上靈寶長夜九幽府玉匱明真科（擬）

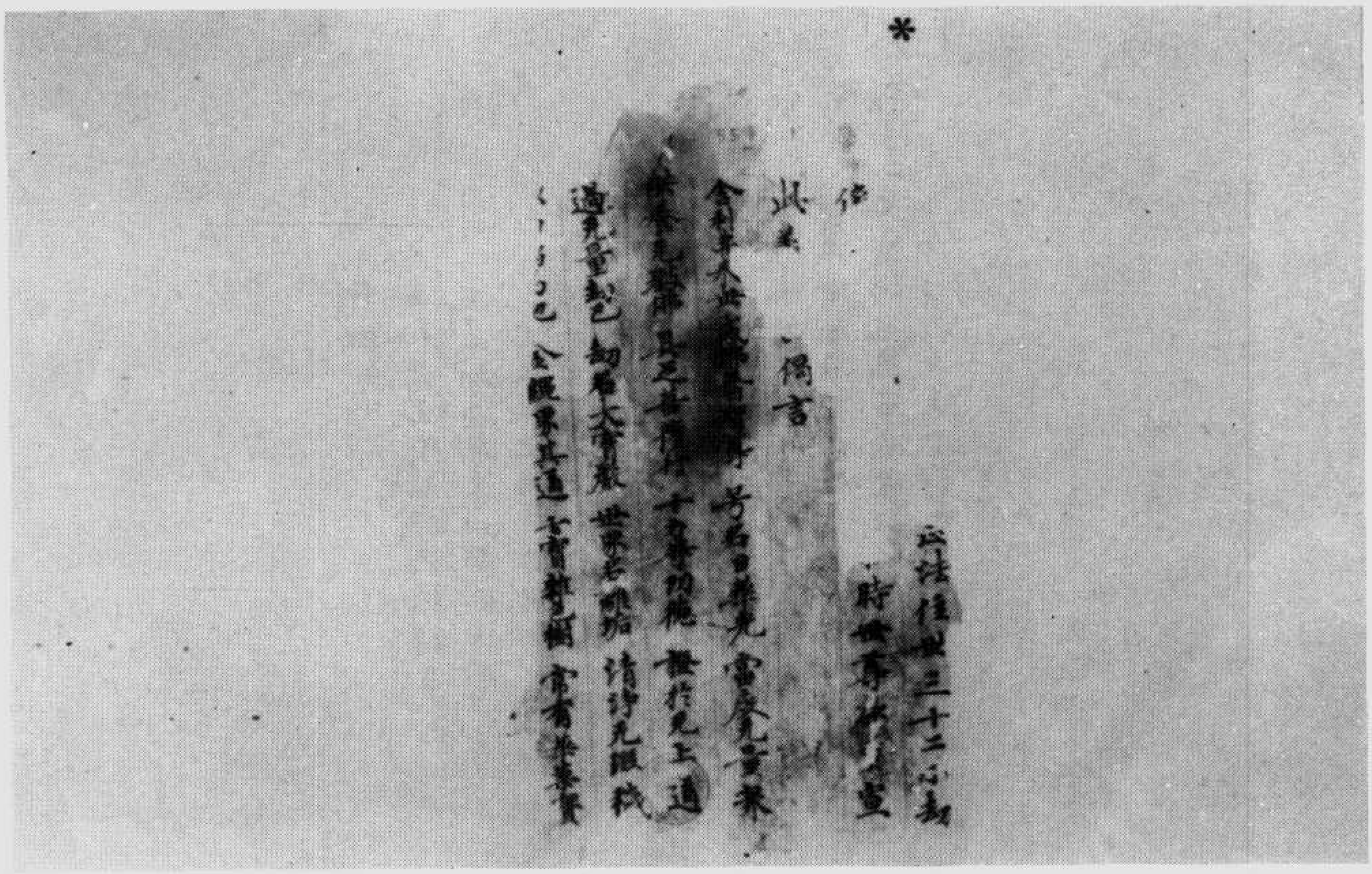




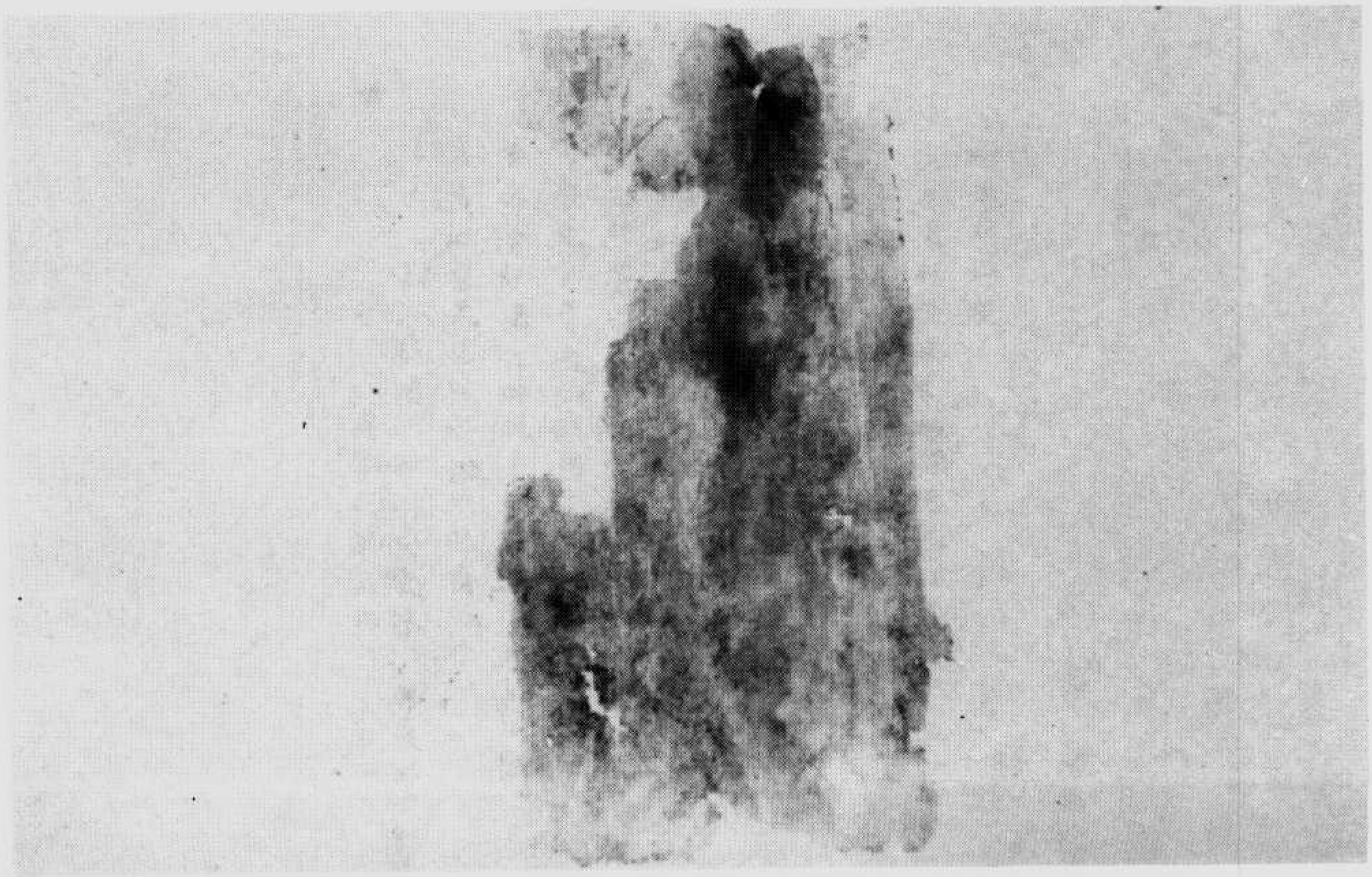


二之四第品性來如五第卷經槃涅般大　號九八五五伯





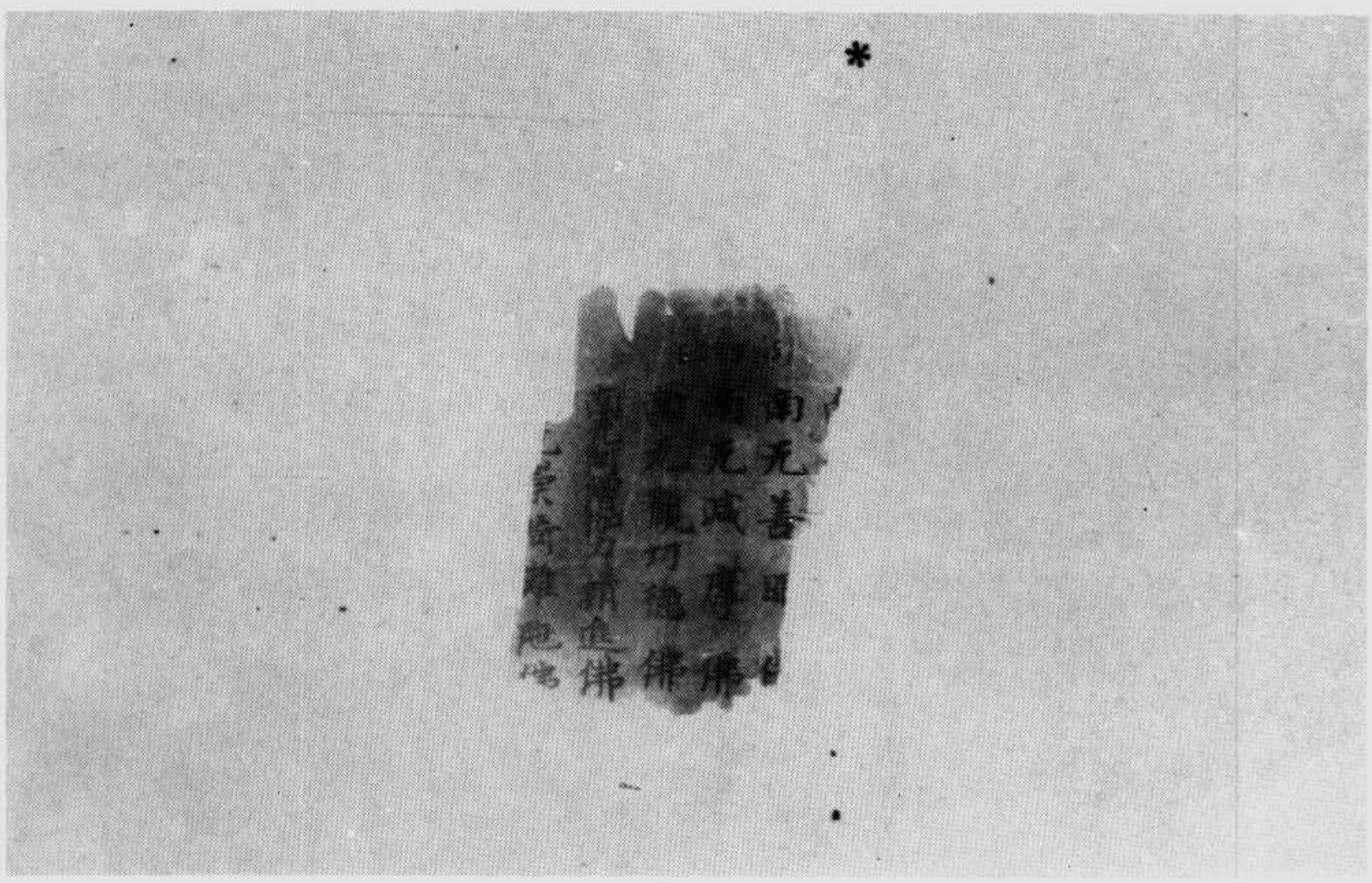
伯五五八九號　妙法蓮華經卷第二譬喻品第三



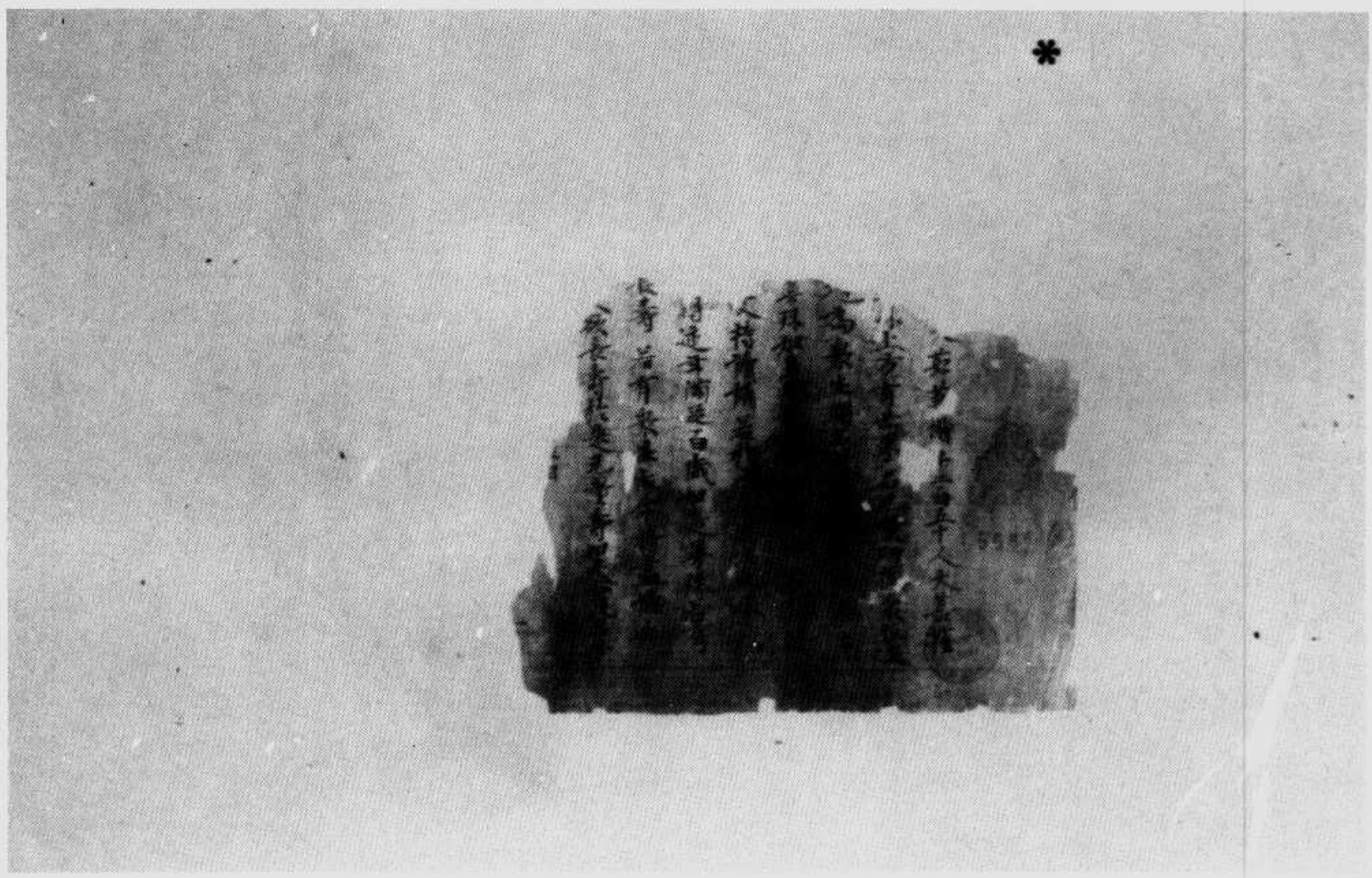
(二)

[illegible]

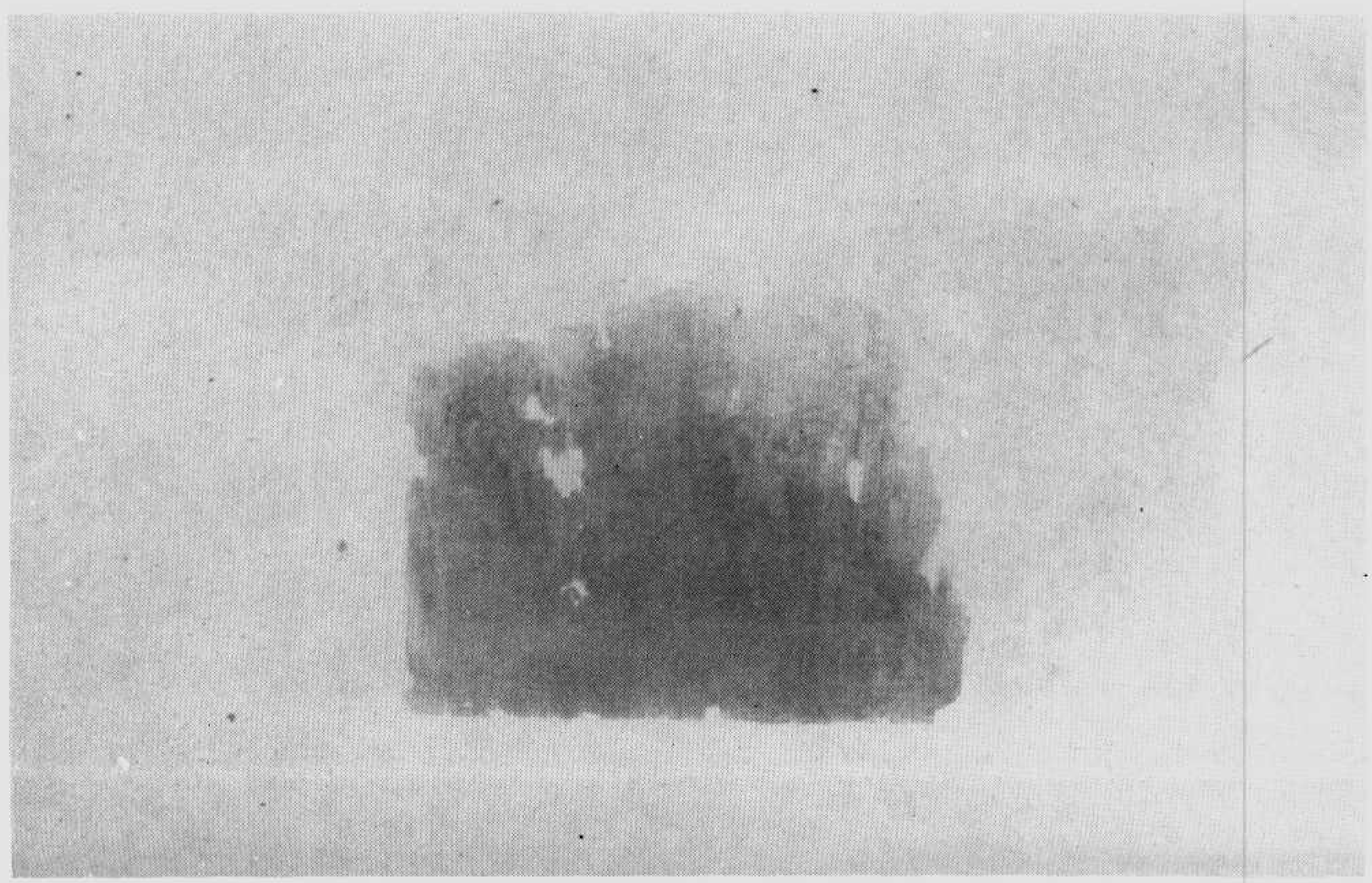
[illegible]

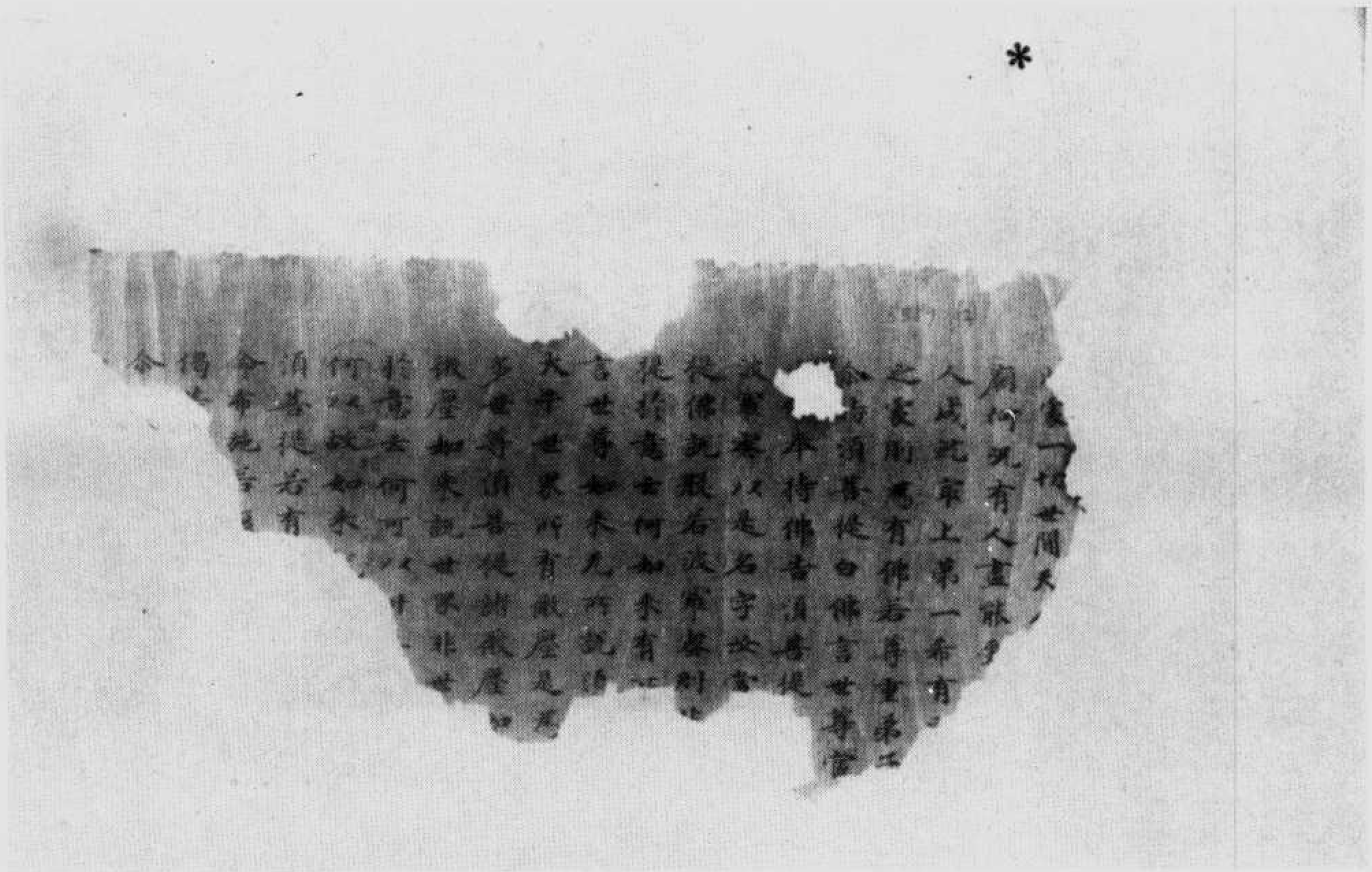


九第卷經名佛　號九八五五伯

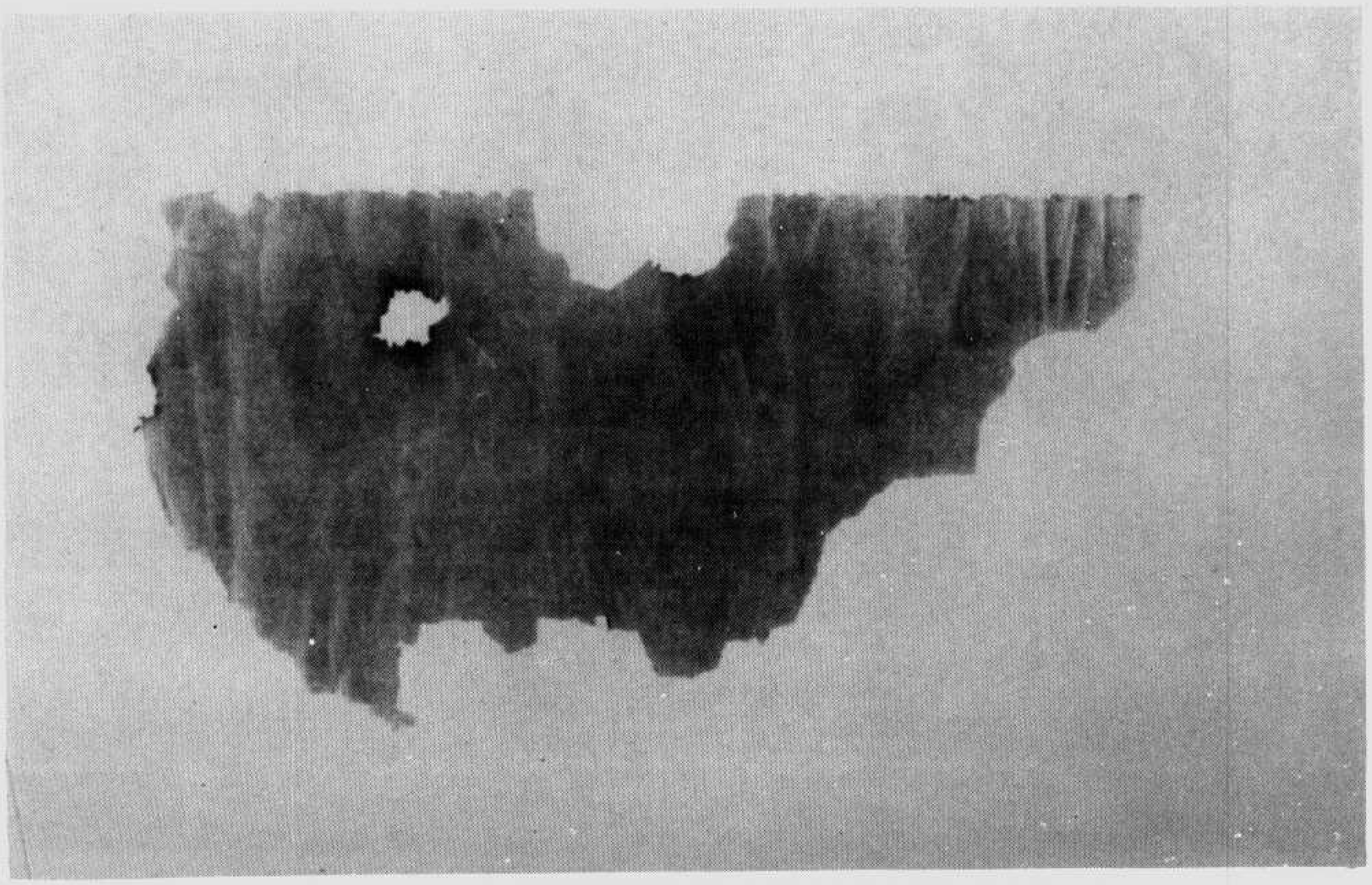


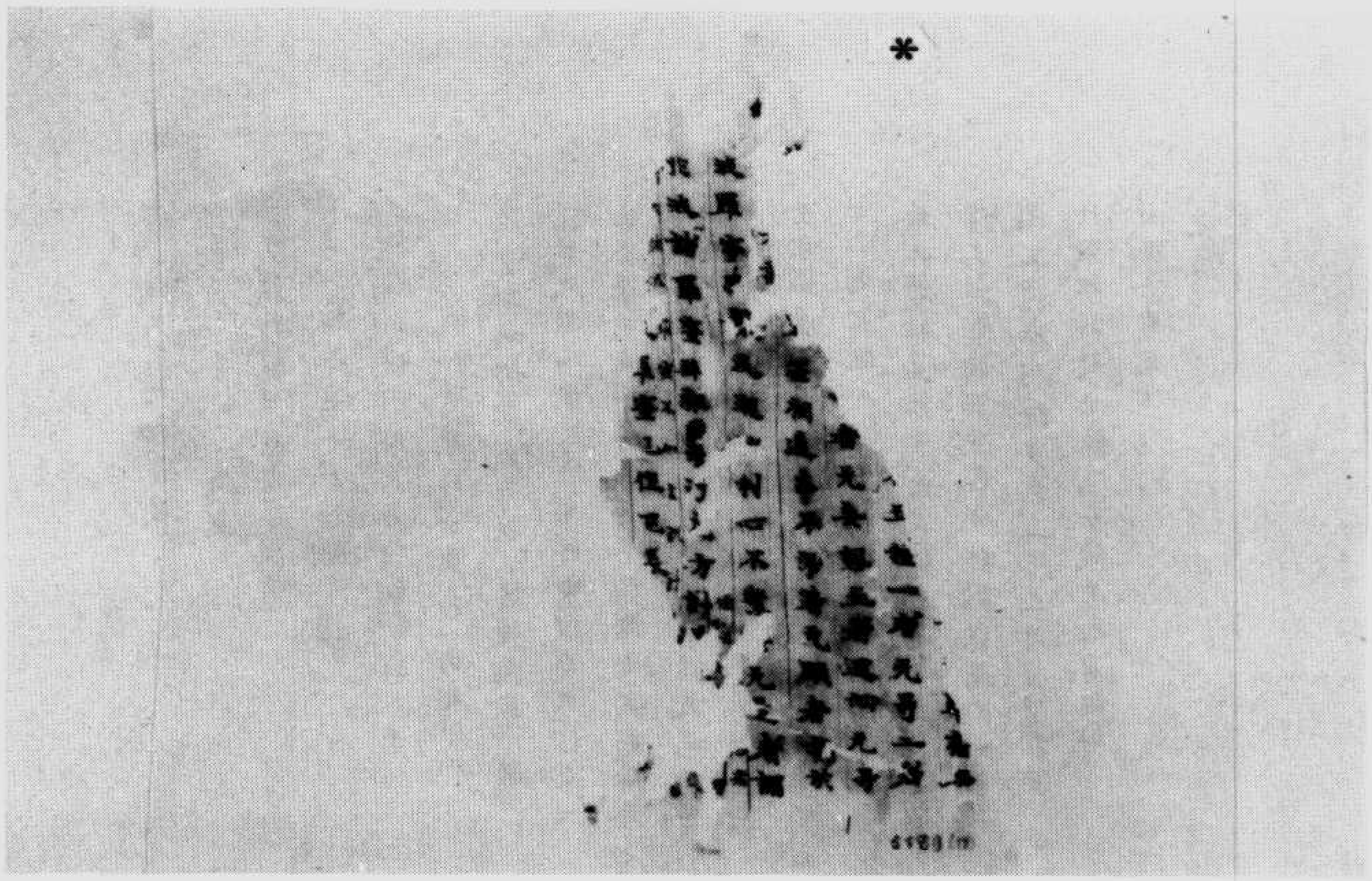
伯五五八九號　大乘無量壽經

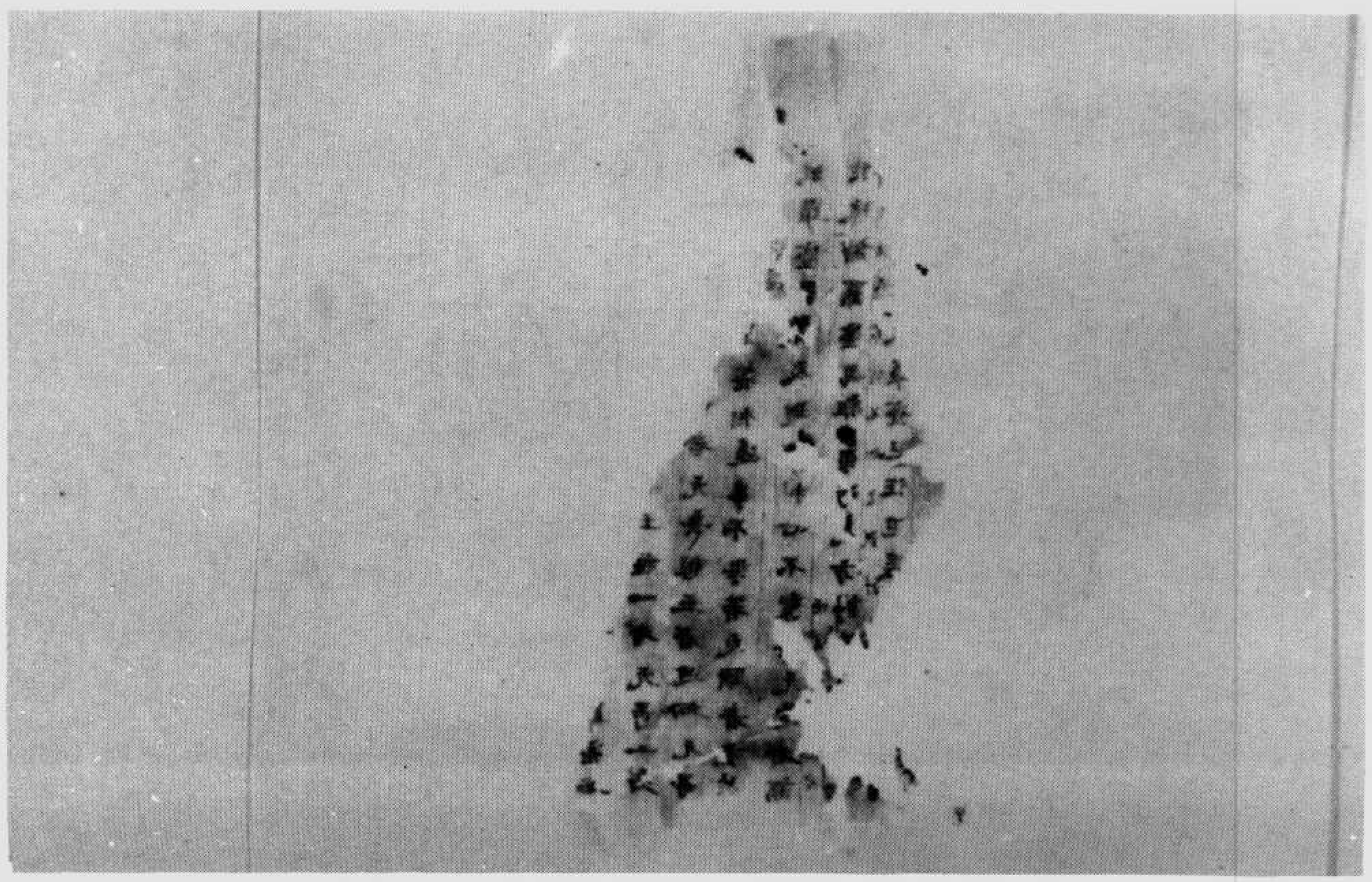




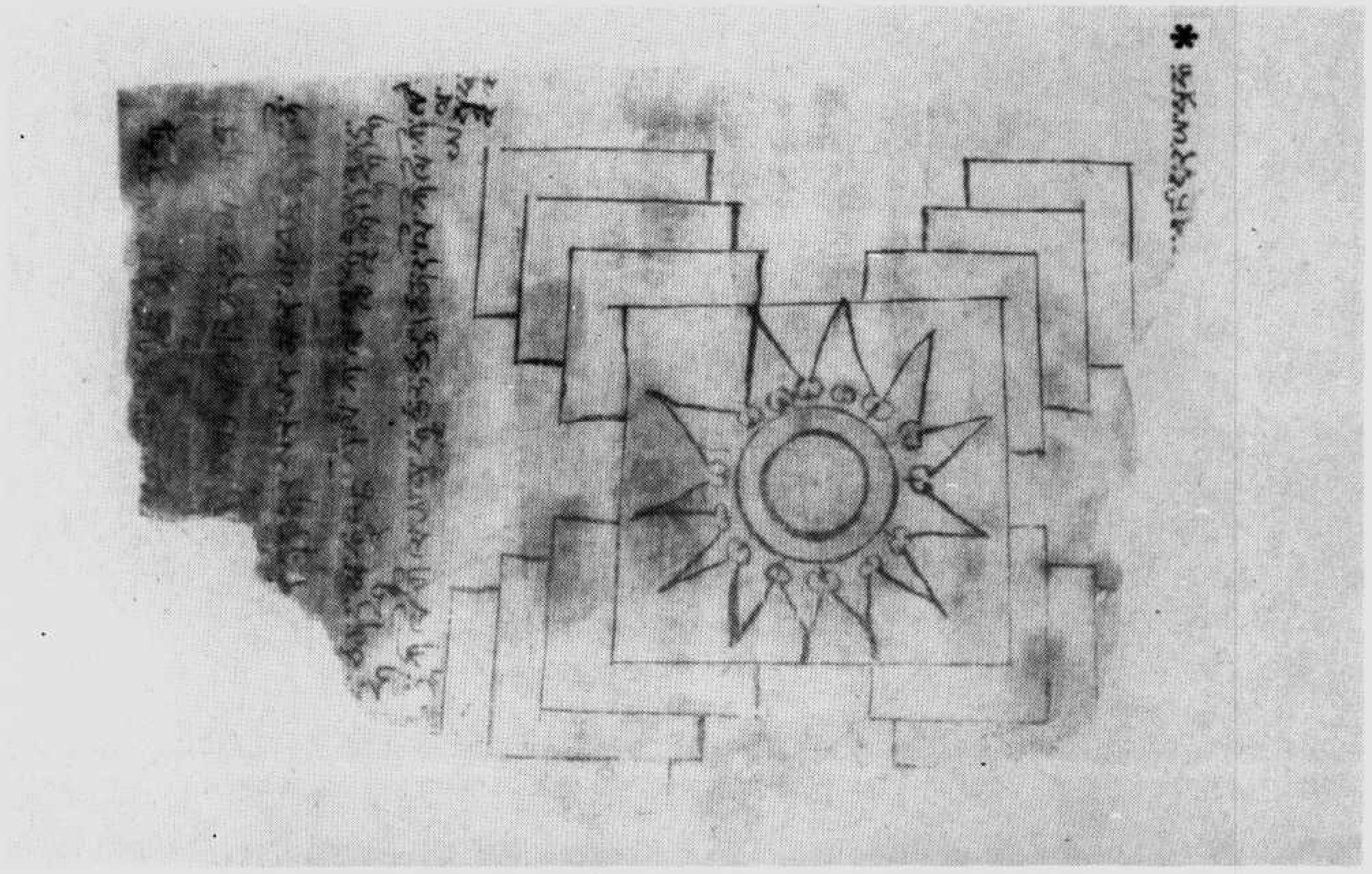
經蜜羅波若般剛金　號九八五五伯

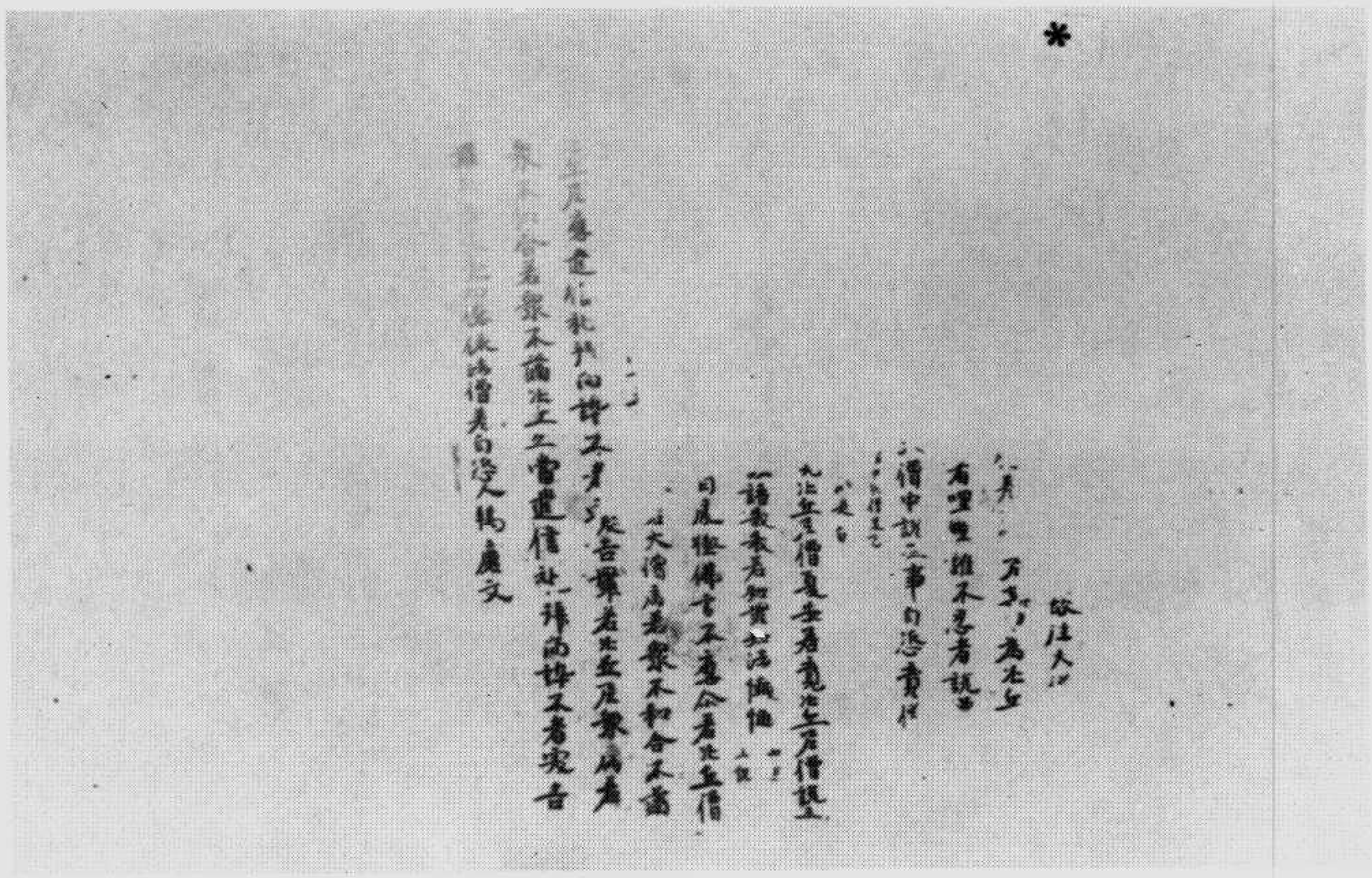






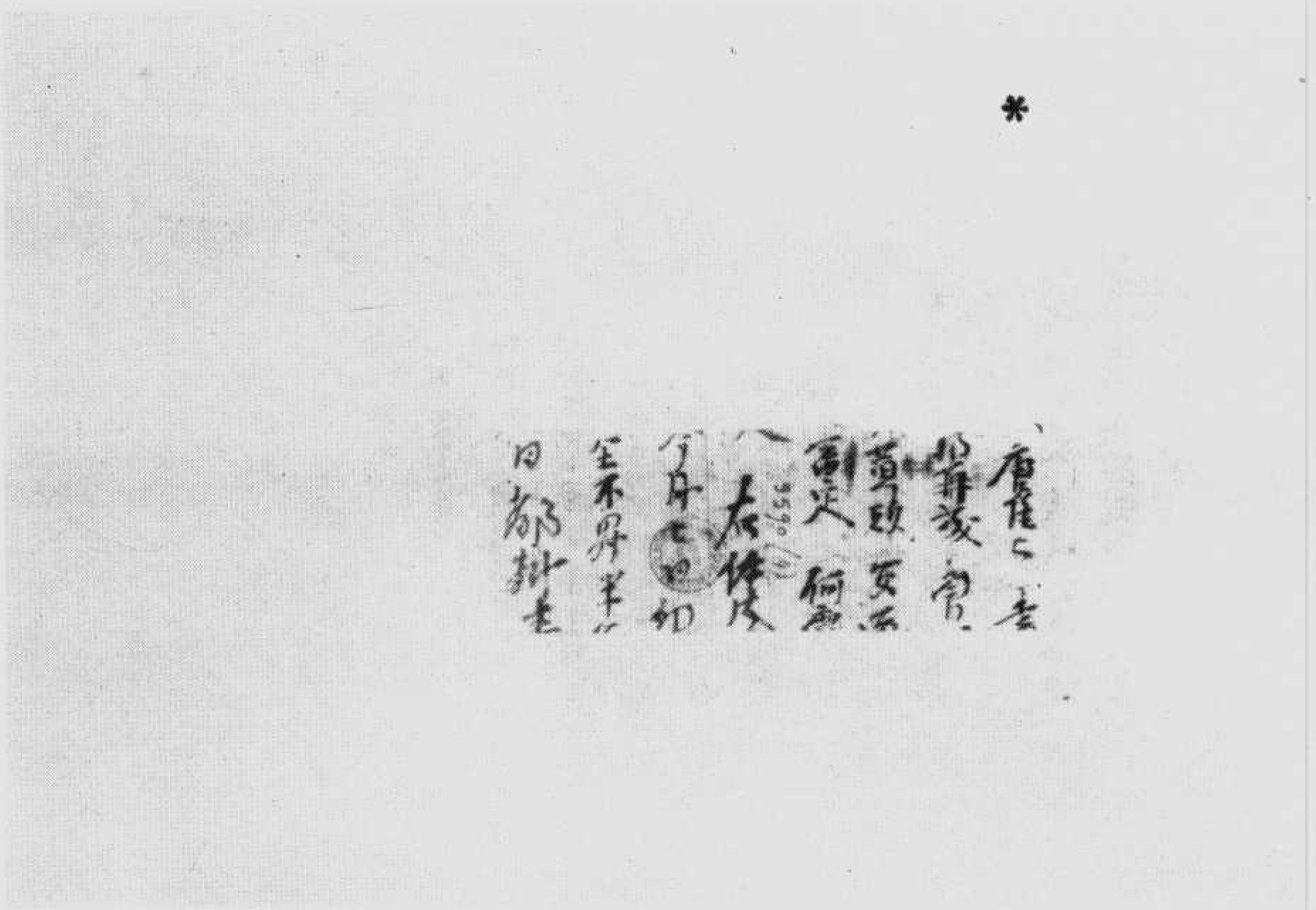
伯五五九〇號　妙法蓮華經卷第三化城喻品第七



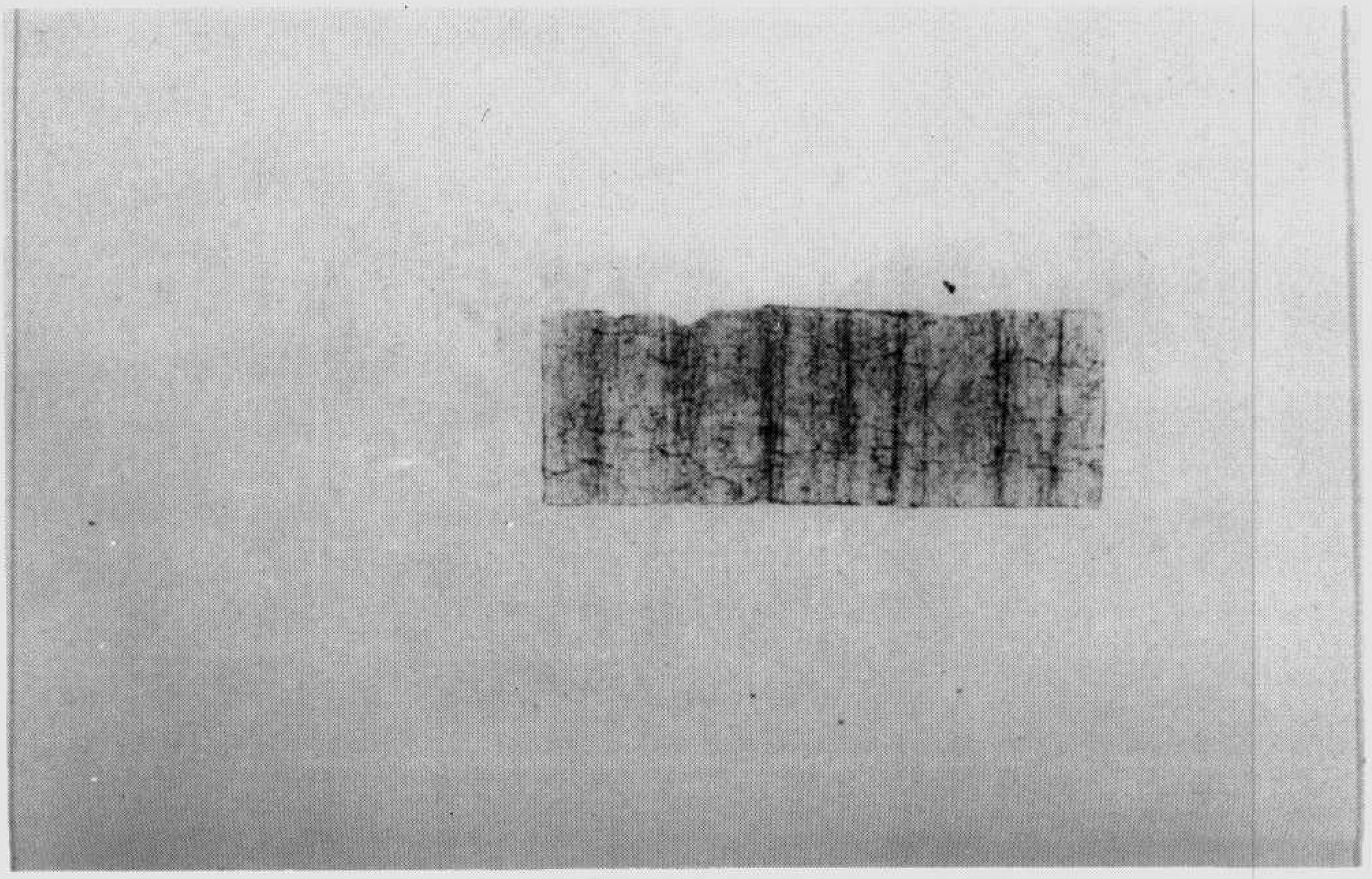


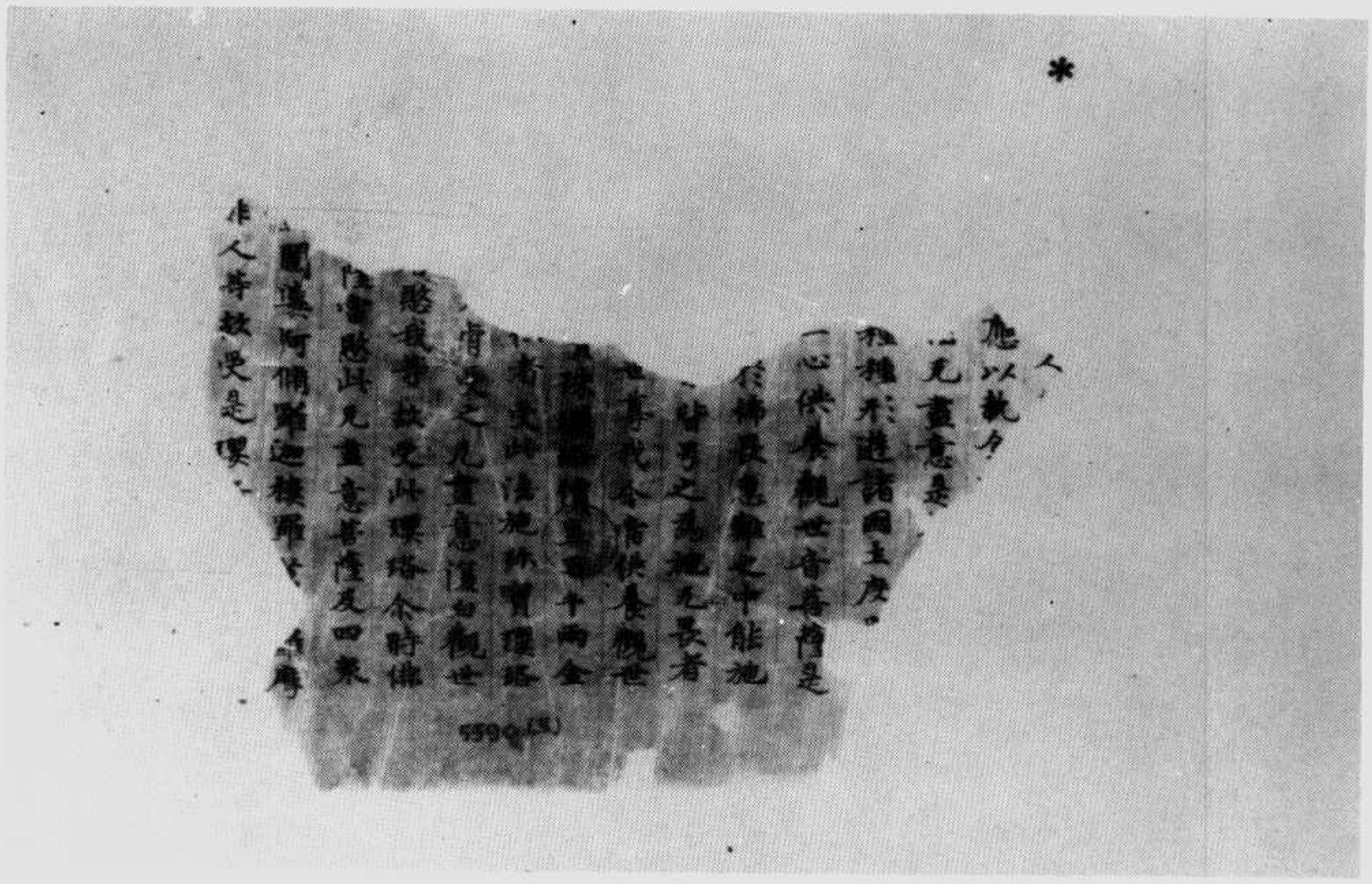
（文磨羯人恣自差僧法依德功受及恣自）磨羯　號〇九五五伯

*



伯五五九〇號　殘轉帖





伯五五九〇號　妙法蓮華經卷第七觀世音菩薩普門品第二十五

*

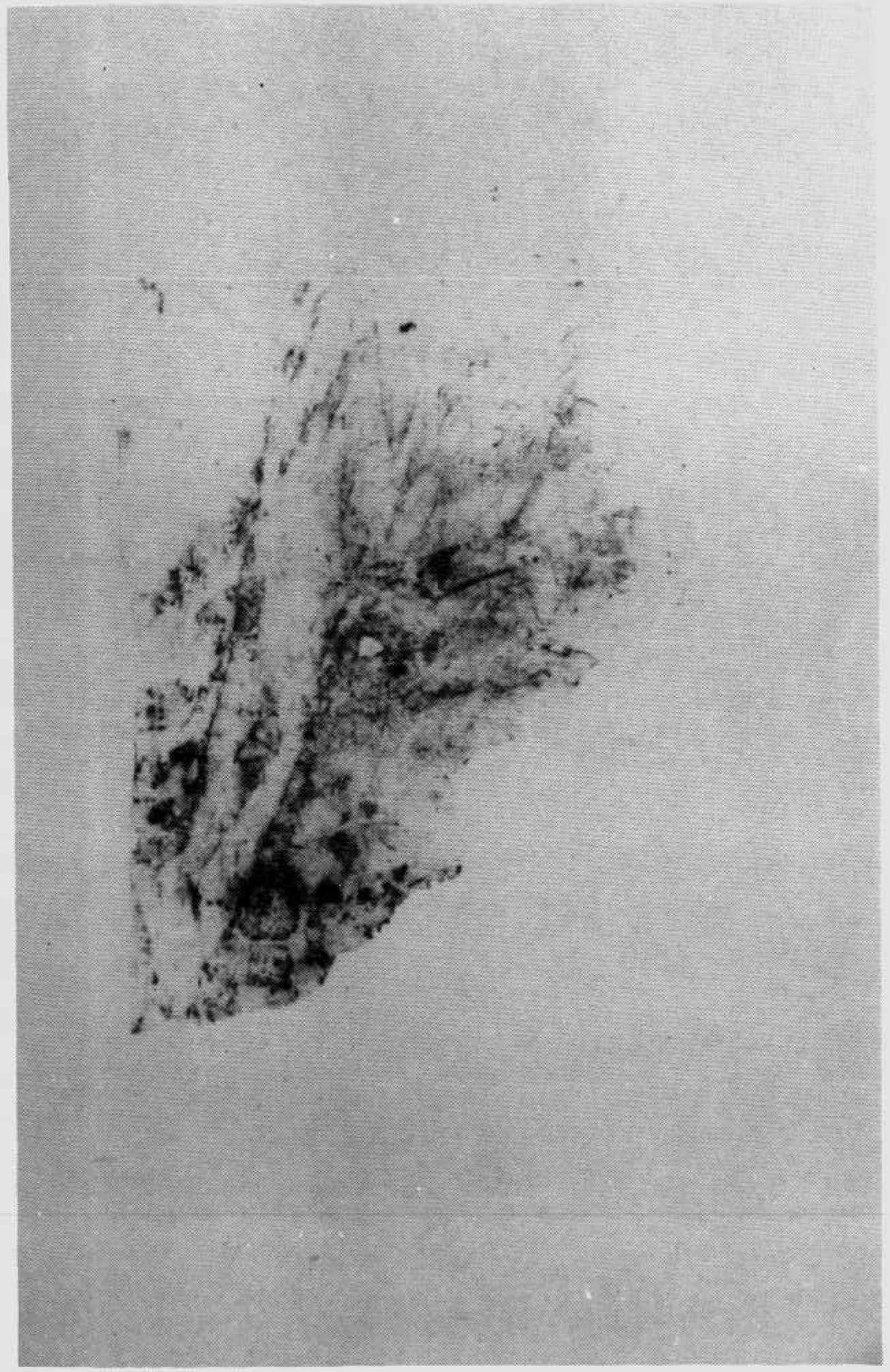
欲生猶千尋行具大清淨平等平振時於長　休息

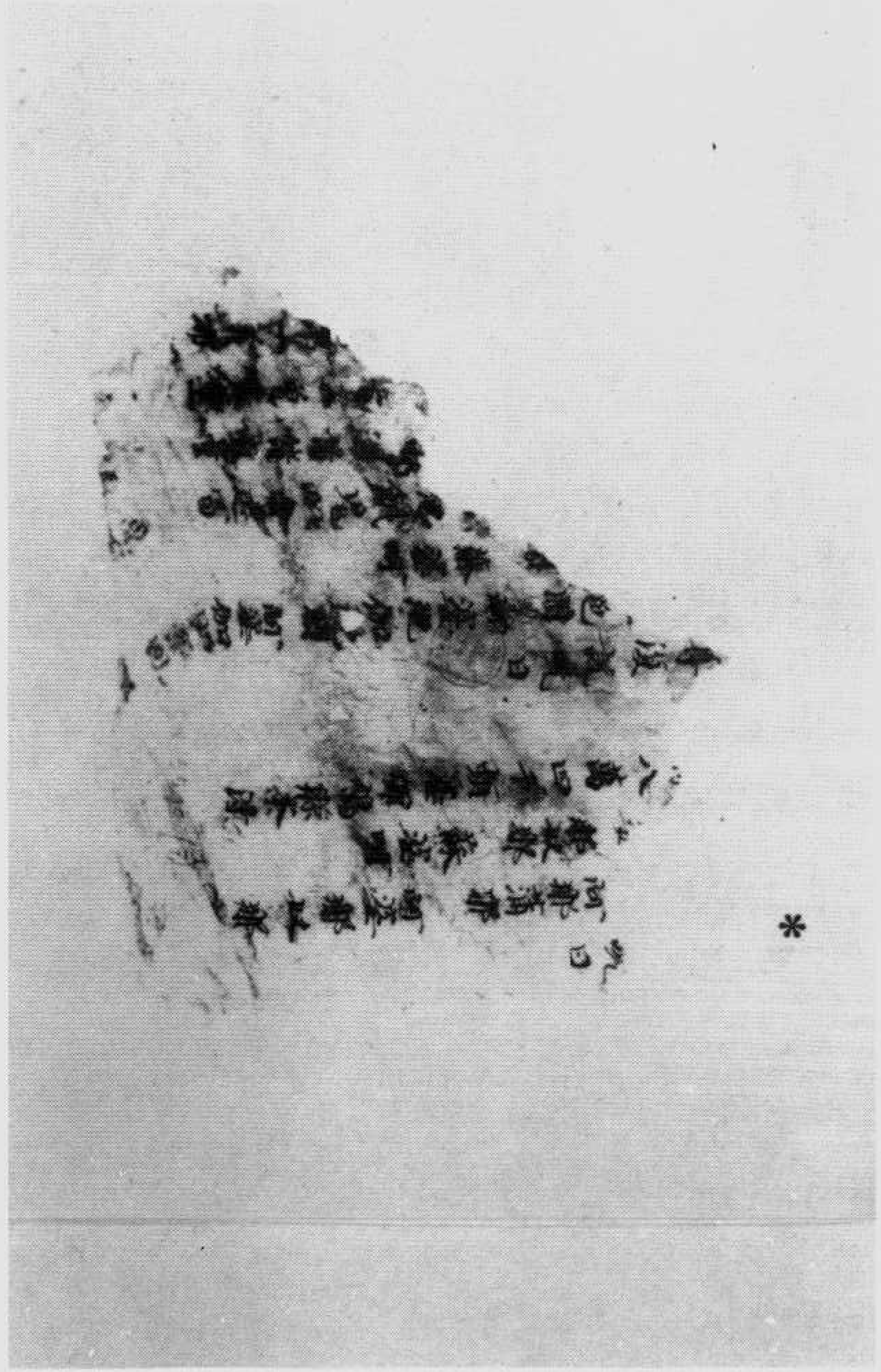
壽雖諸怖畏

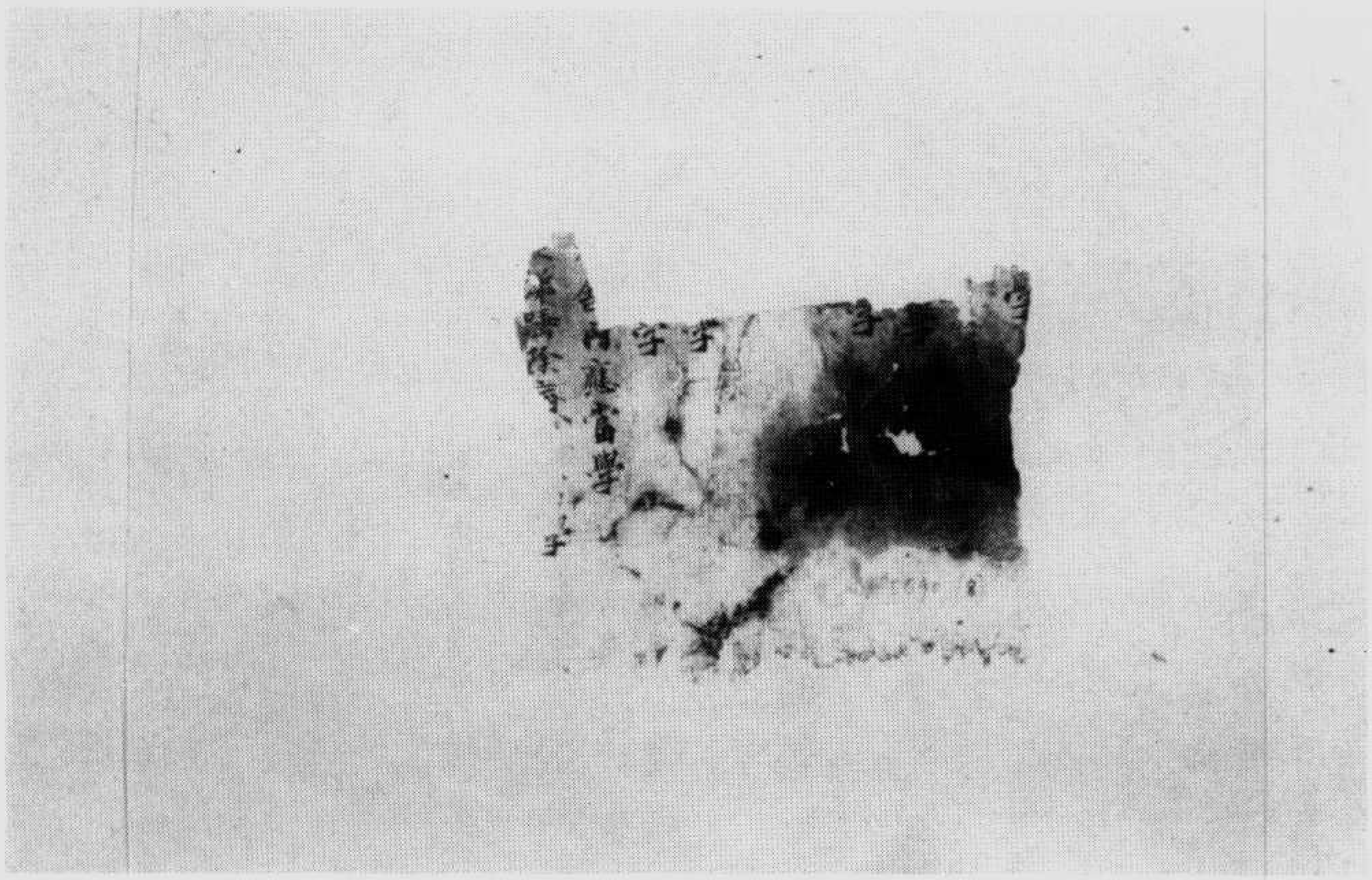
彼行亦能清淨平等時於武休息俯蓋有

等行具大清淨平等平振不共已有俱一切

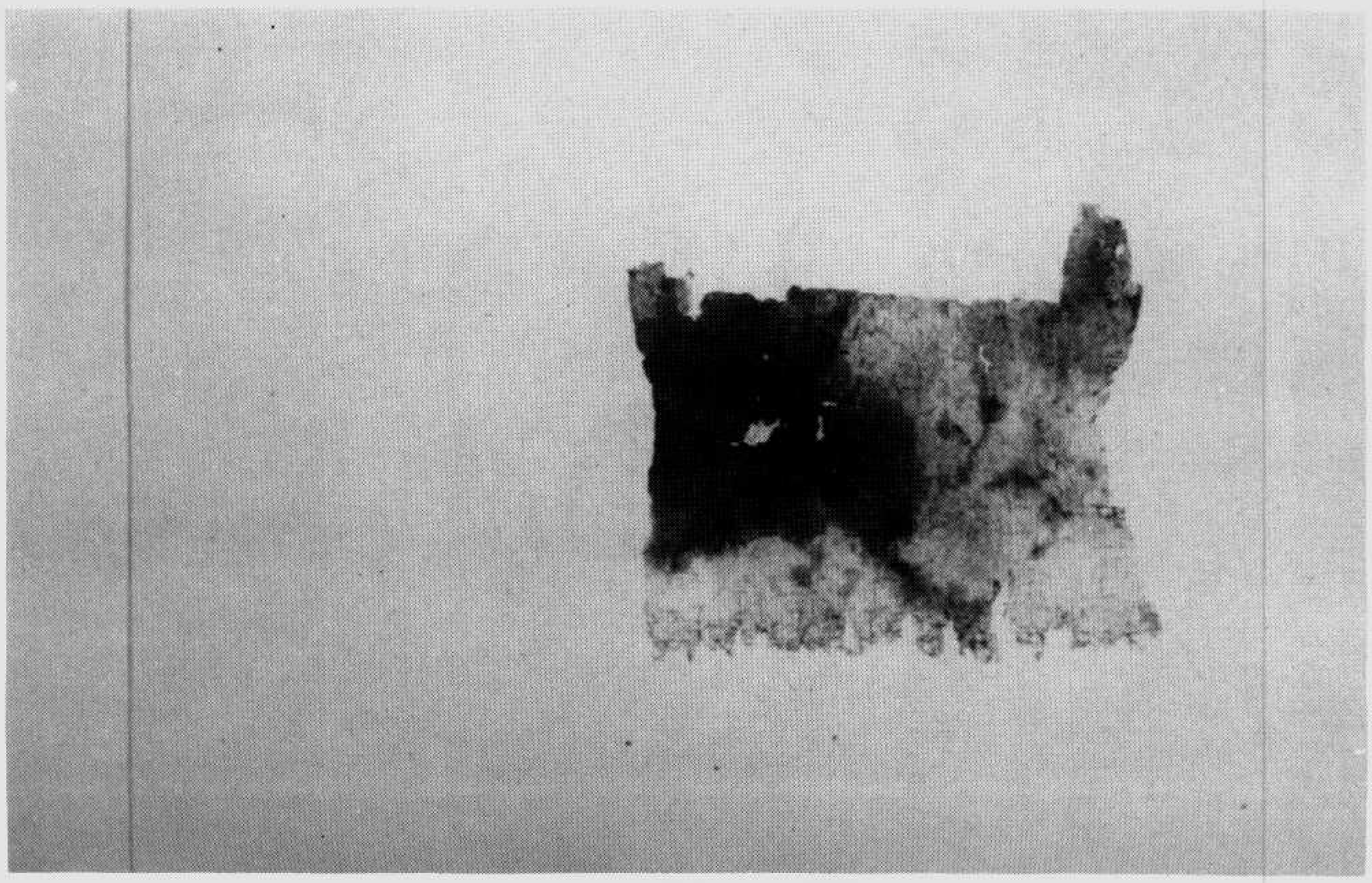
5590/6

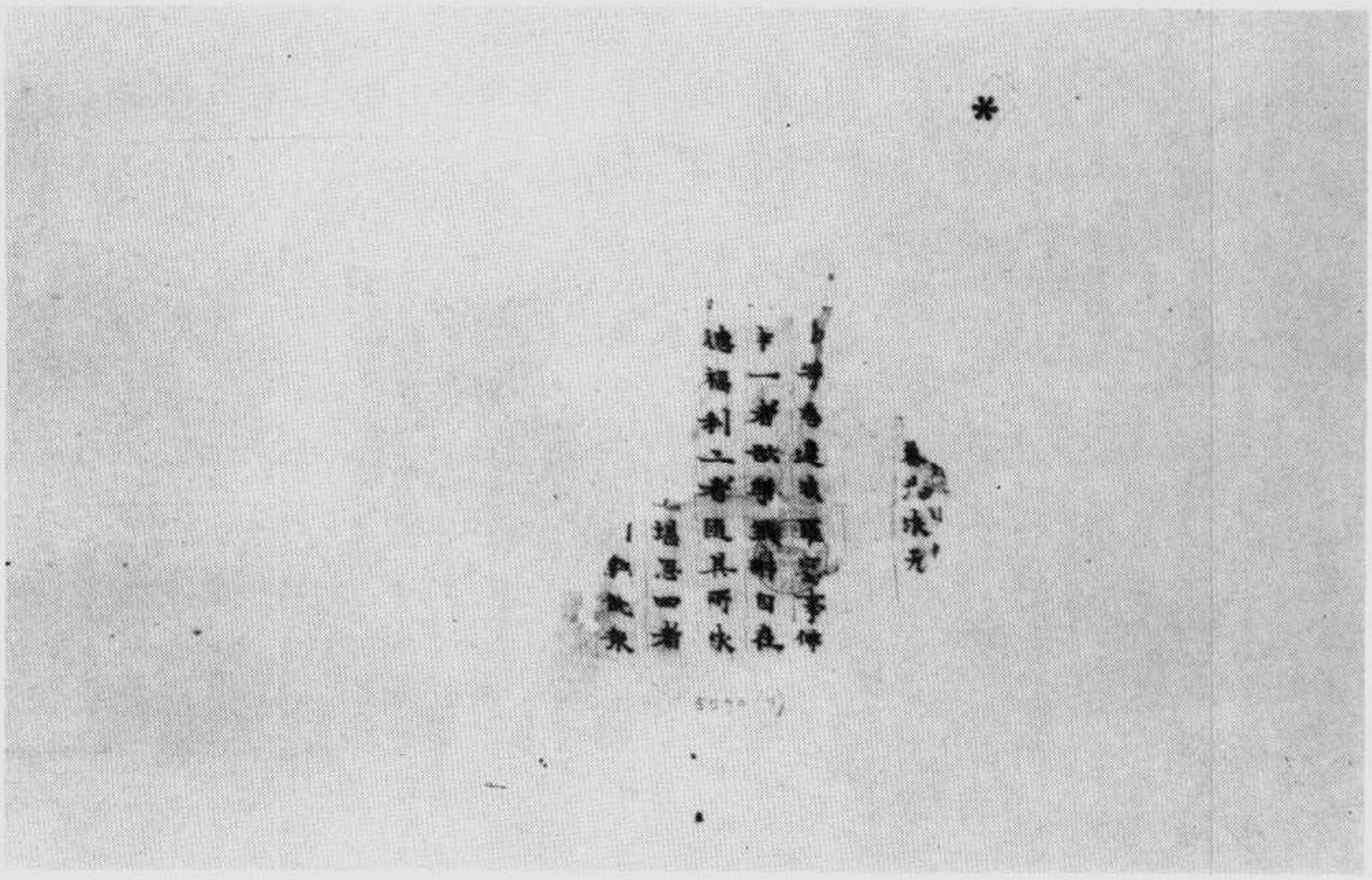


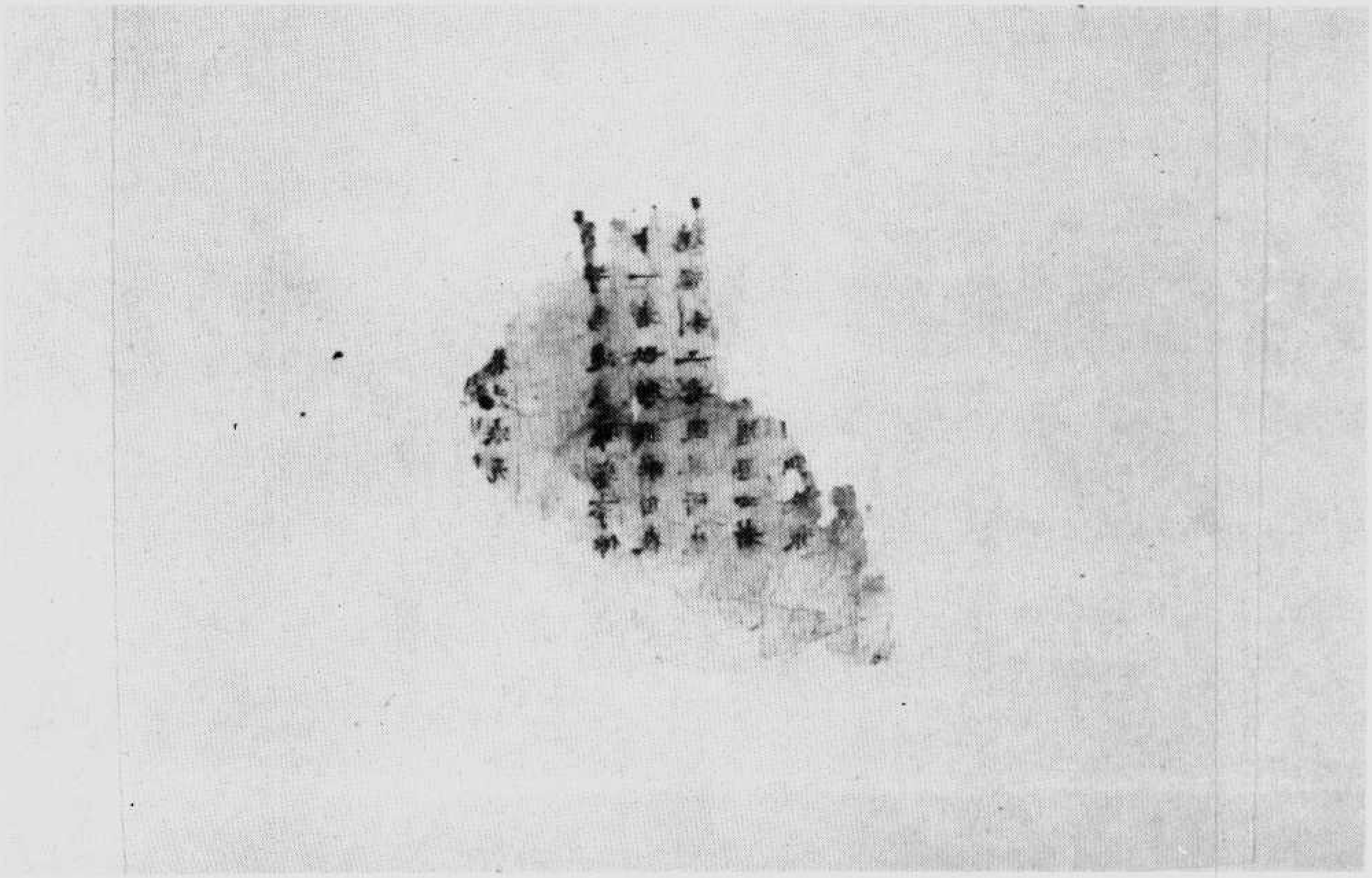




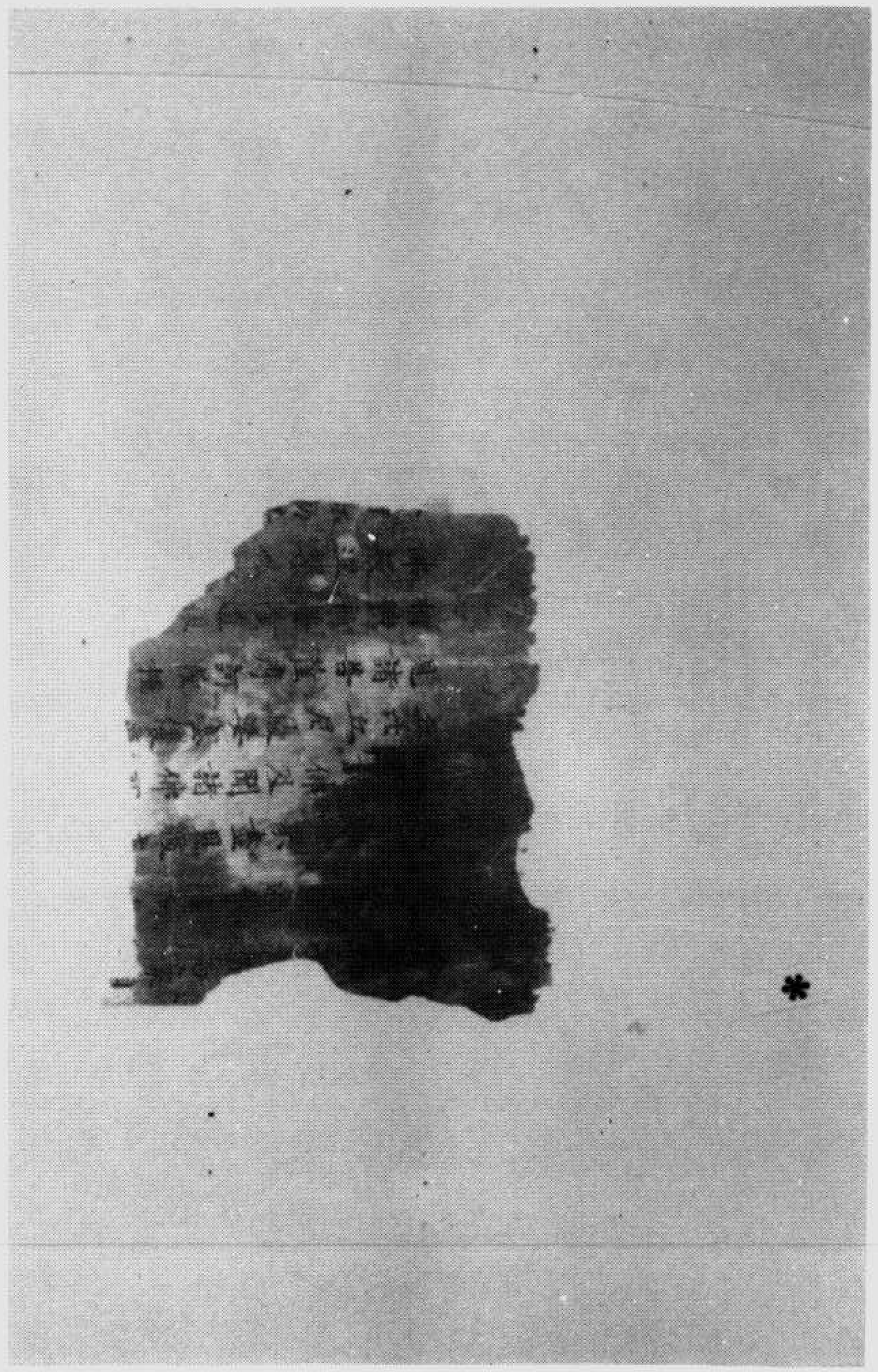
本戒律分四　號〇九五五伯



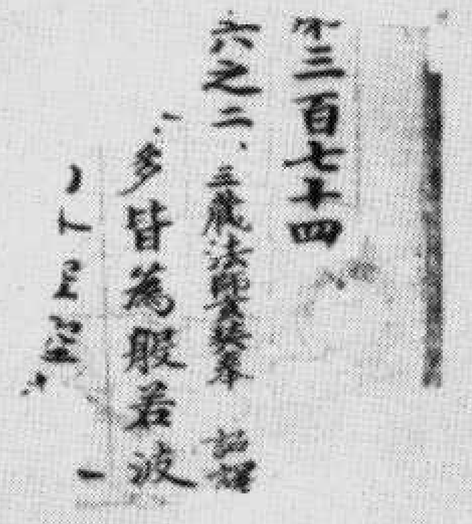


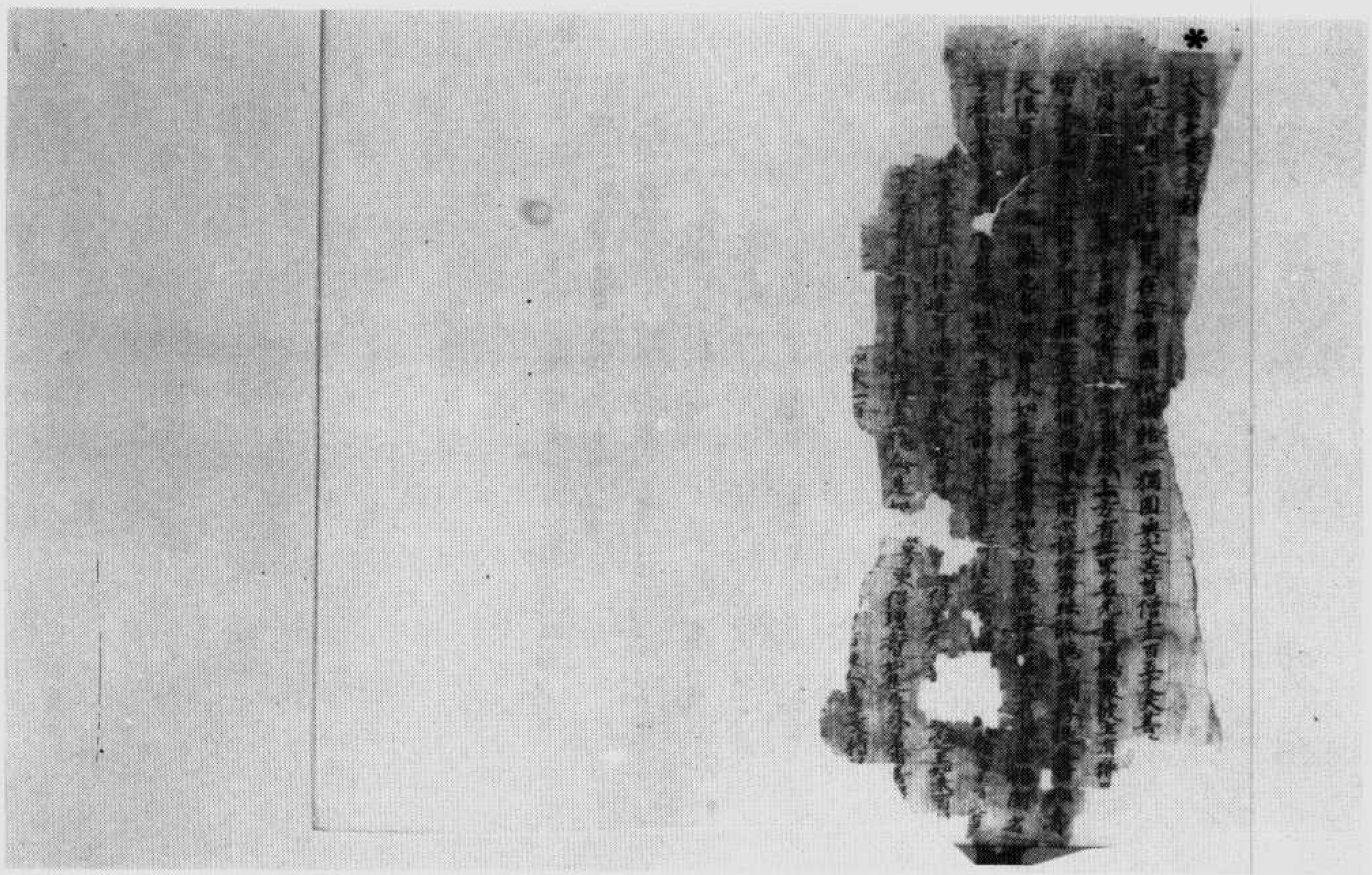


633

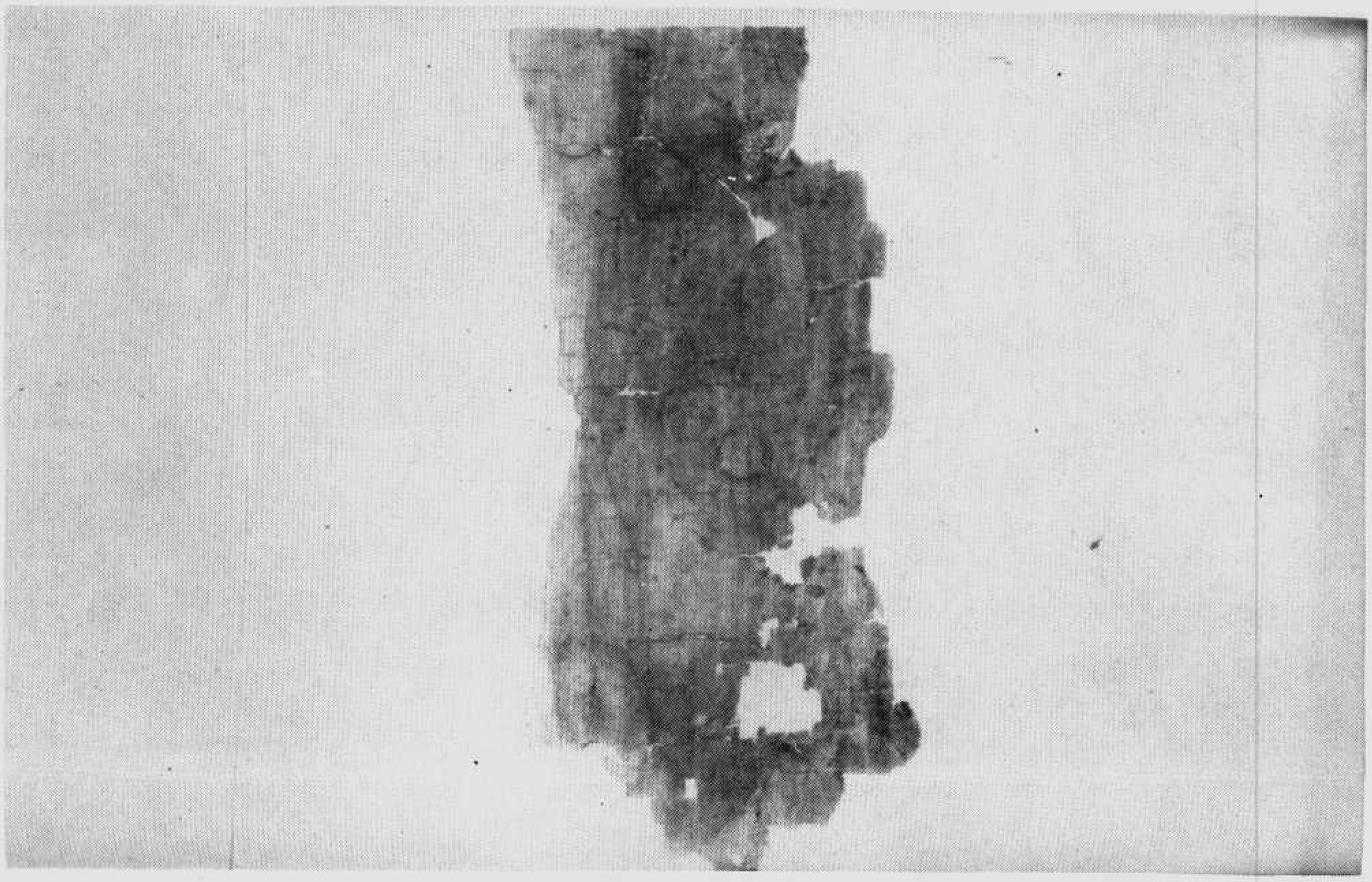


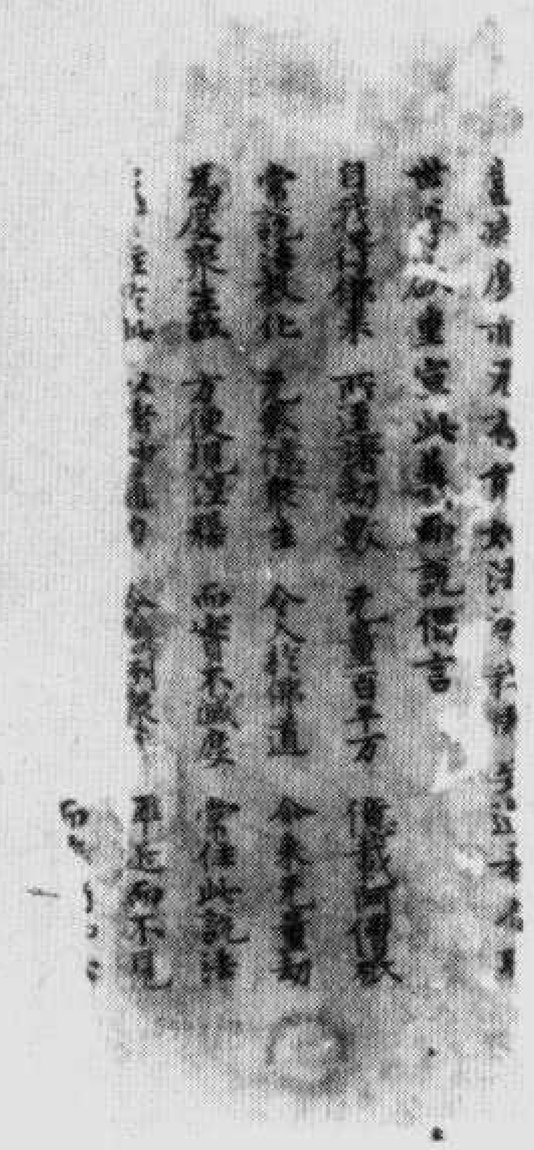
*


三百七十四
六之三、三蔵法師義淨 記
多皆爲服若波
一

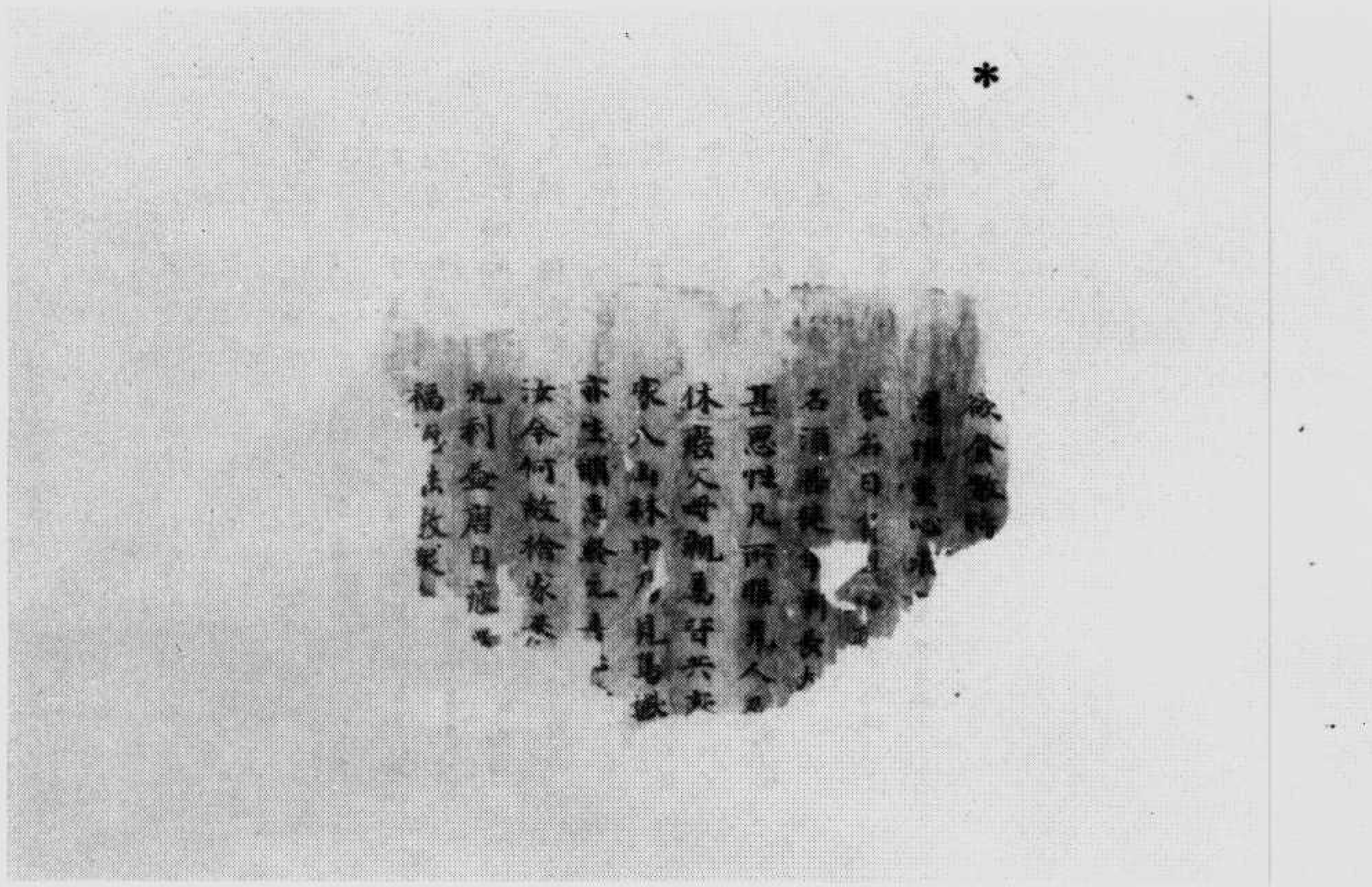


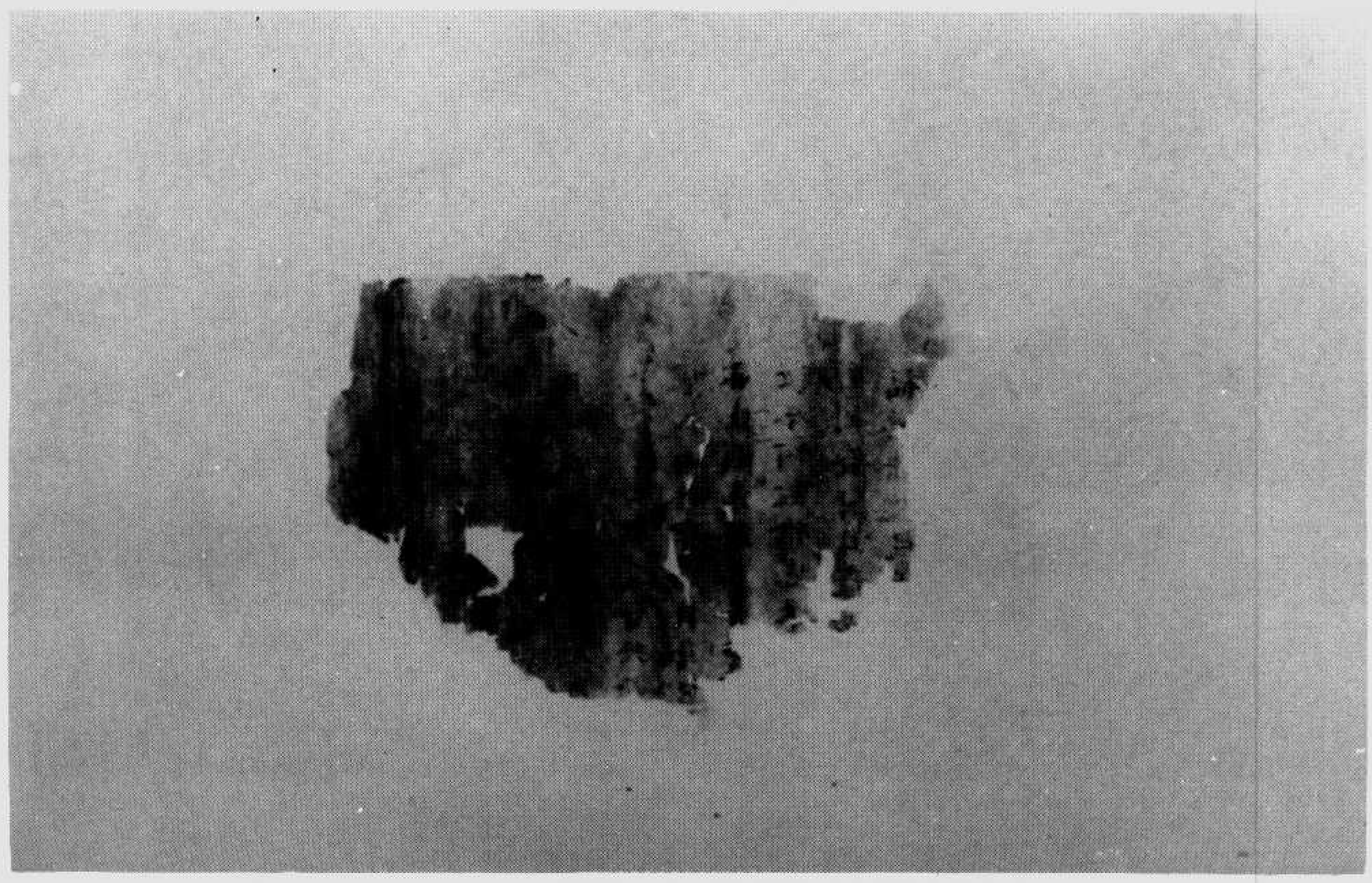
伯五五九〇號　大乘無量壽經



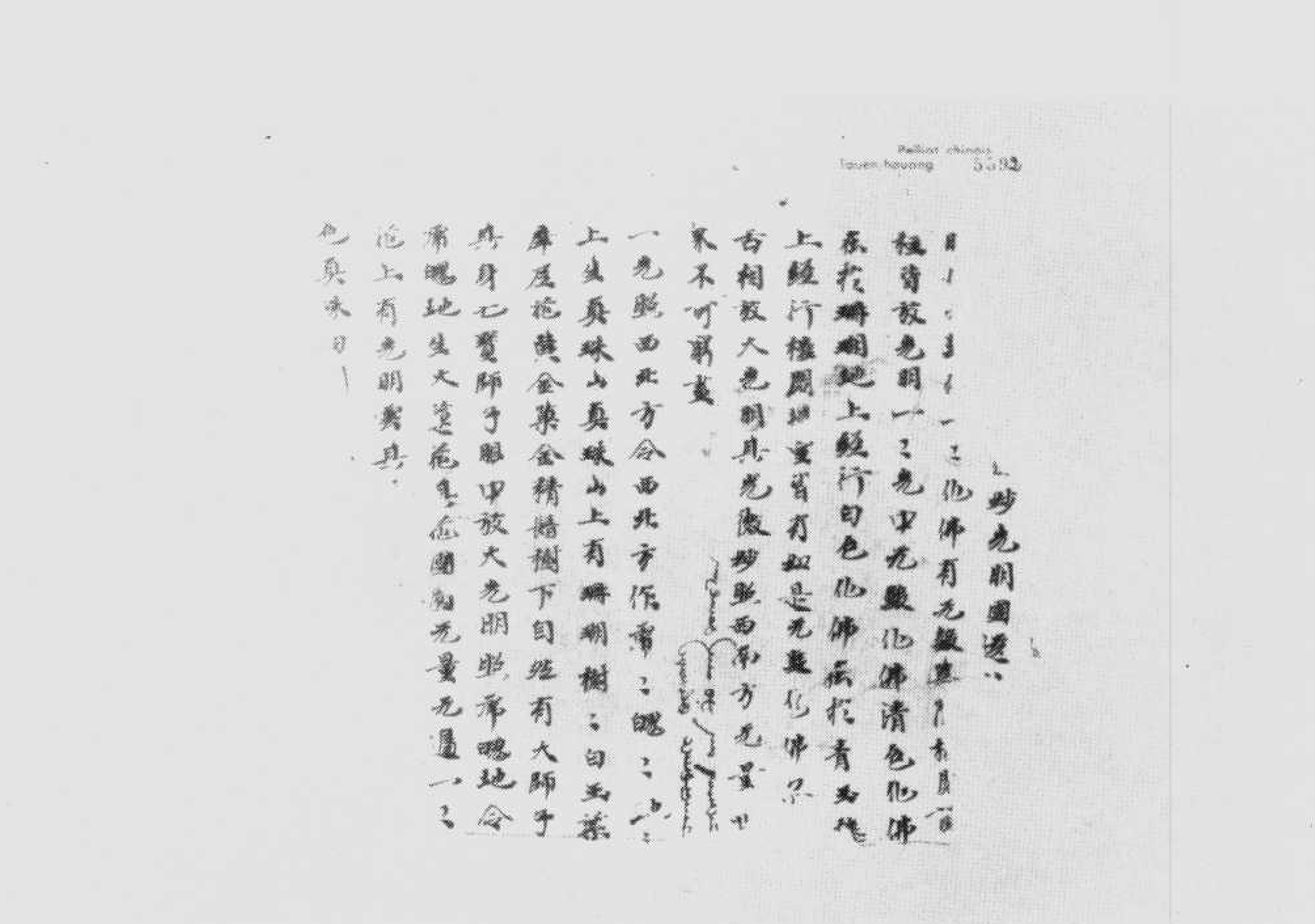


六十第品壽量來如五第卷經華蓮法妙　號〇九五五伯

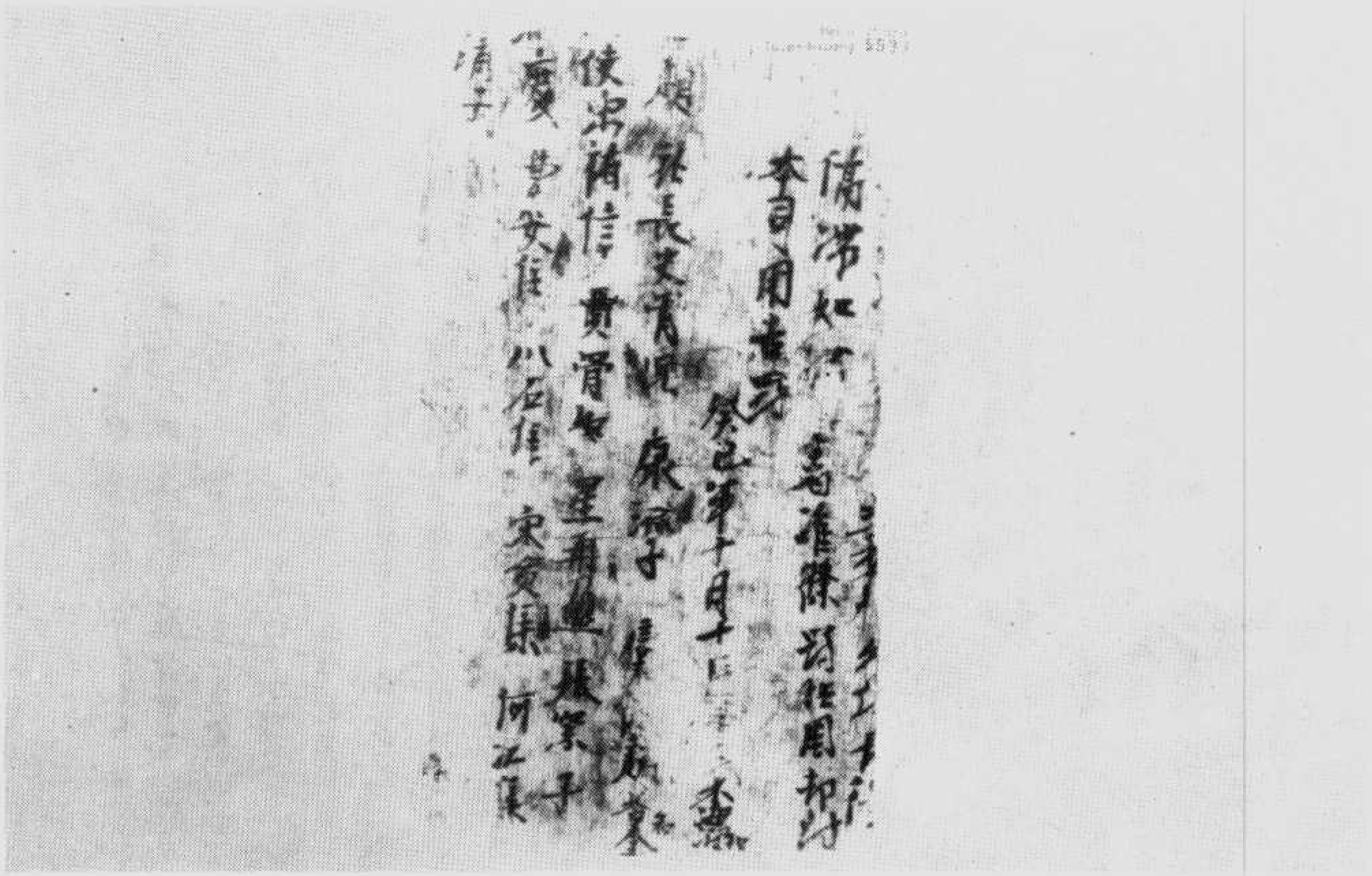




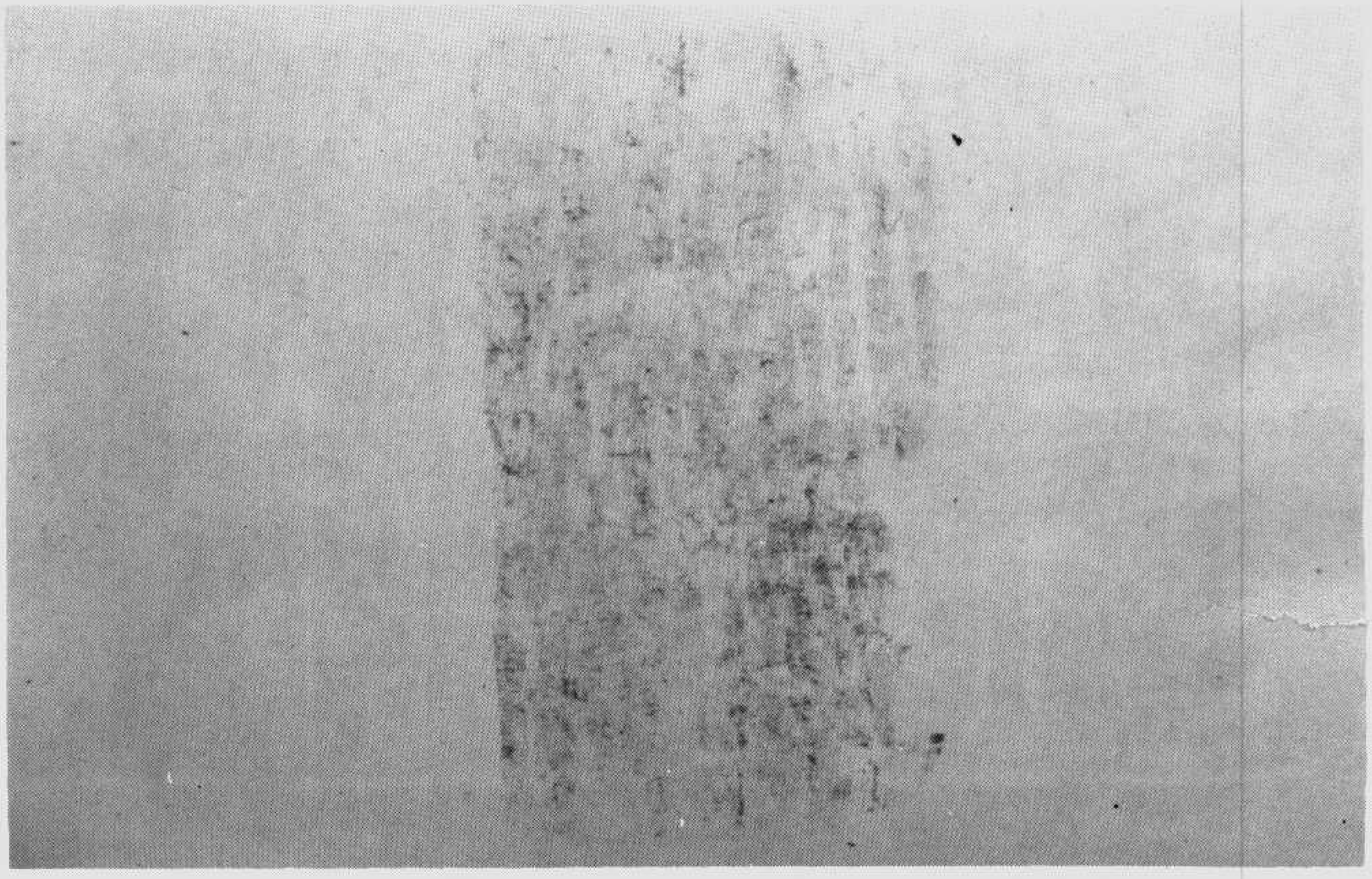
Pelliot chinois
Tsuen Hsiung 5.5.92



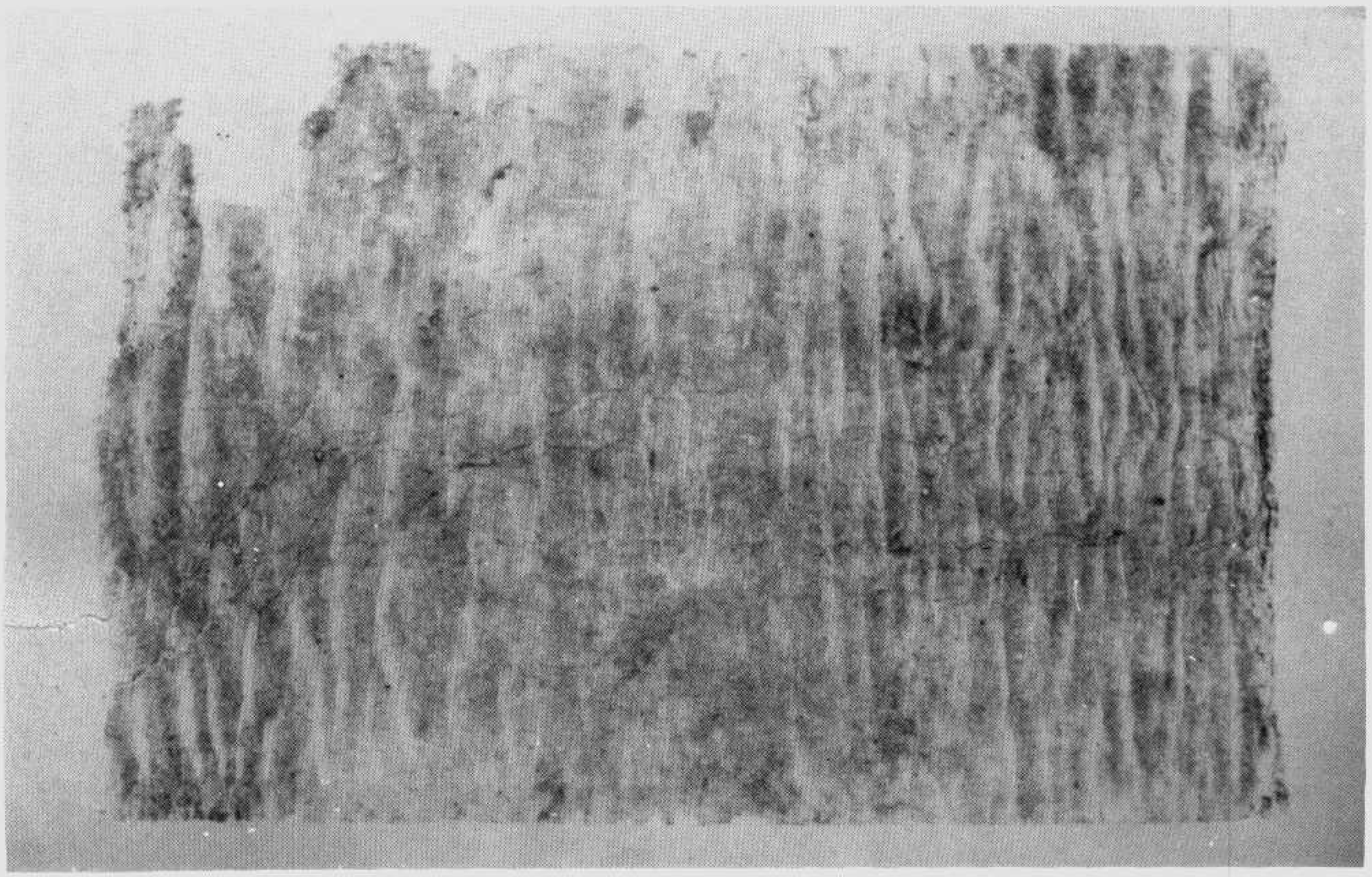
伯五五九二號　殘佛經斷片



帖轉司社巳癸　號三九五五伯



伯五五九四號　妙法蓮華經卷第七觀世音菩薩普門品第二十五



紜照令虛空 如來觀世間 猶如夢中事 身垂和陸家
諸幻師幻作諸男女 唯見諸根動
要以一機抽 息滅諸緣 諸幻成元性 根亦如是
元依一精明 而成六和合 一覺成不成
塵垢應銷成 圓明沙劫 餘塵垢銷盡 明覺新如來
大衆及阿難 樓炭劫間 風 及聞聞自性 性成元上道
圓通等如是 與是微塵佛 一路涅槃門 過去諸如來
斯門已成就 現在諸菩薩 今各入圓明 未來修學人
當依如是法 我亦從中證 非唯觀世音 我說佛菩提
修行無上道 及救諸末劫 未出世間人 成就涅槃心
觀世音菩薩 自修諸方便 時是佛威神 加持於慶勇
非是長修學 淺深頓漸 頂礼如來藏 元滿不思議
願加被未來 我與門元成 方便易成就 場以教阿難
及未劫流轉 但以誠懇備 圓通是修者 真實心如是
於是阿難及諸大衆 身心了然得大開示觀
佛菩提及大涅槃猶如有人因事遠遊未得
歸還明了其家所歸道路會大衆天龍八
部有學二乘及諸一切新發心菩薩 恭敬尊重
十恒河沙皆得本心遠塵離垢獲法眼淨性
於五百聞記得已成阿羅漢 元量衆生皆發
无等等阿耨多羅三藐三菩提心
阿難整衣服於大衆中合掌頂礼心佛圓明
悲欲文集欲益未來諸衆生故稽首白佛大
慈世尊我今已得無上菩提 法門是中隨順得元

阿難整衣服於大衆中合掌頂礼心佛圓明
悲欲文集欲益未來諸衆生故稽首白佛大
慈世尊我今已得無上菩提 法門是中隨順得元
聚感常聞如來說如是言自未得度先度人
者菩提發心自覺已圓能覺他者如來應世
我等未度願度未知一切衆生世尊此諸衆
生去佛漸遠邪師說法如恒河沙欲令身心
入三摩地去何令其安立道場遠諸魔事於
菩提心得无退屈
今時世尊於大衆中稱讚阿難善哉善哉如
汝所問安立道場救護衆生未知流轉後令末
世當為法說阿難大衆唯然奉教
佛告阿難汝常聞我說宗乘中宣說偏行三
次定義所謂攝心為戒因戒生定因定發慧
是則名為三无漏學阿難云何攝心我名為
戒若諸世界六道衆生其心不婬則不隨其
生死相續汝備三昧本出塵勞縱心不欺塵
不可出縱有多智禪定現前如不斷婬必落魔
道上品魔王中品魔民下品魔女各有眷屬
亦有徒衆各自謂成无上道化滅度後末
法之中多與魔民熾盛世間廣行貪婬為善
知識令諸衆生落愛見坑失菩提路汝教世
人備三摩地先斷心婬是名如來先佛世尊第
一次定清淨明誨是故阿難若不斷婬備禪定
者如墨汙石欲其成器經百千劫終石熟汙何以

人備三摩地先斷心婬是名如來先佛世尊第
一次定清淨明誨是故阿難若不斷婬備禪定
者如蒸沙石欲其成飯經百千劫祇名熱沙何以
故此非飯本石沙成故汝以婬身求佛婬根深
得妙悟皆是婬根根本成婬輪轉三途必不
能出如來深痛何路備誨必使婬身心俱
斷斷性亦先於佛菩提斯可希冀如我此說
名為佛說不如此說即波旬說阿難又諸世界
六道衆生其心不然則不隨其生死相續沒備
三昧本出塵勞然心不除塵不可出縱有多智
禪慧現前如不斷淫必落神道上品之人為大力
鬼中品為飛行夜叉諸鬼帥等下品為地行
羅刹被諸鬼神亦有徒衆各各自謂成先上道
我滅度後末法之中多此神鬼熾盛世間自言食
肉衆生妄名為禪子誑惑愚人縱
得心開似三摩地皆大羅刹報終必沈生死苦
海非佛弟子如是之人相然相吞相食未已云
何是人得出三界汝教世人備三摩地次斷
淫生是名如來先佛世尊第二次定清淨明
誨是故阿難若不斷淫備禪定者譬如有人

時我世尊度彼教授菩薩及阿羅漢
來法之中作種種形度諸輪轉或作沙門
白衣居士人王宰官婆羅門童男童女如是乃至婦
女宣揚新術廣說其同事攝歸佛乘令其
易心入三摩地終不自言我真菩薩真阿羅
漢世佛密回轉言未學唯除命終陰有遺
付去何是人或能乘生或大妄語說教世人
備三摩地復演新作諸大妄語是名如來
先佛世尊第四大魔淨明說是故阿難若
不衡量大妄語者如劫人畜為稱種形徵求
者乘先有是魔我教比丘直心道場於四處
備一切行中間先魔說去何自稱得上人法群
如第人妻号帝王自稱孫徵況復法王如何
妻竊盜地不直稱對曲求佛菩提如唯有
人欲誑成就菩提不直心如直行一切真實入
三摩提人先魔事我即是人成就菩提乃上
如來如是說名為佛說不如此說即滅劫說

大佛頂首楞嚴經卷六

承是懺悔五蓋等諸煩惱度五道樹義等
五眼度五乘懺悔六愛等諸煩惱所生功德
額生生世世具足六神通滿足六度業不忘
六度或常行六妙行又願弟子衆是懺悔七
漏八結九結十纏等一切諸煩惱所生功德
生生世世生七淨華洗塵八水具九劫
十地行願以懺悔十一遍使及十二入
等一切諸煩惱所生功德願十一重離常住
極心自在能轉十二行輪具十八不共之法
元量功德一切圓滿
三部合卷羅振玉跋經此經有六十品略與一品流行
南无不動光觀自在元量命尼徐實爽無畏佛
南无大喜迦葉佛　南无善安慧月佛
南无釋迦牟尼佛　南无清淨月輪佛
南无寶自在王佛
南无住阿僧祇精進功德佛
南无元盡意佛　南无寶德佛
南无光明元始藏佛　南无大喜迦葉佛
南无雲善護佛　南无師子喜迦葉佛
南无孫留王王佛　南无智慧炬佛
南无護妙法幢佛　南无金光師子喜迦葉佛
南无著聚積上功德王佛　南无善住如意積佛
南无元量功德一切圓滿
三部合卷羅振玉跋經此經有六十品略與一品流行
南无不動光觀自在元量命尼徐實爽無畏佛
南无大喜迦葉佛　南无善安慧月佛
南无釋迦牟尼佛　南无清淨月輪佛
南无寶自在王佛
南无住阿僧祇精進功德佛
南无元盡意佛　南无寶德佛
南无光明元始藏佛　南无大喜迦葉佛
南无雲善護佛　南无師子喜迦葉佛
南无孫留王王佛　南无智慧炬佛
南无護妙法幢佛　南无金光師子喜迦葉佛
南无著聚積上功德王佛　南无善住如意積佛
南无元量功德一切圓滿
三部合卷羅振玉跋經此經有六十品略與一品流行
南无不動光觀自在元量命尼徐實爽無畏佛
南无大喜迦葉佛　南无善安慧月佛
南无釋迦牟尼佛　南无清淨月輪佛
南无寶自在王佛
南无住阿僧祇精進功德佛
南无元盡意佛　南无寶德佛
南无光明元始藏佛　南无大喜迦葉佛
南无雲善護佛　南无師子喜迦葉佛
南无孫留王王佛　南无智慧炬佛
南无護妙法幢佛　南无金光師子喜迦葉佛
南无著聚積上功德王佛　南无善住如意積佛
南无元量功德一切圓滿
三部合卷羅振玉跋經此經有六十品略與一品流行
南无不動光觀自在元量命尼徐實爽無畏佛
南无大喜迦葉佛　南无善安慧月佛
南无釋迦牟尼佛　南无清淨月輪佛
南无寶自在王佛
南无住阿僧祇精進功德佛
南无元盡意佛　南无寶德佛
南无光明元始藏佛　南无大喜迦葉佛
南无雲善護佛　南无師子喜迦葉佛
南无孫留王王佛　南无智慧炬佛
南无護妙法幢佛　南无金光師子喜迦葉佛
南无著聚積上功德王佛　南无善住如意積佛
南无元量功德一切圓滿
三部合卷羅振玉跋經此經有六十品略與一品流行
南无不動光觀自在元量命尼徐實爽無畏佛
南无大喜迦葉佛　南无善安慧月佛
南无釋迦牟尼佛　南无清淨月輪佛
南无寶自在王佛
南无住阿僧祇精進功德佛
南无元盡意佛　南无寶德佛
南无光明元始藏佛　南无大喜迦葉佛
南无雲善護佛　南无師子喜迦葉佛
南无孫留王王佛　南无智慧炬佛
南无護妙法幢佛　南无金光師子喜迦葉佛
南无著聚積上功德王佛　南无善住如意積佛
南无元量功德一切圓滿
三部合卷羅振玉跋經此經有六十品略與一品流行
南无不動光觀自在元量命尼徐實爽無畏佛
南无大喜迦葉佛　南无善安慧月佛
南无釋迦牟尼佛　南无清淨月輪佛
南无寶自在王佛
南无住阿僧祇精進功德佛
南无元盡意佛　南无寶德佛
南无光明元始藏佛　南无大喜迦葉佛
南无雲善護佛　南无師子喜迦葉佛
南无孫留王王佛　南无智慧炬佛
南无護妙法幢佛　南无金光師子喜迦葉佛
南无著聚積上功德王佛　南无善住如意積佛

南无作功德佛　南无普香上佛
南无不可勝香迹王佛　南无降伏憍慢佛
南无毗婆尸佛　南无尸棄佛
南无毗舍浮佛　南无拘留孫佛
南无拘那含牟尼佛　南无迦葉佛
南无釋迦牟尼佛　南无成就一切義佛
南无能无畏佛　南无寂靜王佛
南无阿闍佛　南无盧舍佛
南无阿弥多佛　南无尼弥佛
南无住法佛　南无寶炎佛
*
南无弥留佛
從此以上五百佛十二部經一切賢聖
南无金剛佛　南
南无持法佛　南无勇猛法佛
南无妙法光明佛　南无法月面佛
南无住法佛　南无法幢佛
南无法威德佛　南无法自在佛
南无善住法佛　南无法家佛
南无善知力佛　南无弥勒菩无量佛
南无毗婆尸佛　南无尸棄佛
南无毗舍浮佛　南无拘留孫佛
南无拘那含牟尼佛　南无迦葉佛
南无釋迦牟尼佛　南无阿弥陀佛
南无照佛　南无勝色佛
南无樂意佛　南无大道師佛

南无釋迦牟尼佛　南无阿弥陀佛
南无照佛　南无勝色佛
南无樂意佛　南无大道師佛
*
南无大聖天佛　南无那羅延佛
南无樹提佛　南无慈地佛
南无毗盧遮那佛　南无旃檀佛
南无具足佛　南无心佛
南无善心佛　南无世自在佛
南无人自在佛　南无摩醯[illegible]自在佛
南无勝自在佛　南无十力自在佛
南无毗頭羅佛　南无離諸畏佛
南无離諸憂佛　南无能破諸邪佛
南无散諸邪佛　南无破異意佛
南无智慧嚴佛　南无寶嶽佛
南无弥留嶽佛　南无堅才佛
南无善才佛　南无降魔佛
南无堅意迷佛　南无堅精進佛
南无堅莎羅佛　南无堅心佛
南无堅勇猛破陣佛　南无破陣佛
南无寶髻佛　南无曇无竭佛
南无尼陁佛
南无波羅羅堅佛　南无普光佛
南无普賢佛　南无勝海佛
南无功德海佛　南无法海佛
南无虛空寂佛　南无虛空功德佛

南无功德海佛　南无法海佛
南无雲空寂佛　南无虛空功德佛
南无虛空藏佛　南无虛空心佛
南无空陣藏佛　南无无垢心佛
南无放光世界中現在說法雲空勝離塵
无垢塵平等眼清淨功德幢光明華波頭
摩琉璃光寶香象身妙羅網莊嚴頂无
量日月光明照莊嚴頂上莊嚴法界善化
无障碍王佛彼佛世界中有菩薩名无比
投佛授記不久得阿耨多羅三藐三菩提
等種種光華寶波頭摩金色身普照莊嚴
不住眼放光照十方世界幢王佛
若有善男子善女人信心受持讀誦彼佛
及菩薩名是善男子善女人超越閻浮提
微塵數劫得陀羅尼一切諸惡病不其身
南无无量功德寶集樂示現金光明師子奮迅佛
南无師子奮迅雲聲王佛
南无无垢淨光明覺寶華不斷光莊嚴王佛
南无雲光明莊嚴智功德聲自在王佛
南无寶波頭摩智清淨上王佛
南无摩善住山王佛
南无光花種種盡迦王佛
南无枸蘇摩　看盡迦王佛
南无波頭摩上稱留幢王佛

南无波頭摩上稱留幢王佛
南无法幢雲俱摩蘇王佛
南无沙羅華上光王佛
南无垢眼上光王佛
南无无垢意山王佛
南无種種樂說莊嚴王佛
南无导樂王戊就勝王佛
南无千雷雲聲王佛
南无金光明師子奮迅王佛
南无善寂宿慧月聲自在王佛
南无善住摩尼山王佛
南无歡喜藏勝山王佛
南无善光上勝功德山王佛
南无功德藏增上山王佛
南无動山藏王佛
南无善住諸禪藏王佛
南无法海潮功德王佛
南无稱功德山王佛

從此以上六百佛十二部經一切賢聖
南无雷燈幢王佛　南无銀幢蓋王佛
南无月摩尼光王佛　南无波頭摩上星宿佛
南无无量上王佛　南无覺王佛
南无阿羅華上王佛　南无孫陀幢王佛
南无師子奮迅王佛　南无閻浮羅幢王佛

南无弥留幢王佛　南无涉羅華上王佛　南无微細華佛
南无目陀羅幢王佛　南无師子奮迅王佛
南无俱摩羅生王佛　南无說藏佛　南无无邊弥留佛
南无无量精進佛　南无離藏佛
南无无量發行佛　南无无量眼佛
南无无量發行佛　南无无所發行佛
南无无量發行佛　南无斷諸難佛
南无善住諸願佛　南无不定願佛
南无不念示現佛　南无无相舞佛
南无无量善根成就諸行佛
南无无垢奮迅佛　南无不住奮迅佛
南无虛空增上佛　南无旃檀窟佛
南无樂意佛　南无善行佛
南无境界自在佛　南无樂行佛
南无樂解脫佛　南无達離怖畏佛
南无清淨眼佛　南无進辯佛
南无世間可樂佛　南无隨世間音佛
南无隨世間眼佛　南无寶佛
南无寶髮佛　南无羅睺羅佛
南无羅睺羅天佛　南无羅睺淨佛
南无寶慧佛　南无寶髻佛
南无寶形佛　南无羅網手佛
南无摩尼輪佛　南无解脫德佛

南无寶慧佛　南无羅網手佛
南无寶形佛　南无解脫德佛
南无摩尼輪佛　南无大愛佛
南无善行佛　南无吉佛
南无人面佛　南无淨聖佛
南无夢陀羅佛　南无離胎佛
南无淨宿佛　南无集功德佛
南无虛空莊嚴佛　南无海佛
南无師子出佛　南无廣功德佛
南无摩尼功德佛　南无大如意輪佛
南无稱戒佛　南无俱蘇摩佛
南无无畏上王佛　南无成德佛
南无功德幢佛　南无喜身佛
南无華眼佛　南无喜成德佛
南无慧國土佛
南无波頭摩智慧莊嚴佛
南无功德聚佛　南无滅慧佛
南无降魔佛　南无无上光佛
南无法自在佛　南无德世間功德佛
南无寶誦稱佛　南无智勝佛
南无知愛佛　南无稱智佛
南无智幢佛　南无羅網光幢佛
善男子善女人与一切衆生於隱樂如諸佛者當讀誦是諸佛名復作是言
南无虛空平等佛
南无無垢佛　南无寶髻佛

善男子善女人与一切衆生並隱密如諸佛者當讀誦是諸佛名復作是言

南无虛空平等忍佛　南无虛空平等忍佛
南无離諸无智暗佛　南无善无垢藏佛
南无清淨无垢佛　南无精進聲佛
南无堅固行佛　南无勝威德佛

從此以上七百佛十二部經一切賢聖

南无不離一切衆佛　南无斷諸過佛
南无戒純觀佛　南无平等清淨佛
南无无障无畏精進堅佛　南无弥留燈王佛
南无弥羅華王佛　南无龍聲王佛
南无无量功德王佛　南无雲聲王佛
南无樂王聲聲佛　南无世間自在王佛
南无妙聲王佛　南无深王佛
南无自龍在王佛　南无藥王佛
南无陀羅尼自在佛　南无燈王佛
南无治諸病王佛　南无善王佛
南无鷹王佛　南无雲王佛
南无樹提王佛　南无娑羅王佛
南无星宿王佛　南无功德聚佛
南无雷王佛　南无寶聚佛
南无堅固自在王佛
南无華聚佛
南无寶住持燈佛
南无住持地力進佛
南无住持无垢佛
南无住持功德佛
南无一切寶莊嚴色住持佛　南无住持无障力佛
南无自在轉一切法佛　南无轉法輪佛

南无勝威德佛　南无淨威德佛
南无聖威德佛　南无大威德佛
南无師子威德佛　南无莎羅威德佛
南无悲威德佛　南无地威德佛
南无无垢威德佛　南无无垢孫陀佛
南无无垢辟佛　南无无垢眼佛
南无无垢面佛　南无波頭摩面佛
南无月面佛　南无日面佛
南无日威德在嚴佛　南无金色佛
南无金色光佛　南无可樂色佛
南无瞻蔔伽色佛　南无能與樂佛
南无能與眼佛　南无難勝佛
南无俱蘇摩茂佛　南无甘露茂佛
南无寶茂就佛　南无功德茂就佛
南无日茂就佛　南无茂就功德佛
南无茂就樂有佛　南无妙佛
南无大勝佛　南无華茂就佛
南无无垢佛　南无離諸障佛
南无婆樓那佛　南无婆樓那天佛
南无勇猛仙佛　南无精進仙佛
南无无垢仙佛　南无金剛仙佛
南无觀眼佛　南无无障眼佛

南无勇猛仙佛　南无精進仙佛
南无无垢仙佛　南无金剛仙佛
南无觀眼佛　南无无障导佛
南无住空空佛　南无住清淨佛
南无善住清淨功德寶佛　南无難降伏佛
南无善跡佛　南无斷諸惡佛
南无善思義佛　南无善化佛
南无善受佛　南无善眼佛
南无善親佛　南无善行佛
南无善生佛　南无善華佛
南无善香佛　南无難量佛
南无善聲佛　南无難戍佛

從此以上八百佛十二部經一切賢聖

南无善辟佛　南无善光佛
南无善山佛　南无功德山佛
南无寶山佛　南无智山佛
南无勝山佛　南无上山佛
南无光明莊嚴佛　南无光明莊嚴佛
南无清淨莊嚴佛　南无波頭摩莊嚴佛
南无寶中佛　南无金剛合佛
南无金剛齊佛　南无碎金剛佛
南无碎金剛堅佛　南无降伏魔佛
南无不空見佛　南无愛見佛
南无現見佛　南无善見佛
南无大善見佛　南无善見佛

南无愛見佛
南无善見佛　南无善見佛
南无大善見佛　南无善見佛
南无无垢見佛　南无見平等不平等佛
南无見一切義佛　南无斷一切障导佛
南无斷一切衆生病佛　南无一切世間愛見佛
南无上妙佛　南无大莊嚴佛
南无一切三昧佛　南无度一切疑佛
南无度一切法佛　南无不取諸法佛
南无一切清淨佛　南无一切義毗佛
南无一切通佛　南无華通佛
南无波頭摩樹提金莊佛
南无俱蘇摩通佛
南无海住持勝智慧金莊佛

次礼十二部尊經大藏法輪

南无賢思經　南无雜寶藏經
南无大賢劫經　南无大般泥洹經
南无十住毗婆沙經　南无三藏經
南无大莊嚴論經　南无阿育王經
南无優婆塞經　南无道行經
南无小品經　南无菩薩地經
南无菩薩地持經　南无阿耨尼經
南无雜心經　南无中阿含經
南无弥勒成佛經　南无大臣經
南无百緣經　南无華手經
南无悲華經　南无觀佛三昧經

[illegible]經　南无大[illegible]經
南无百緣經　南无華手經
南无悲華經　南无觀佛三昧經
南无大哀經　南无中論經
南无法華經　南无普曜經
南无大樓炭經
南无佛本行經
次礼十方諸大菩薩
南无勝成就菩薩　南无勝藏菩薩
南无波頭摩勝菩薩　南无成就有菩薩
南无地持菩薩　南无寶掌菩薩
南无寶印手菩薩
南无師子意菩薩
南无師子奮迅王菩薩
南无虛空藏菩薩
南无發心即轉法輪菩薩
南无一切眾生喜見樂說菩薩
南无樂說菩薩　南无大海意菩薩
南无歡喜菩薩　南无无邊觀菩薩
南无无邊觀行菩薩　南无破邪見魔菩薩
南无无憂德菩薩　南无成就一切義菩薩
南无師子菩薩　南无善住意菩薩
南无大悲心菩薩　南无那羅德菩薩
次礼聲聞緣覺一切賢聖　從此以上五百佛十二部經一切賢聖
南无毗耶離辟支佛　南无俱薩羅辟支佛
南无波藪陀羅辟支佛　南无无垢淨心辟支佛

南无毗耶離辟支佛　南无俱薩羅辟支佛
南无波藪陀羅辟支佛　南无无垢淨心辟支佛
南无寶光焰辟支佛　南无福德辟支佛
南无黑辟支佛　南无唯黑辟支佛
南无直福德辟支佛　南无歡辟支佛
南无香辟支佛　南无有香辟支佛
歸命如是等无量无邊辟支佛
礼三寶已次復懺悔
夫論懺悔者本是改往脩來滅惡興善人
生居世誰能无過學人失念尚起煩惱羅
漢結習動身口業豈況凡夫而當無過但智
者先覺便能改悔愚者覆藏遂使滋滿所
以積習長夜曉悟无期若能慙愧發露懺
悔者豈惟正是滅罪而已亦復增長无量
功德樹立如來涅槃妙果若欲行此法者
先當外肅形儀瞻奉尊像內起敬意緣於
想法懇切至到生二種心何等為二一者自
念我此形命難可常保一朝散壞不知此
身何時可復不值諸佛賢聖忽遭逢惡友
造眾罪業復應墮落深坑險趣二者自念
我此生中雖得值遇如來正法為佛弟子
弟子之法紹繼聖種淨身口意善法自居
而今我等公自作惡而復覆藏言他不知
謂彼不見隱匿在心傲然无愧此實天下
愚惑之甚即今現有十方諸佛諸大地菩
[illegible]

而今我等各自悪而覆藏言他不知
謂彼不見隱匿在心懺然无愧此實天下
悪或之甚即今現有十方諸佛諸大菩
薩諸天神仙何曾不以清淨天眼見於我
等所作罪悪又復幽顯靈祇注記罪福纎
毫无差
夫論作罪之人命終之後牛頭獄卒錄其
精神在閻羅王所辯察是非當念之時一切
切怨對皆來證據各言汝先屠殺我身炮
煑生食或言汝先刦奪於我一切財寶雜
我眷屬我於今者無得汝使於時現前證
據何得教誨唯應甘心受苦狹如經所
明地獄之中不枉治人若其平素所作衆罪
心自忘失者是其生時造悪之處一切諸相
皆現在前各言汝昔於我邊作如是罪今
何得諱是為作罪无隱藏處於是閻魔
羅王初盡問責將付地獄磨刼窮年求
出莫由此事不遠不關他人正是我自作自
受雖父子至親一旦對至无代者衆等相
與及其形体体體无衆疾各自怨力與諸
覺大怖至時悔无所及是故弟子至心歸
命

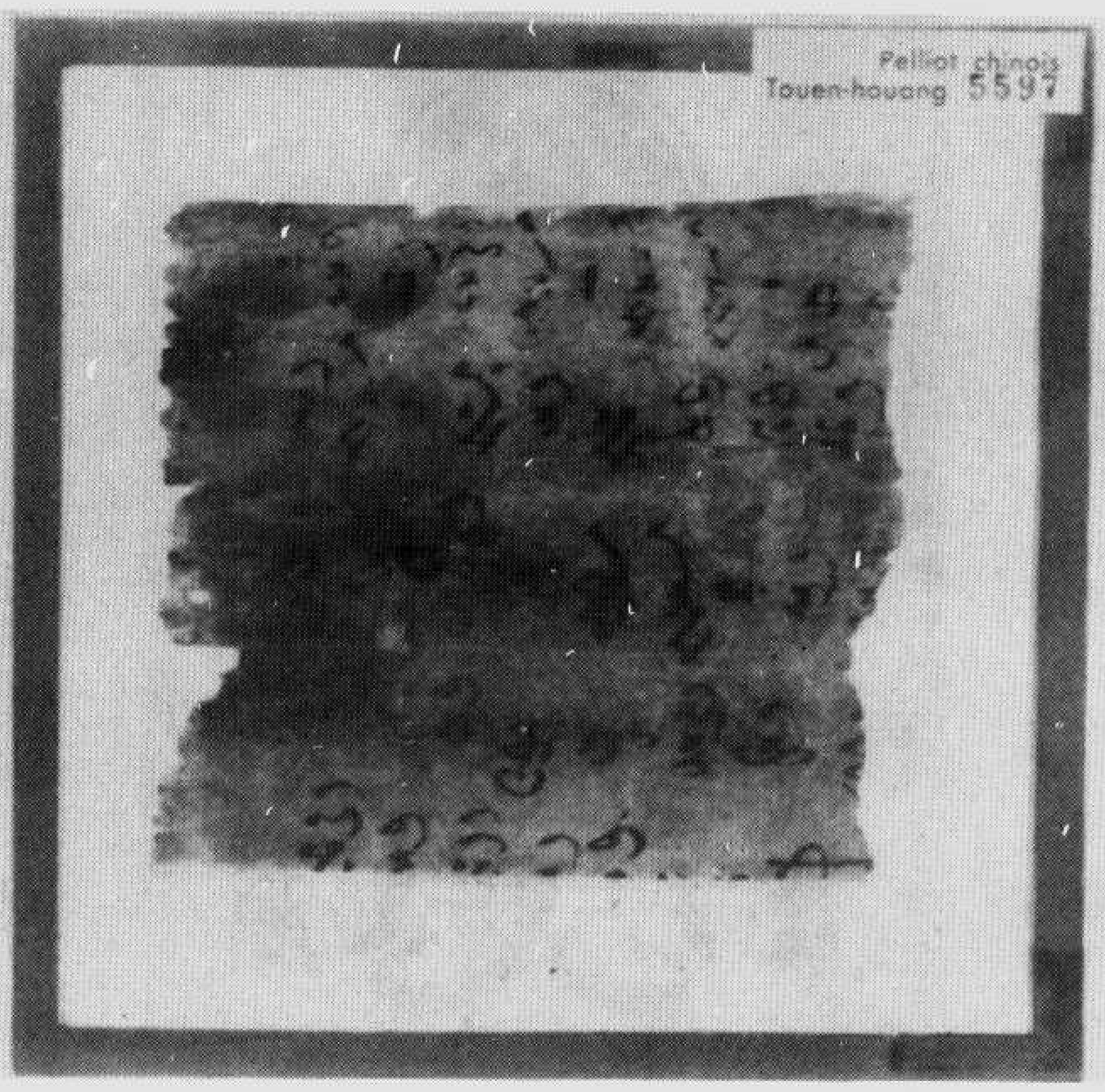
南无東方無垢淨光佛　南无東方無垢淨光德佛
南无西方華嚴神通佛　南无北方月殿清淨佛
南无東南方破一切闇佛

南无東方無垢淨光佛
南无西方華嚴神通佛
南无東南方破一切闇佛
南无西南方大衆聚集佛
南无西北方香氣光明佛
南无東北方无量功德海佛
南无下方新一切衆佛
如是十方盡虛空界一切三寶弟子等從
无始以來至於今日積衆无明障蔽心目隨
煩惱性造三世罪或躬自涂受著起於貪煩惱
或瞋恚忿怒懷害煩惱或憍慢瞪瞻不了煩
惱或我慢自高輕撥煩惱疑或已道猶豫煩
惱諸无明累耶見煩惱不識緣假著我煩惱
恚於三世執新常煩惱明仲惡法起見取煩
惱恃廉師邊取煩惱乃至一等四執橫
計煩惱今日至誠皆悉懺悔
又復无始以來至於今日守惜慳著起悭怪
煩惱不攝六情奢誕煩惱心行粗惡不善煩
惱急惰緩縱不勤煩惱情懷躁動覺癡煩
惱觸境迷或无知解煩惱隨世八風生彼我
煩惱論曲面譽不真心煩惱橫強難調不調
和煩惱易忘難憶多含恨煩惱嫉妒判
很戾煩惱山險暴害論毒煩惱乖背親親
相煩惱於者集滅道生顛倒煩惱隨從生死
十二因緣流轉煩惱乃至无始无明住地惑

*

和煩惱易心難悅多含恨煩惱嫉妒判
很戾煩惱山險暴害論奉煩惱亦清之說乳
相煩惱行者集滅道生顛倒煩惱隨從生死
十二因緣流轉煩惱乃至无始无明住地惑
沙煩惱起四住地惑於三界苦果煩惱如是
如是諸煩惱无量无邊惱亂賢聖六道四
生今日發露向十方佛尊法聖衆皆悉懺
悔
弟子等承是懺悔會願願等一切煩惱生
世世折憍慢幢愛欲水滅瞋恚火破愚癡
暗伏斷疑根刊諸見網除滅三界猶如軍徹
四大毒蛇五陰惡賊六入空聚愛詐親善猶
八難道斷无明源正向涅槃不休不息世七
品心心相應十波羅蜜常現在前 礼一拜

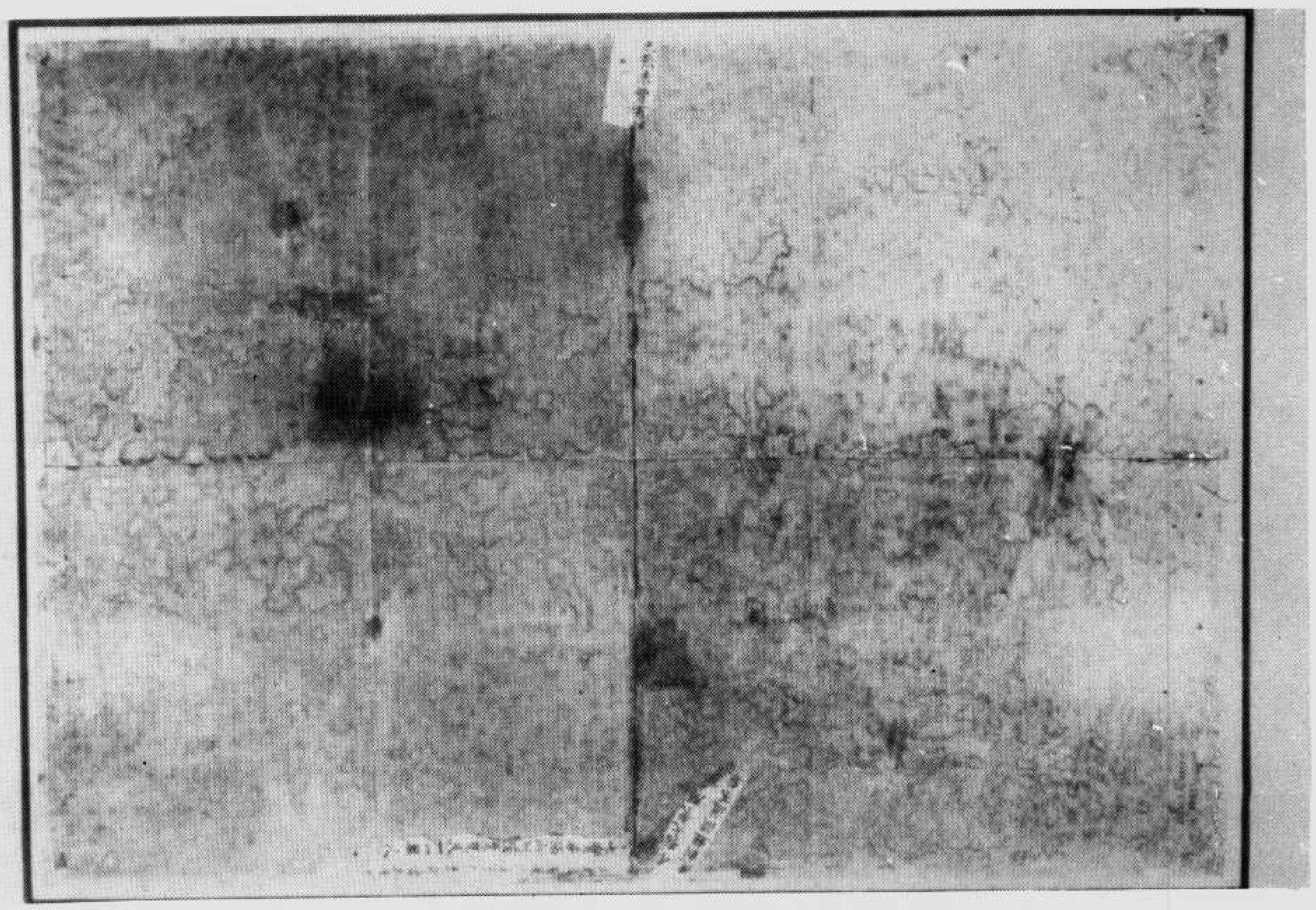
佛名經卷第一

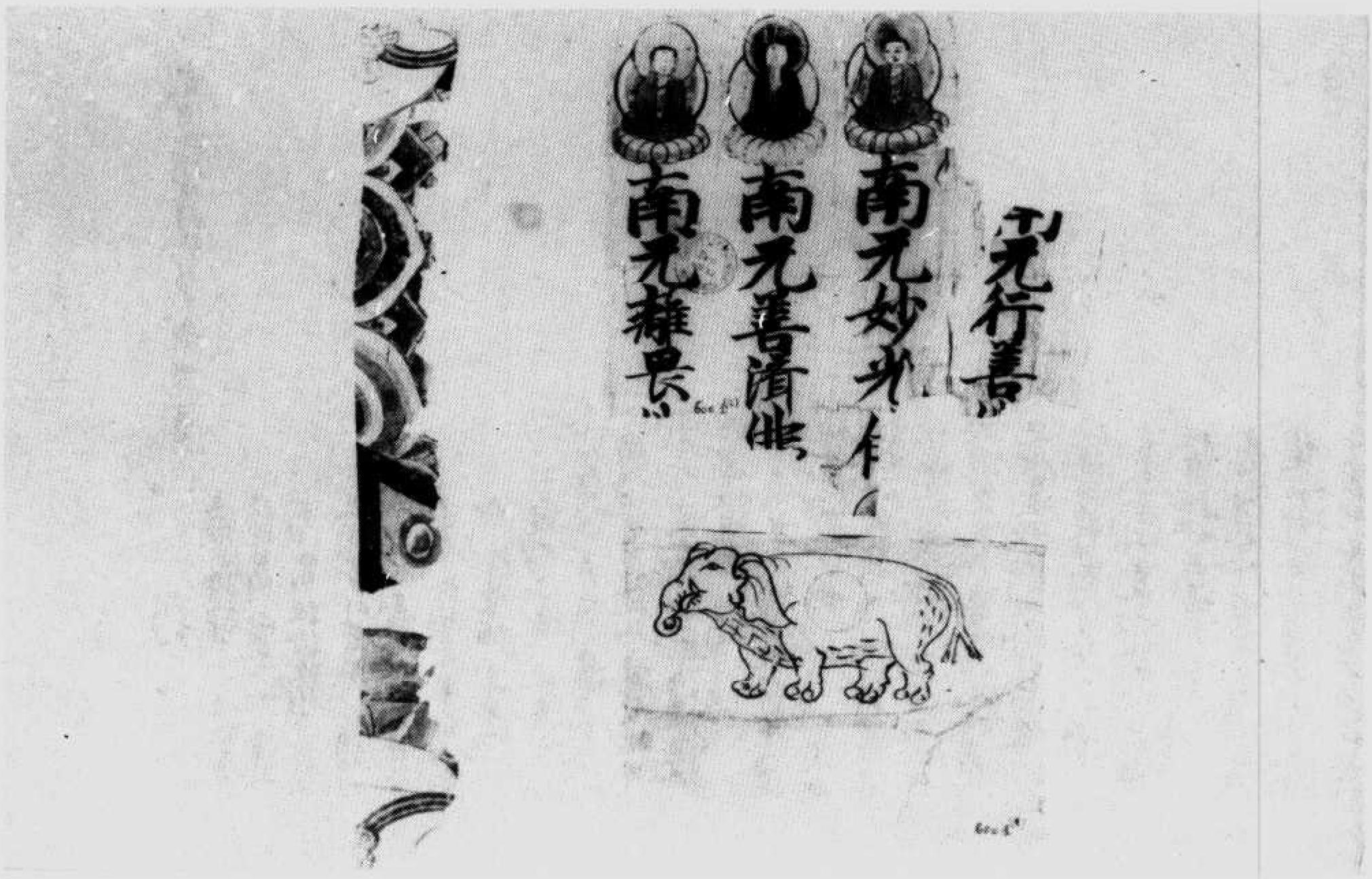


伯五五九七號　西域文

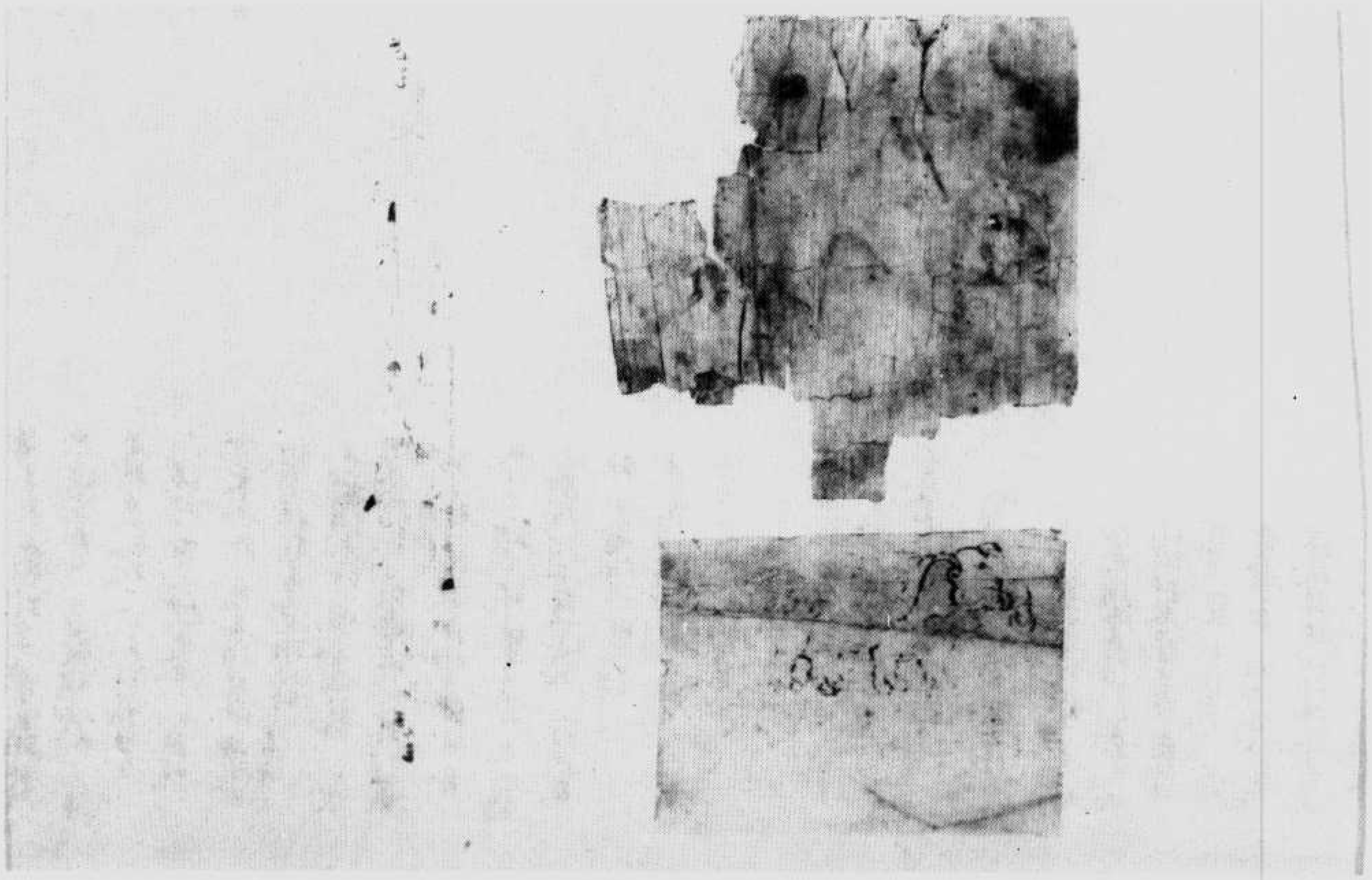
▼伯五五九七號　背　面　殘佛經斷片

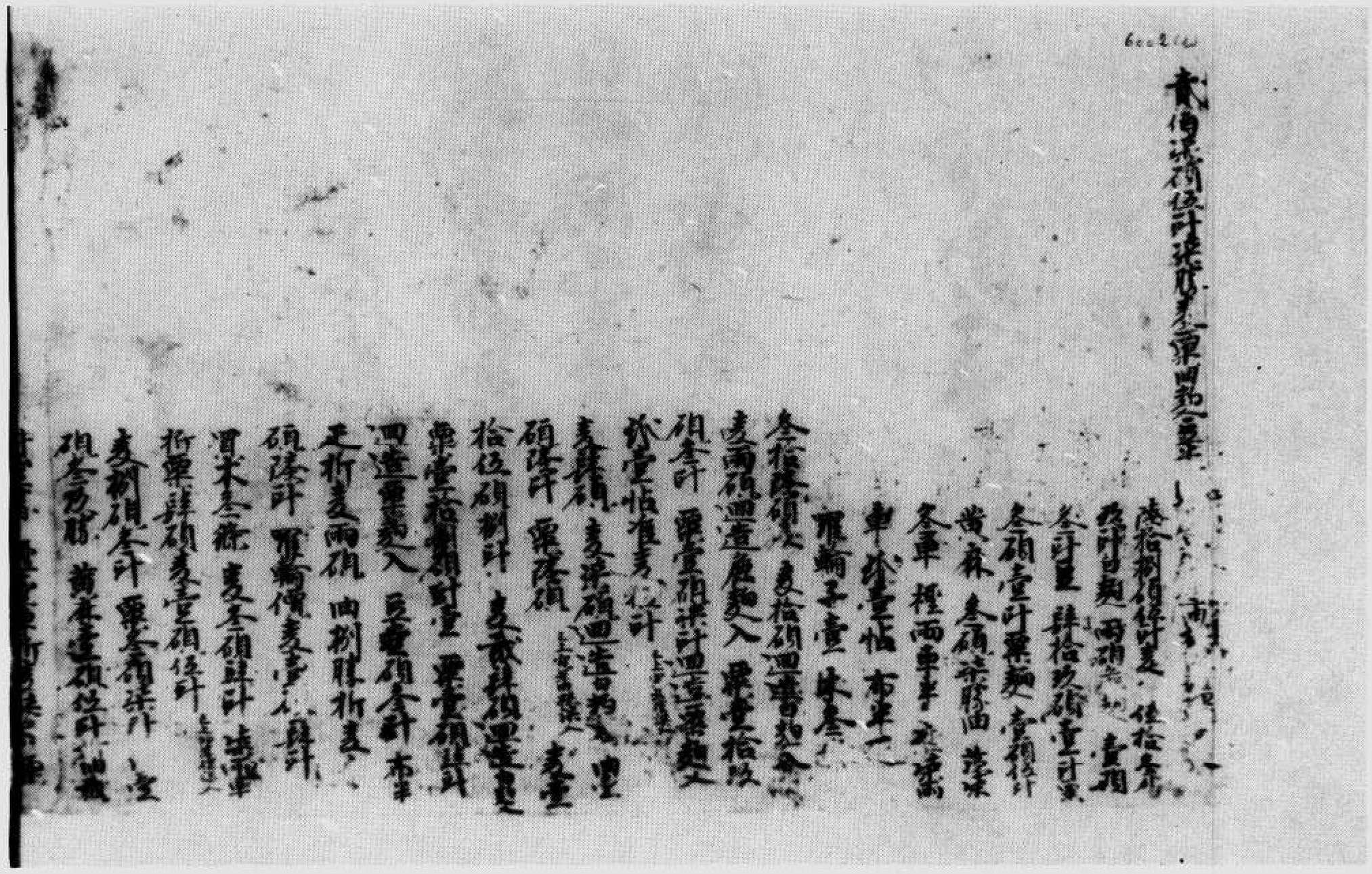
伯五五九八號　李紹宗所造佛像

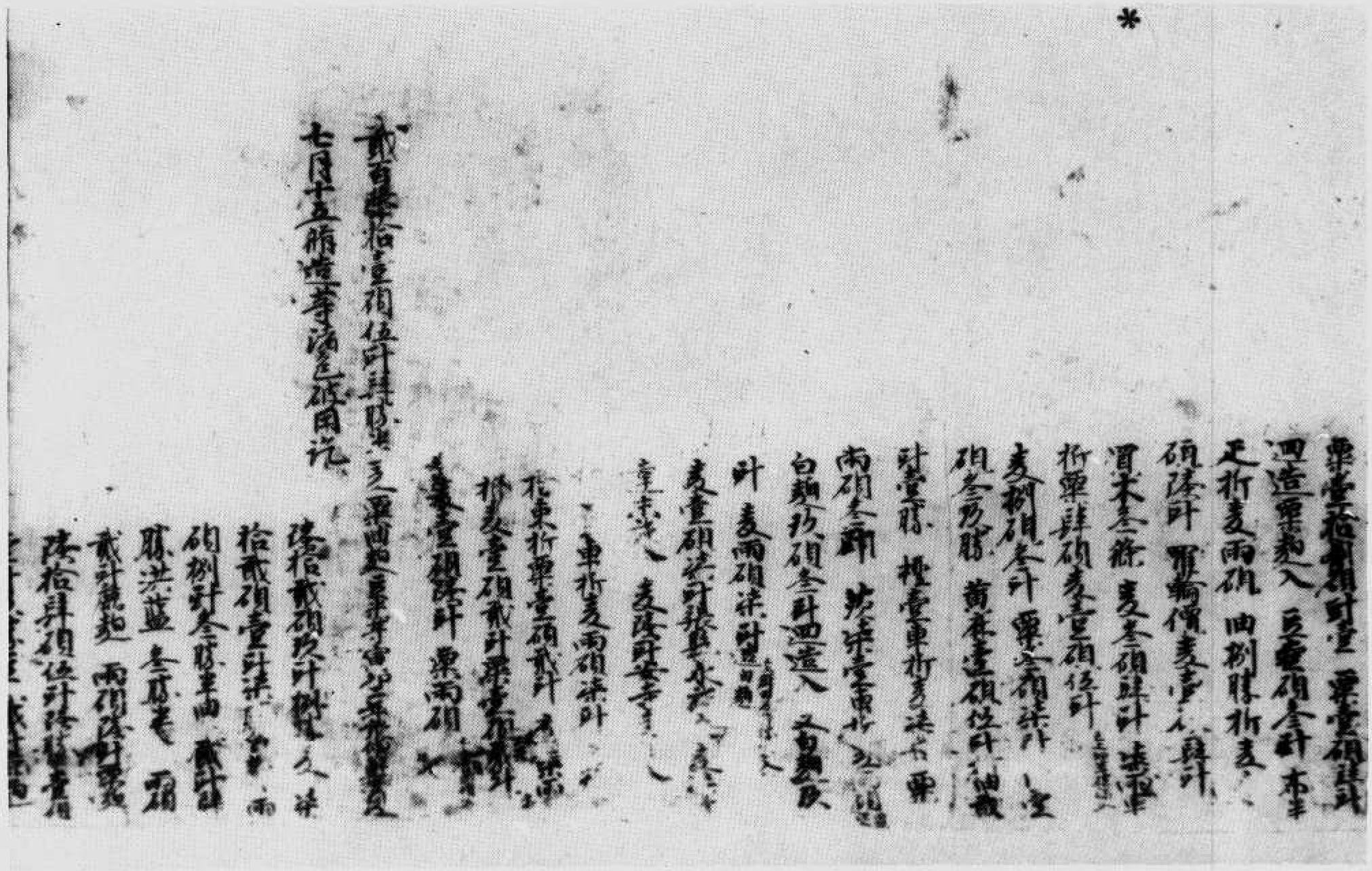




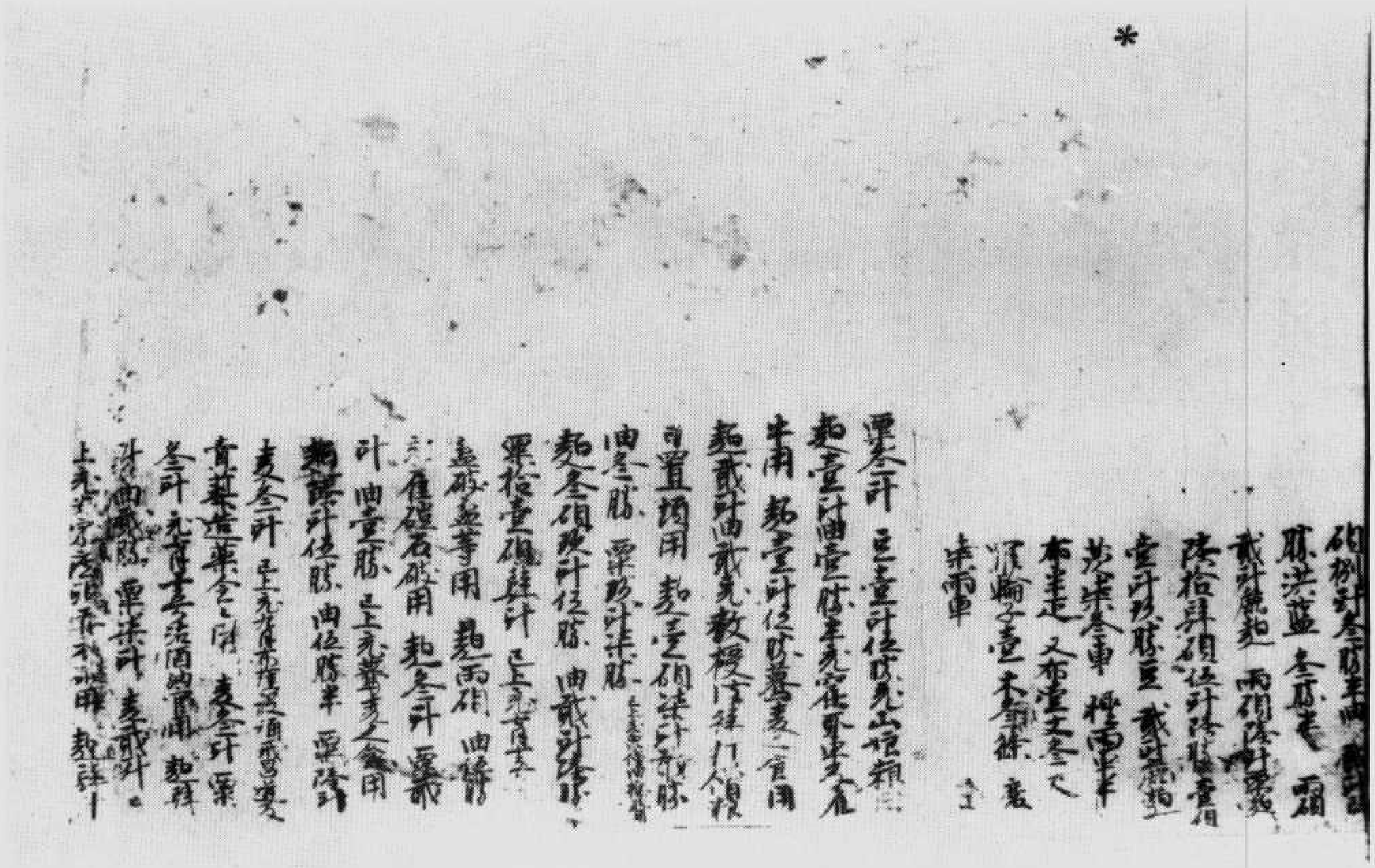
經名佛　號一〇〇六伯

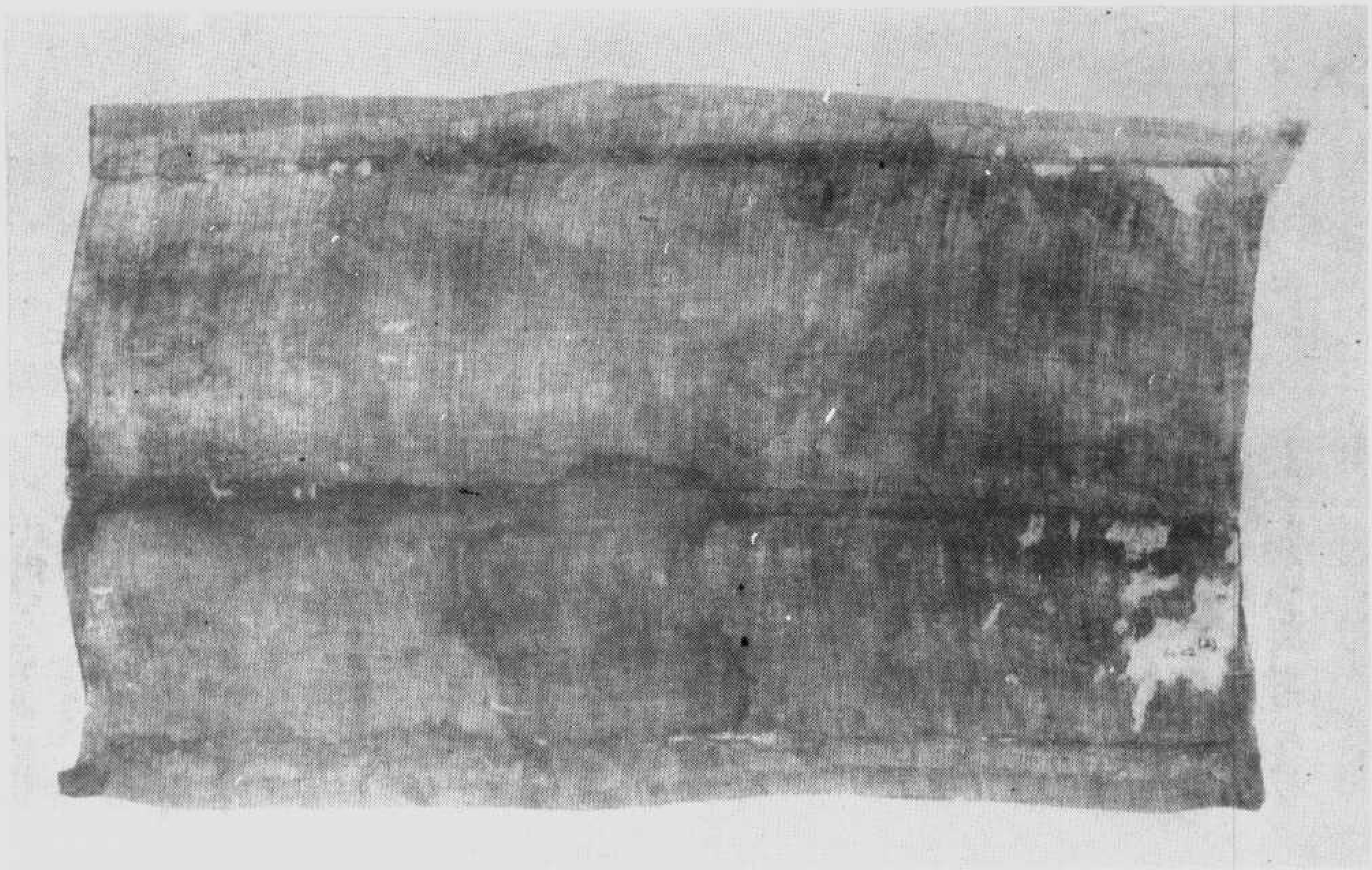




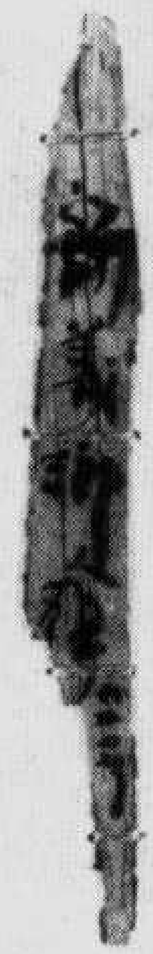


賬麵油粟麥　號二〇〇六伯

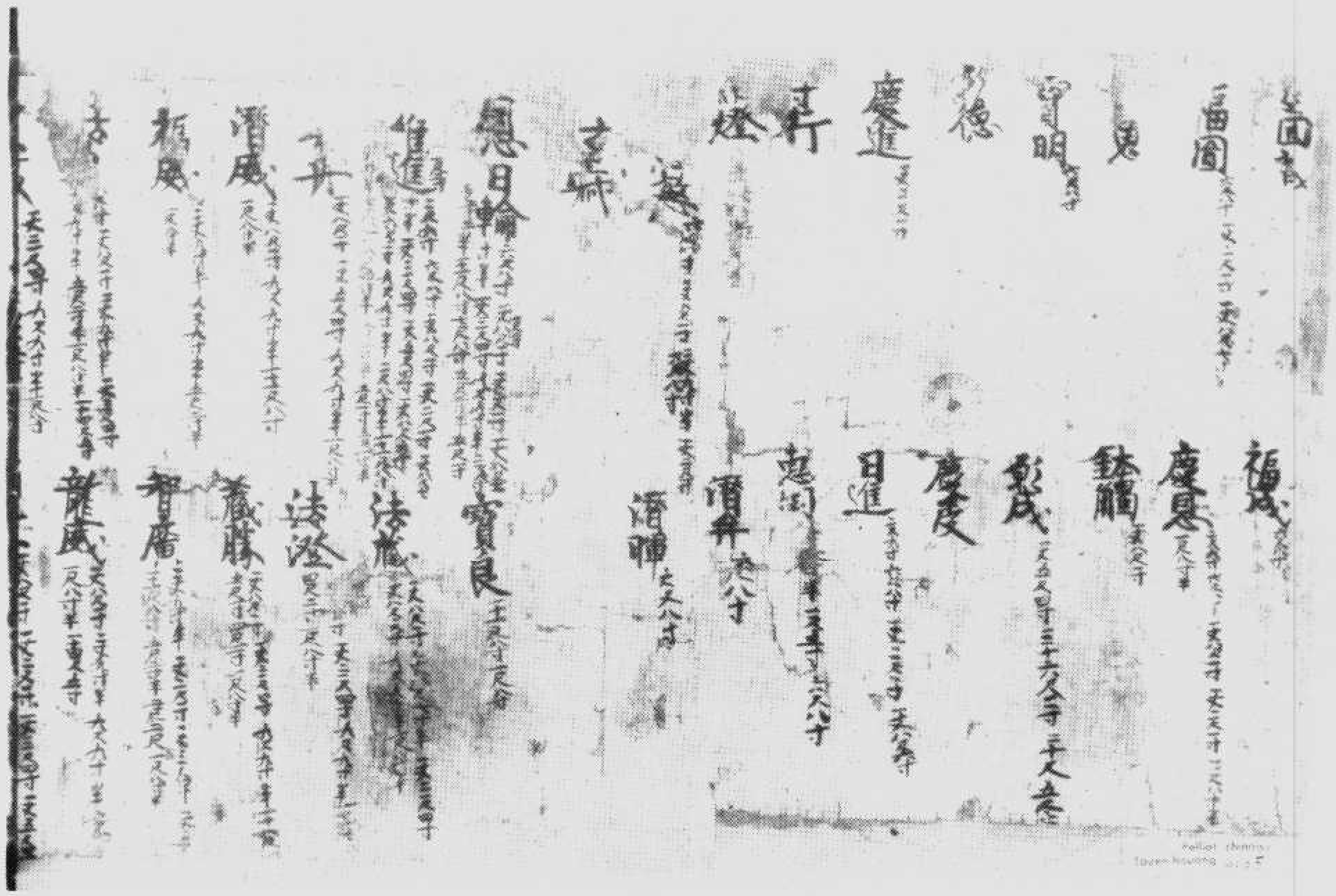




▼伯六〇〇三號　新義鄉紀事竹簡

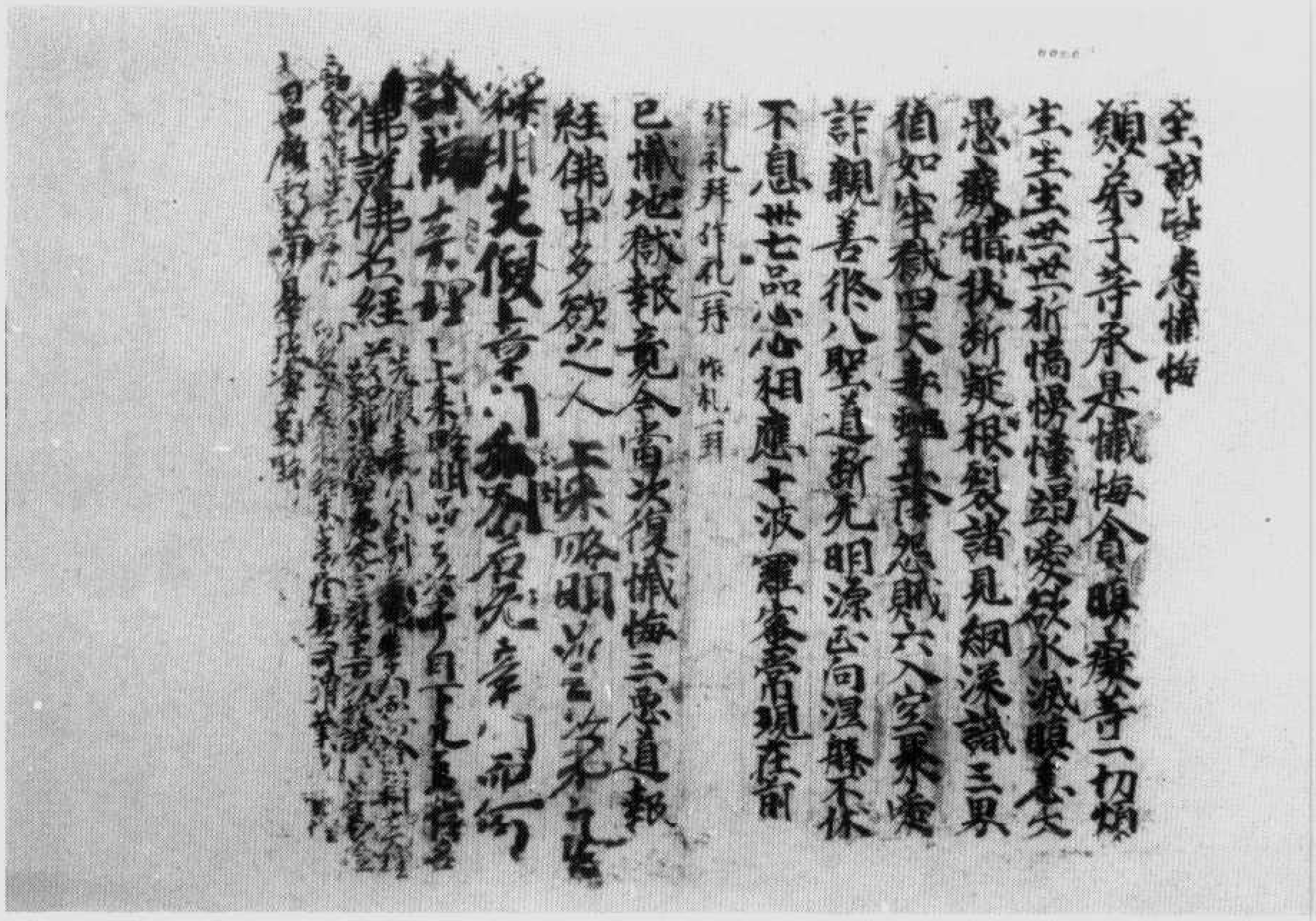


文亡祭　號四〇〇六伯▼

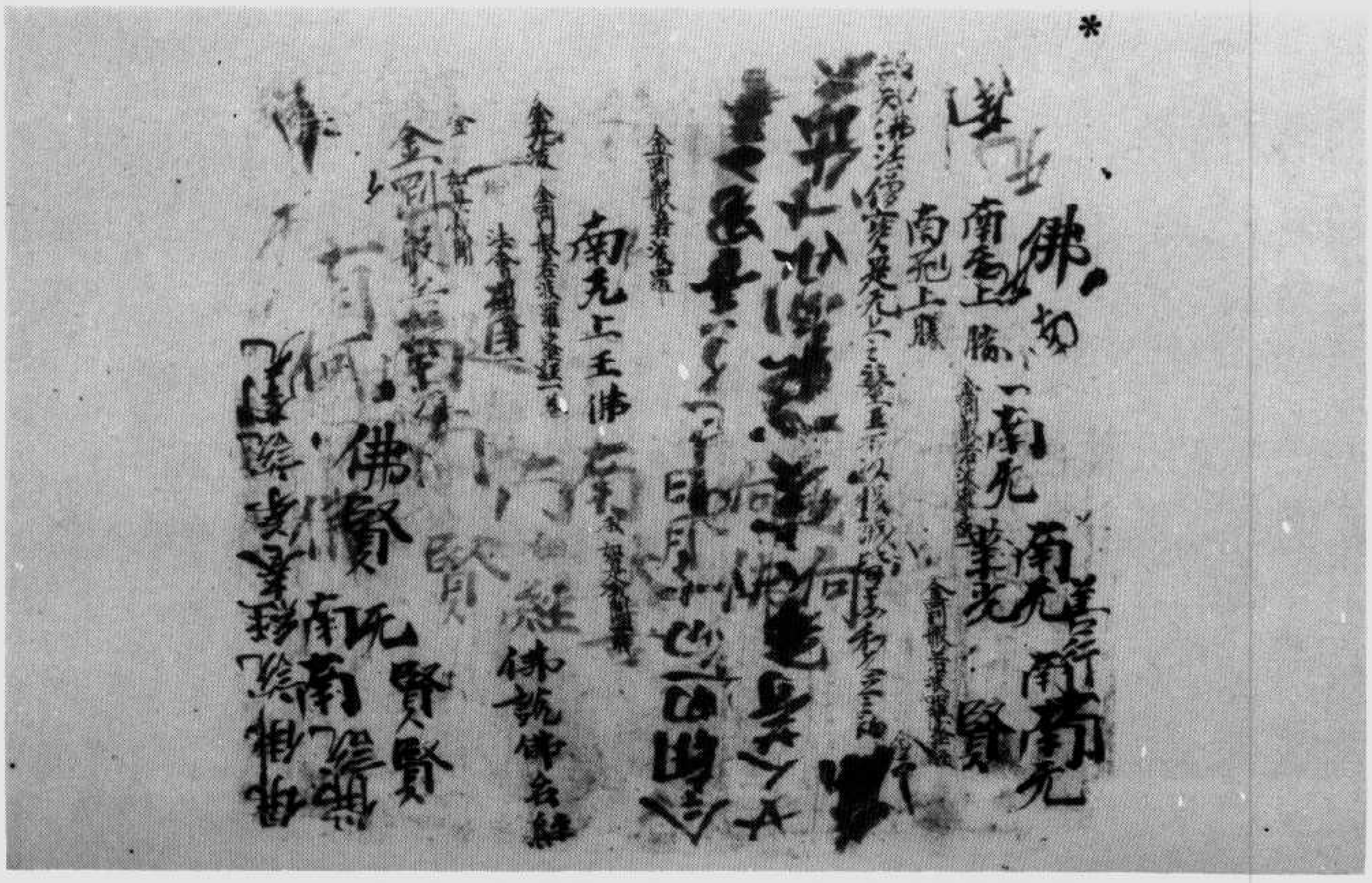


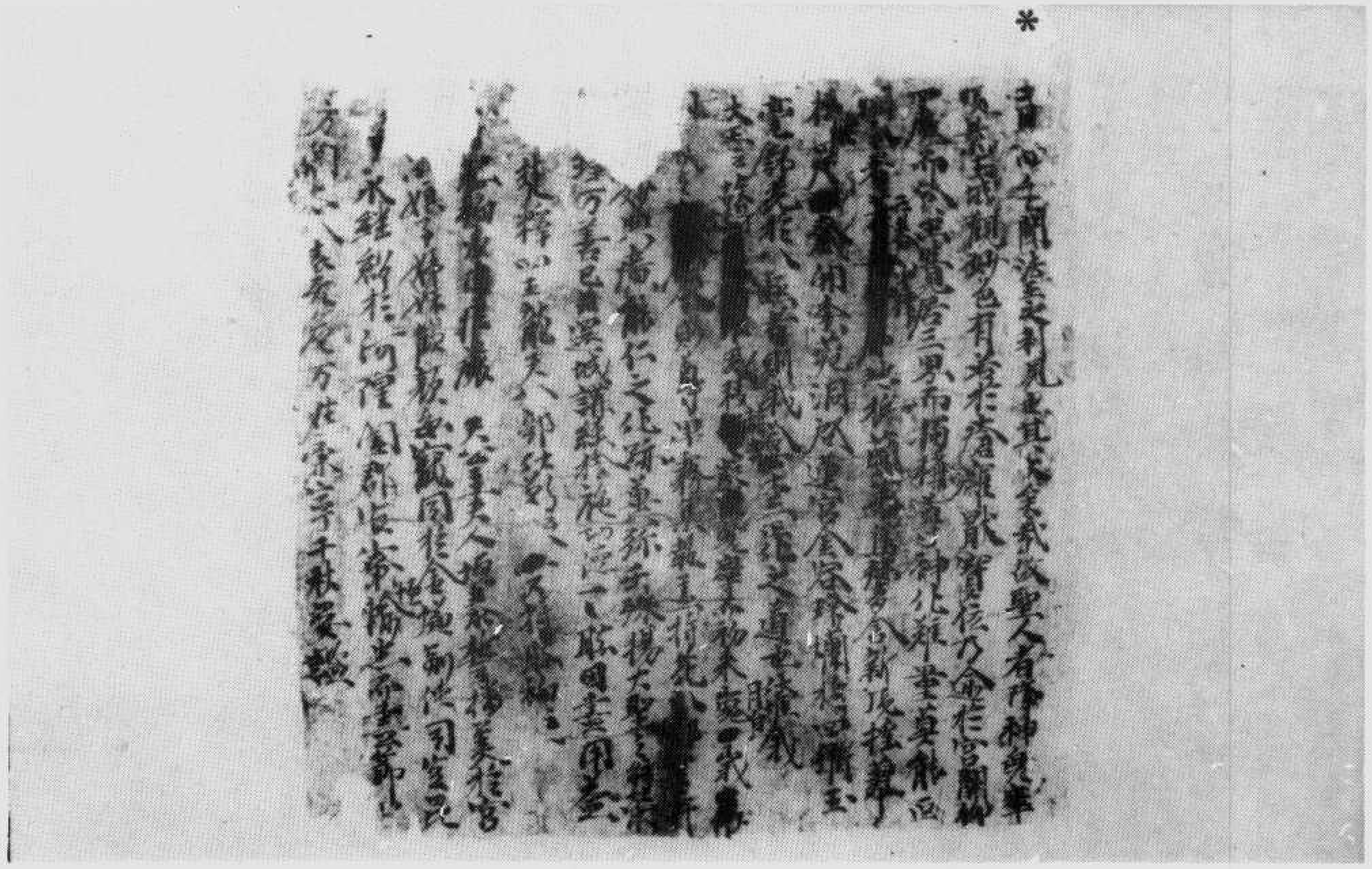
賬布僧諸　號五〇〇六伯

伯六〇〇五號　都僧統令諸寺進業修習三時禮懺帖

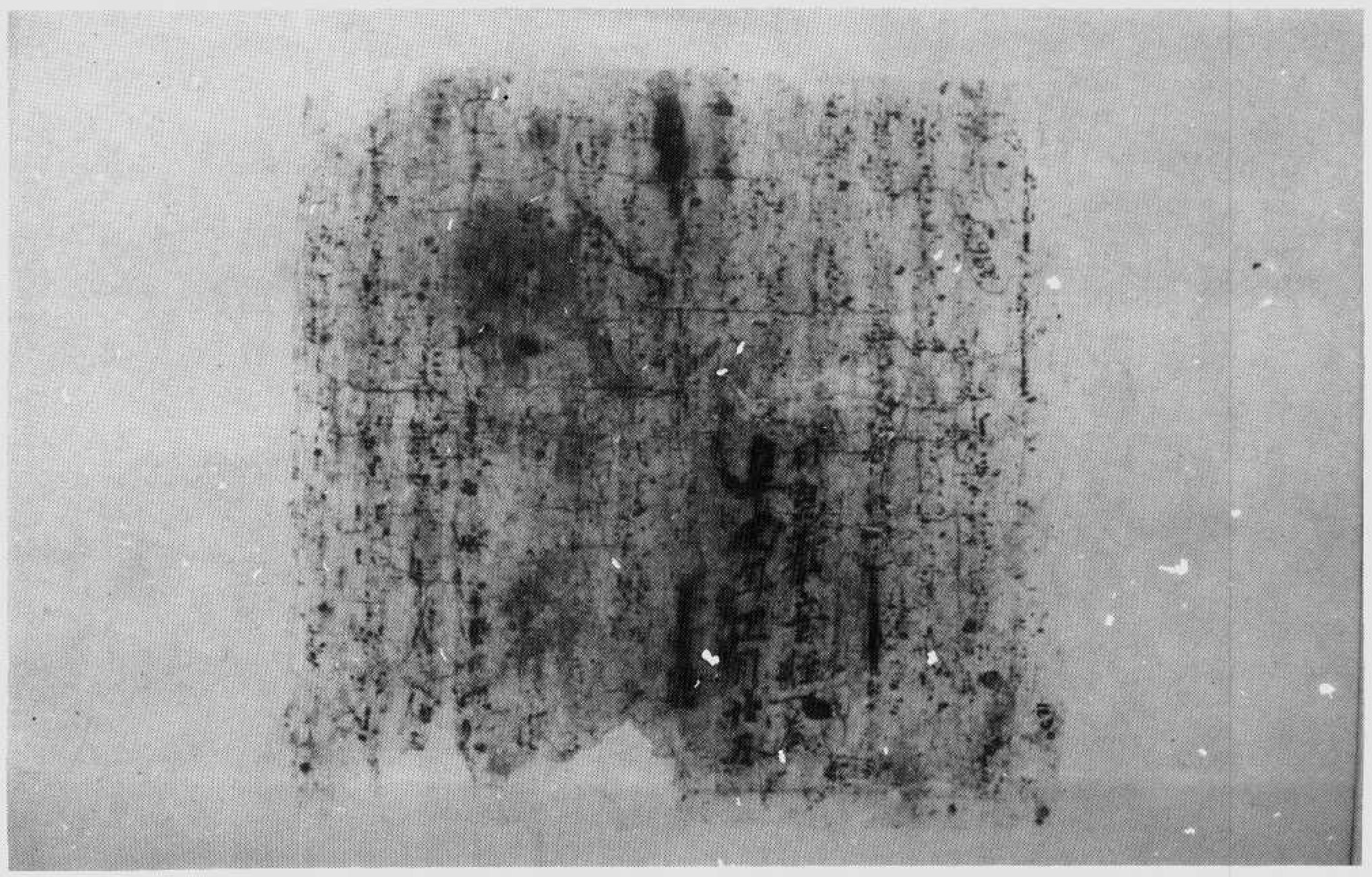


經名佛説佛　號六〇〇六伯

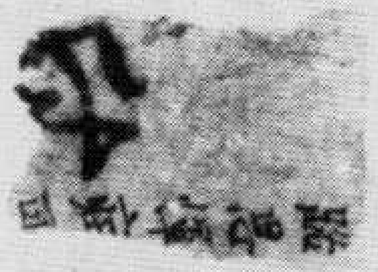




文願祈日齋日八月二　號六〇〇六伯

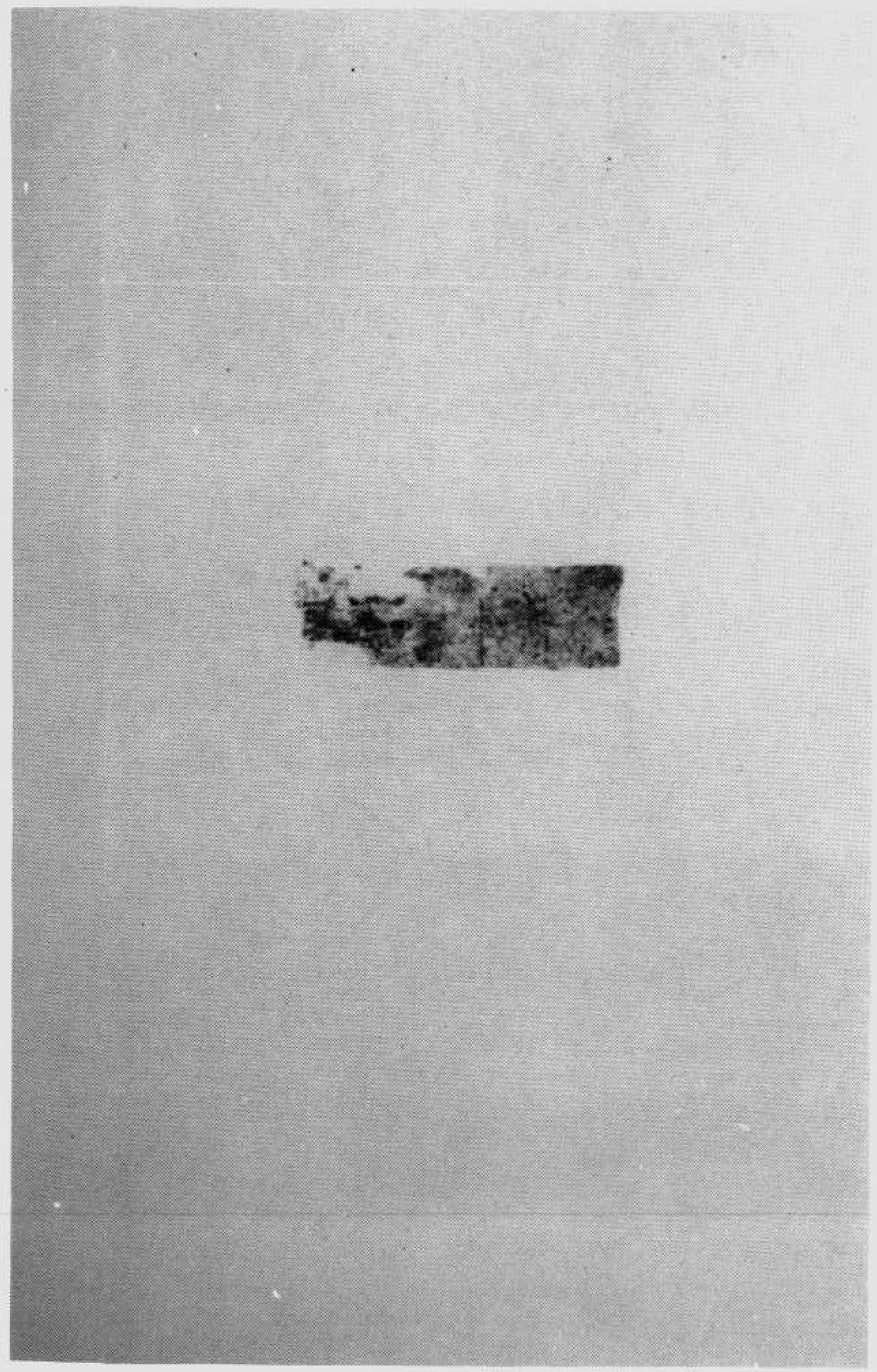


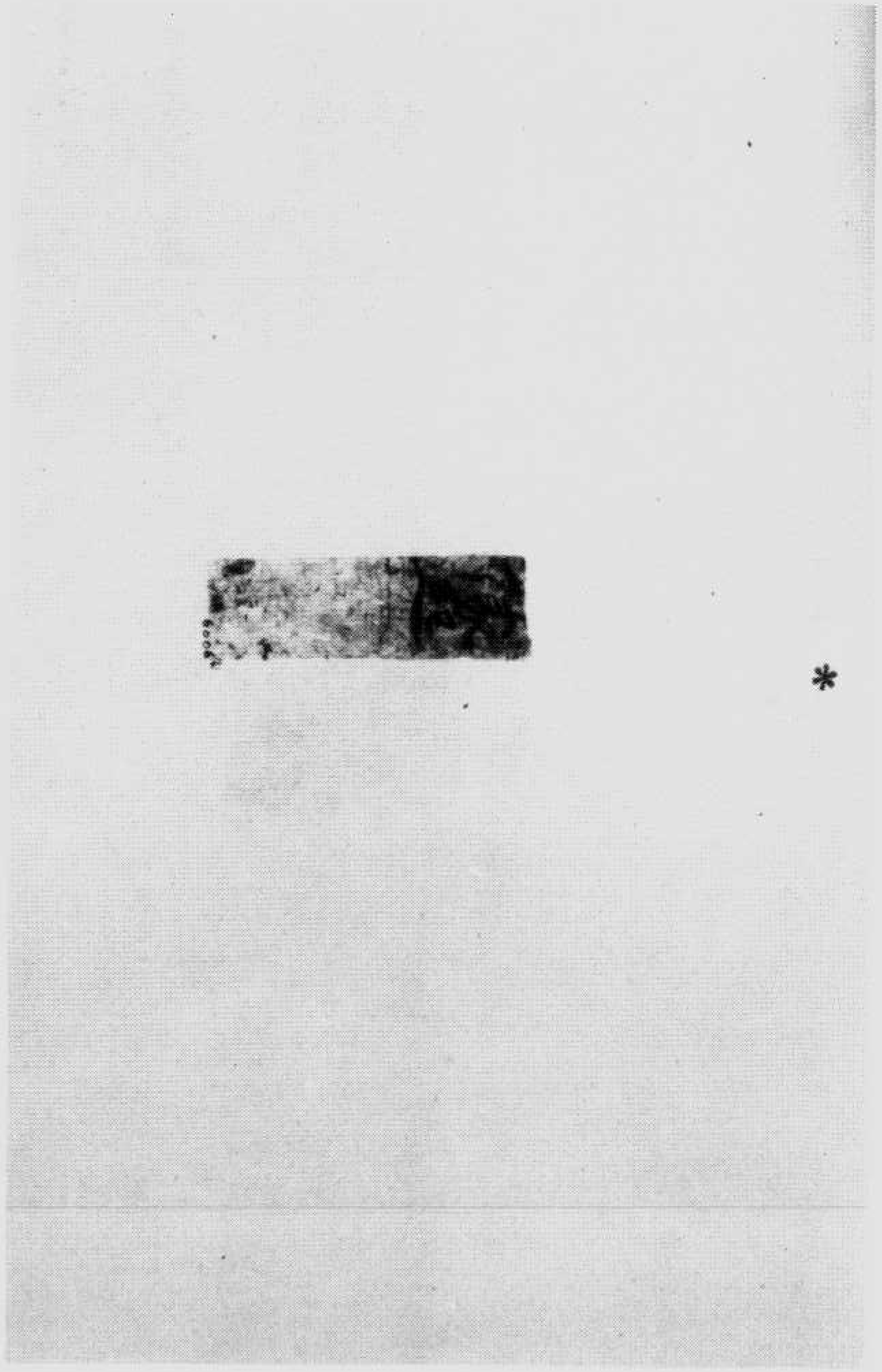
6666(3)



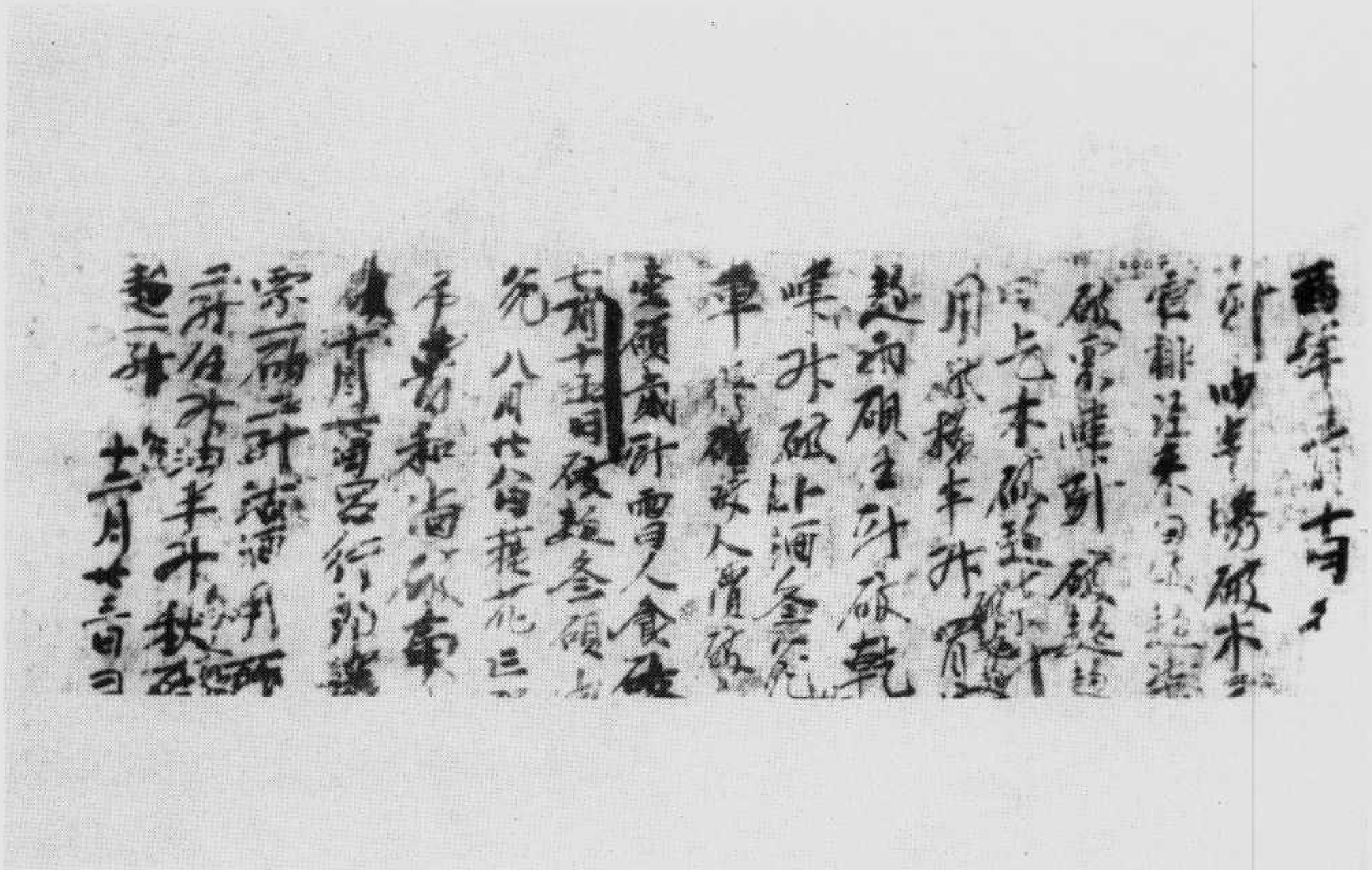
6666(3)

*

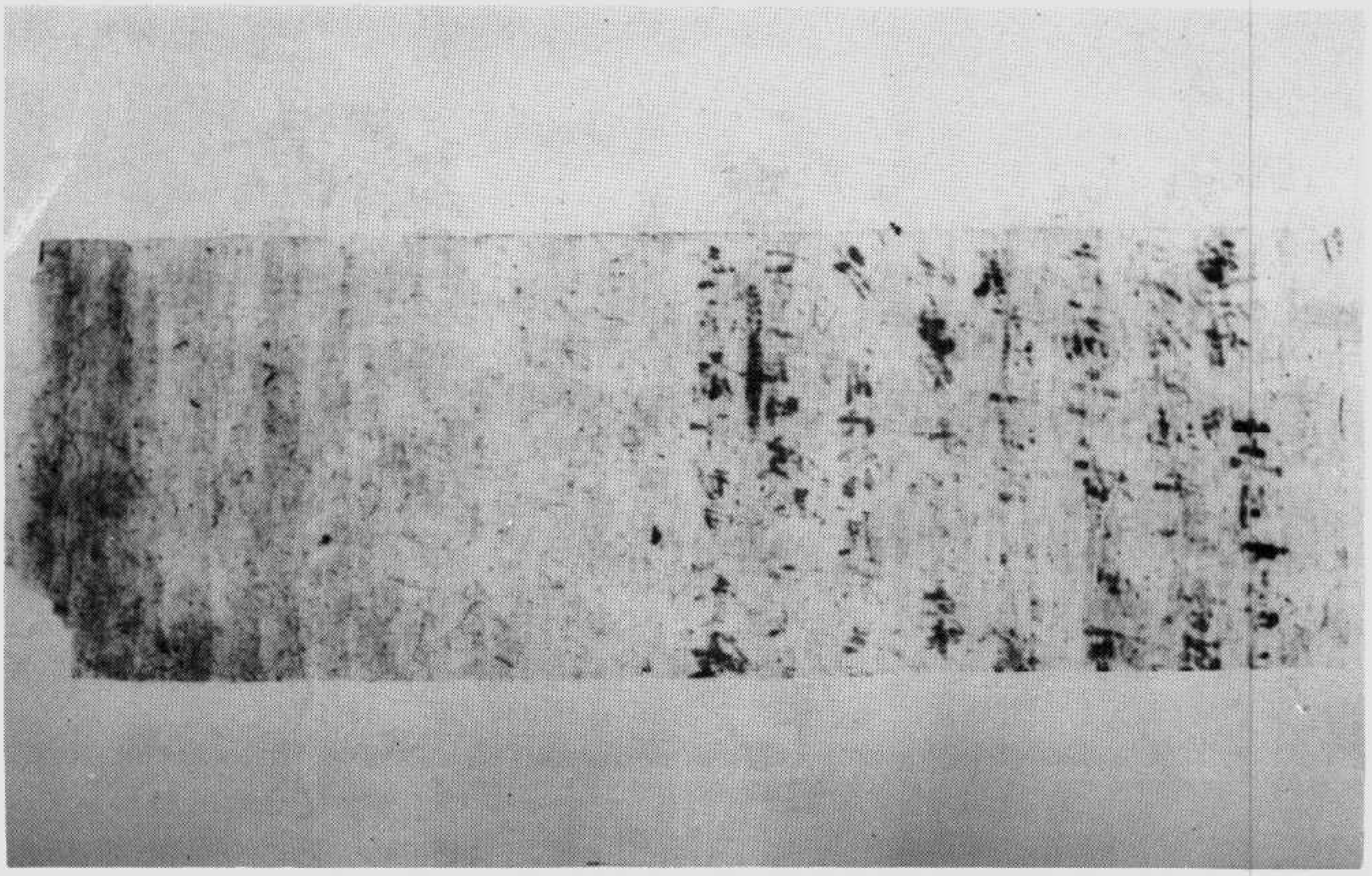


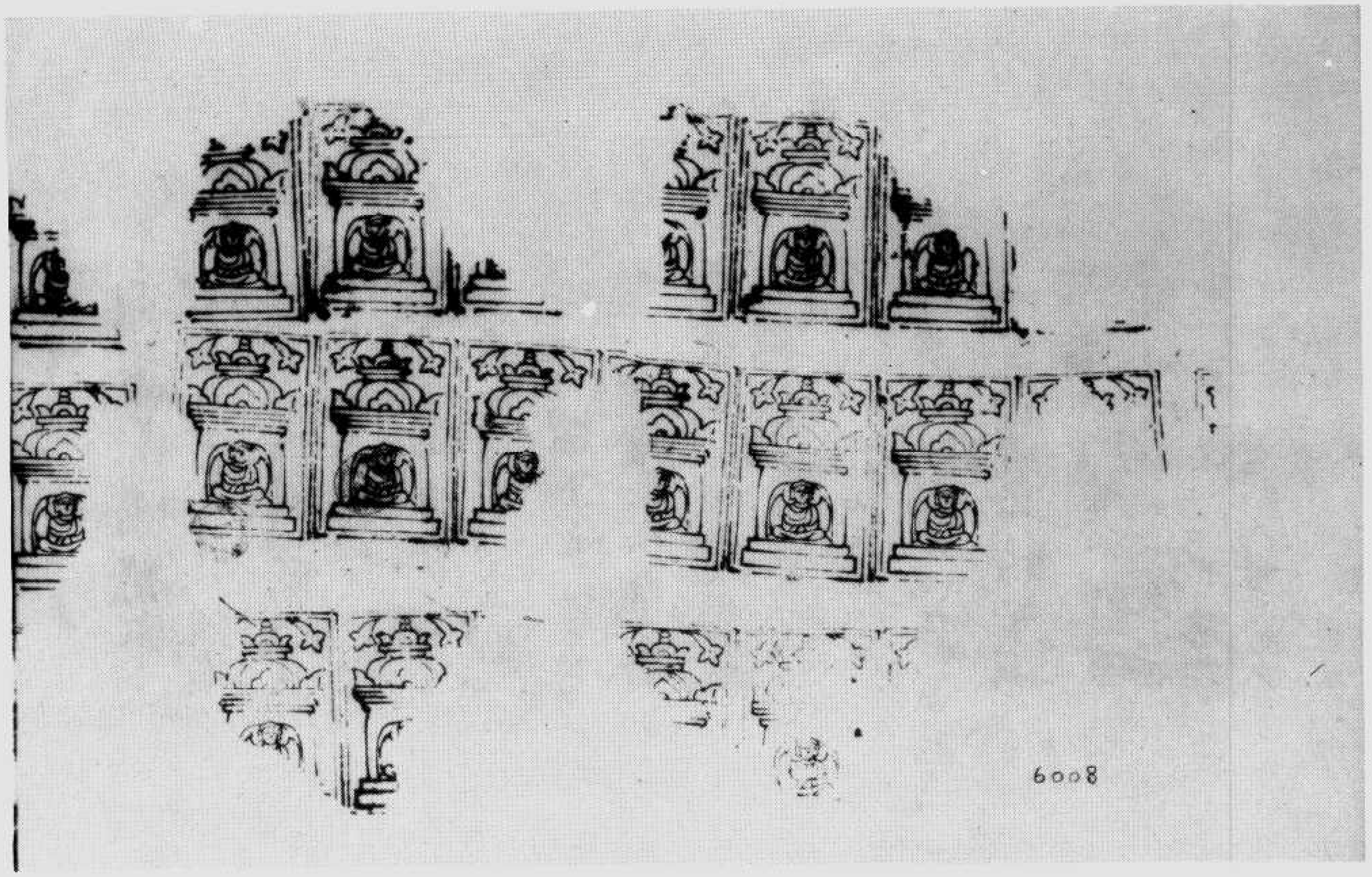


*

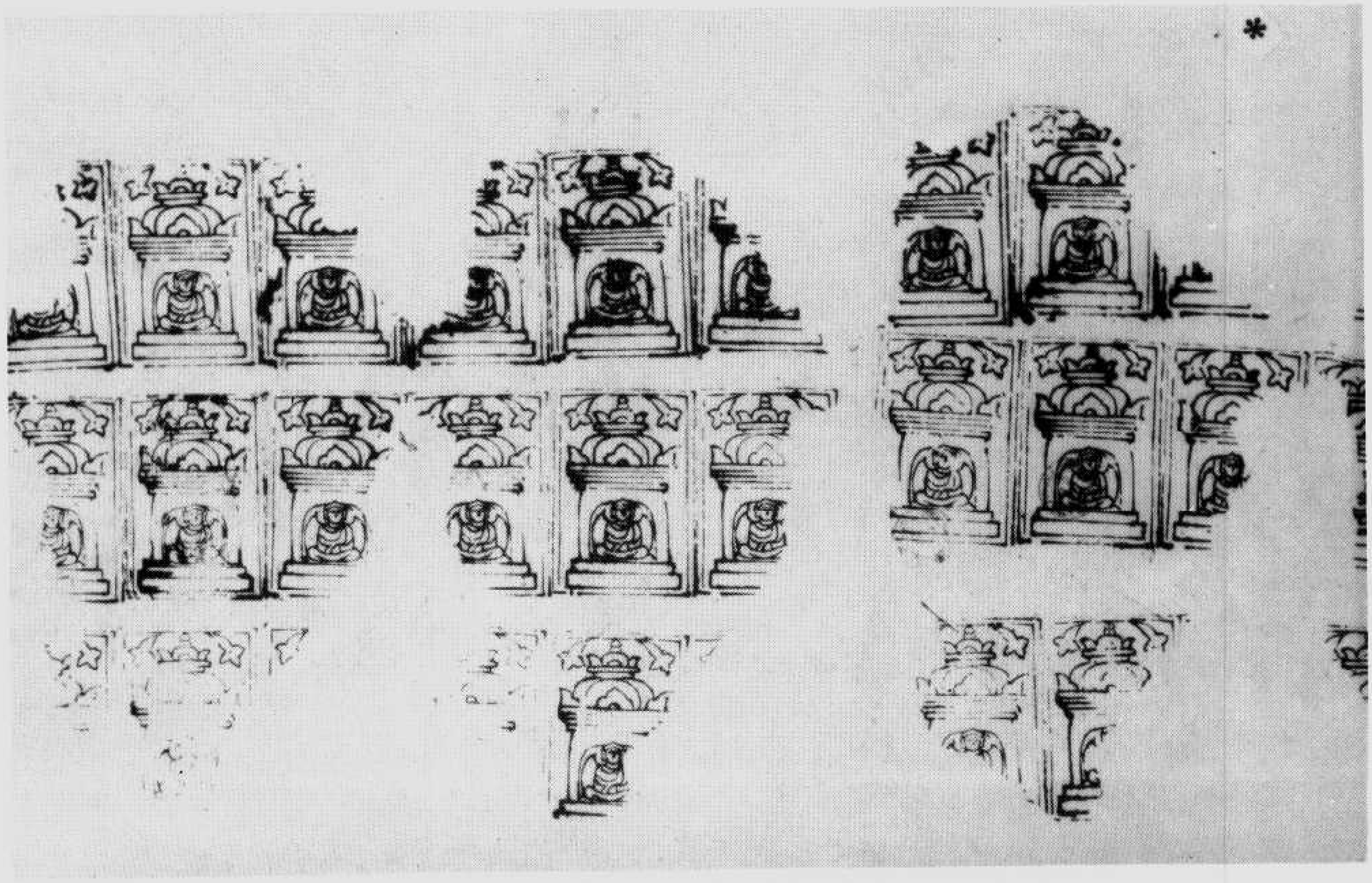


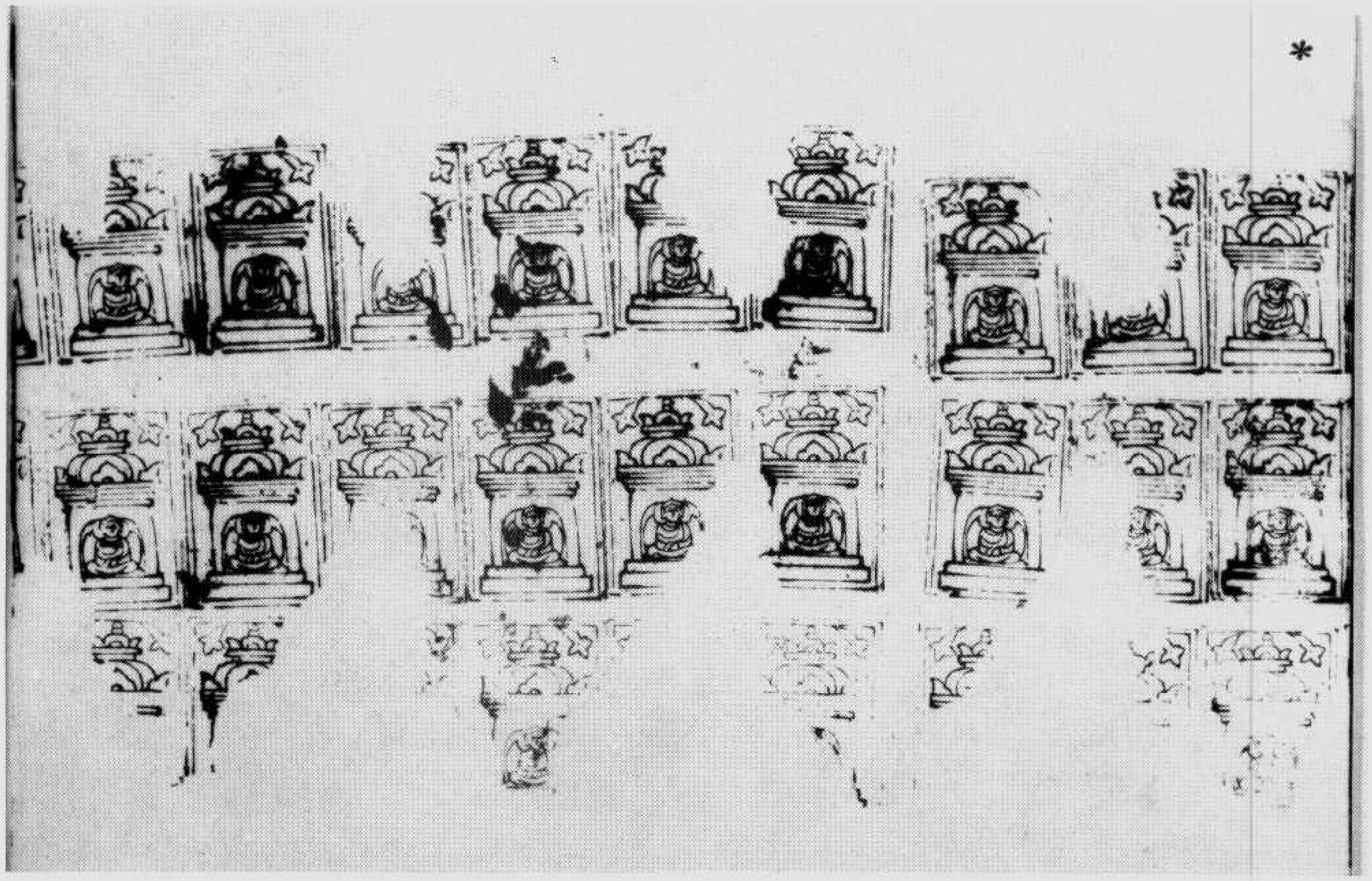
賑麪粟破　號七〇〇六伯

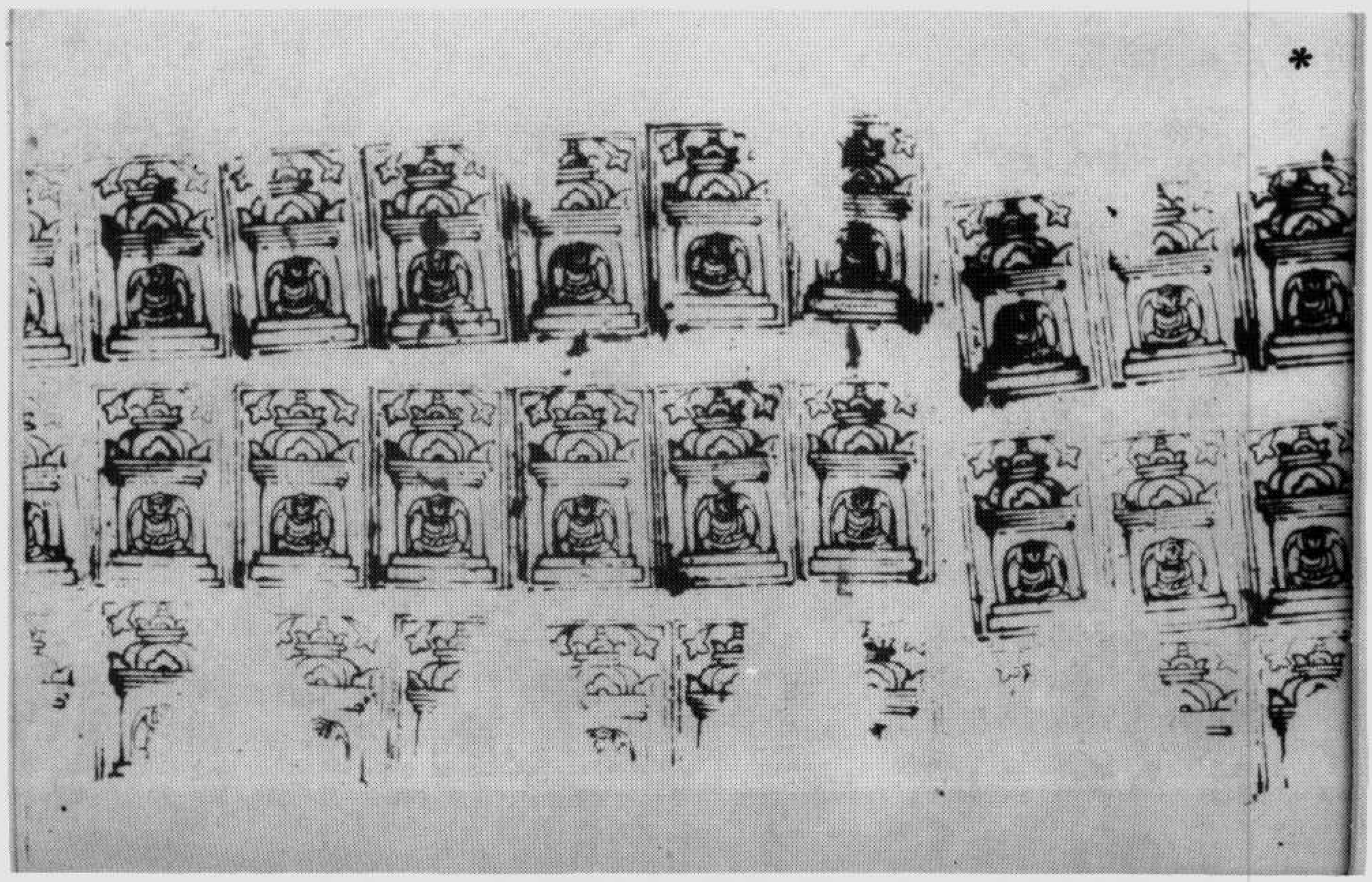


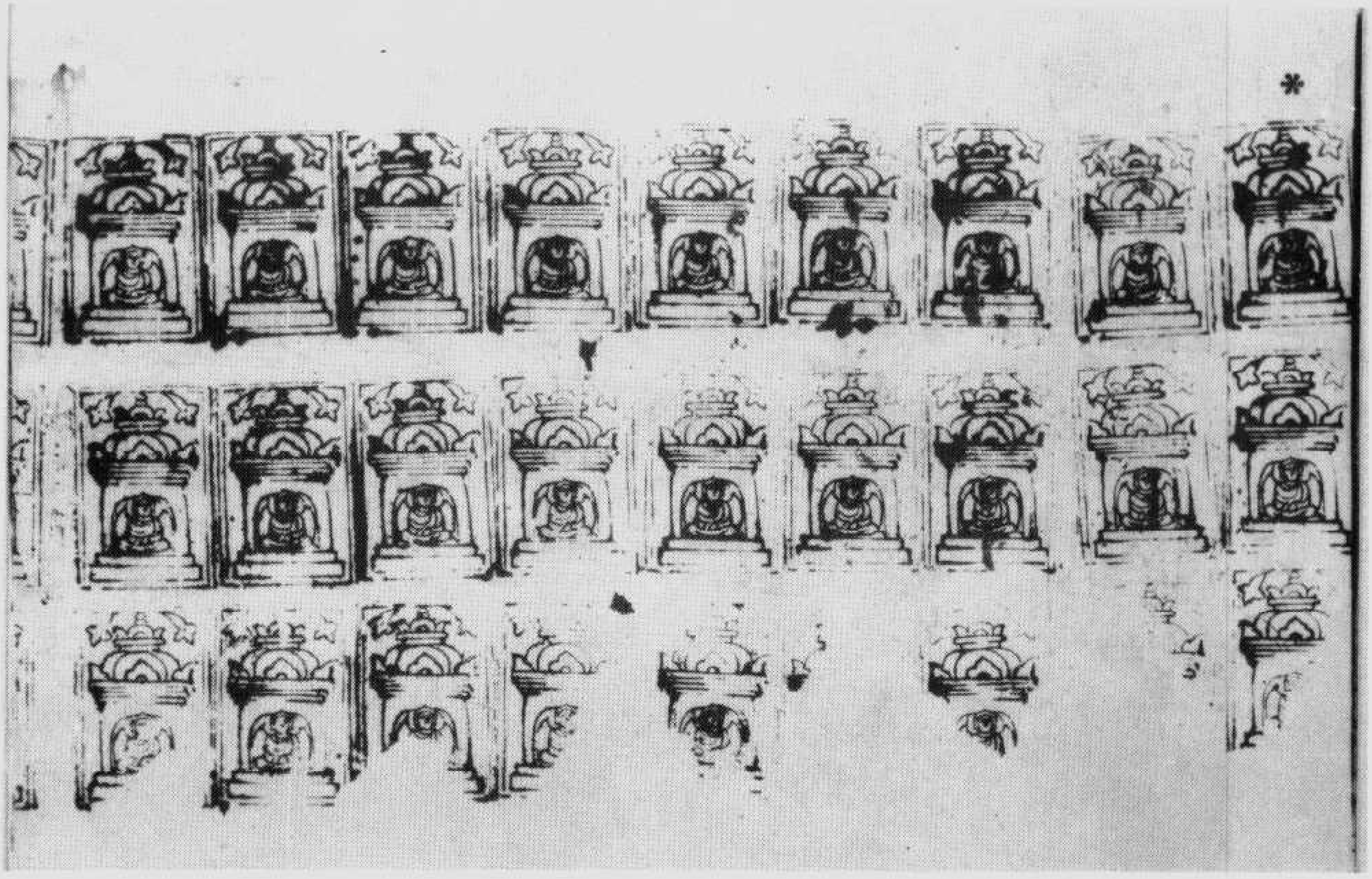


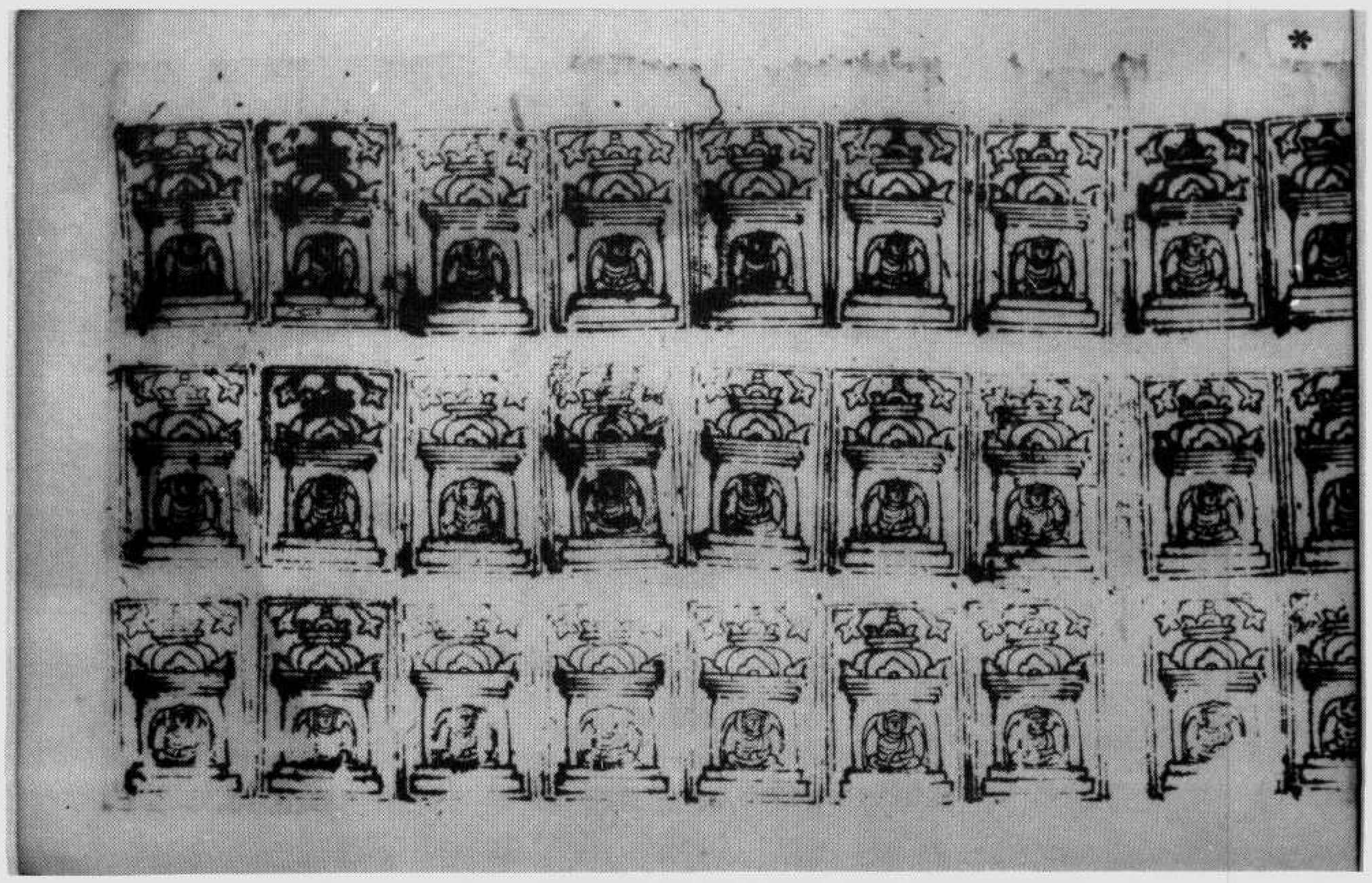
佛千本刻　號八〇〇六伯

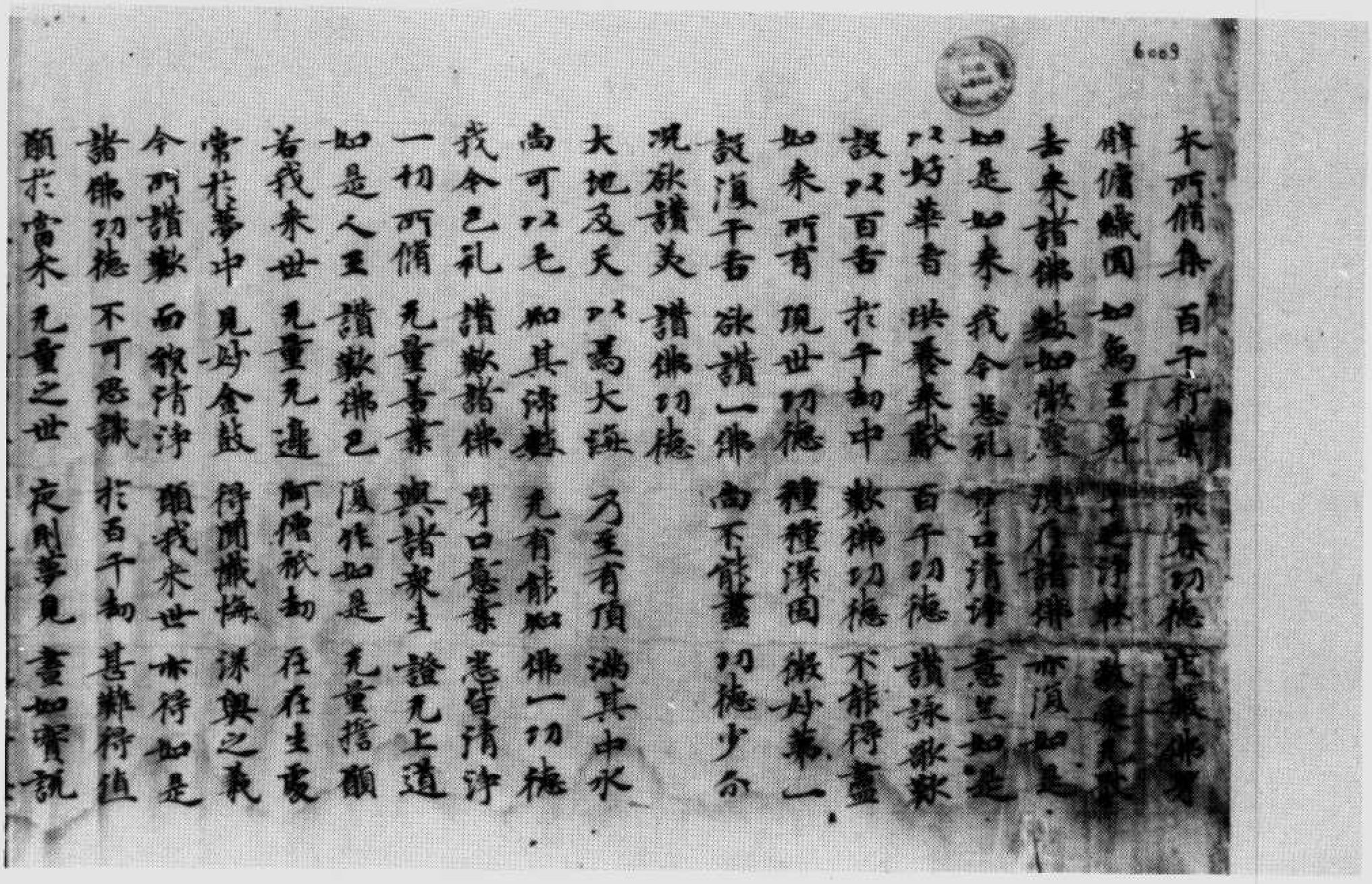






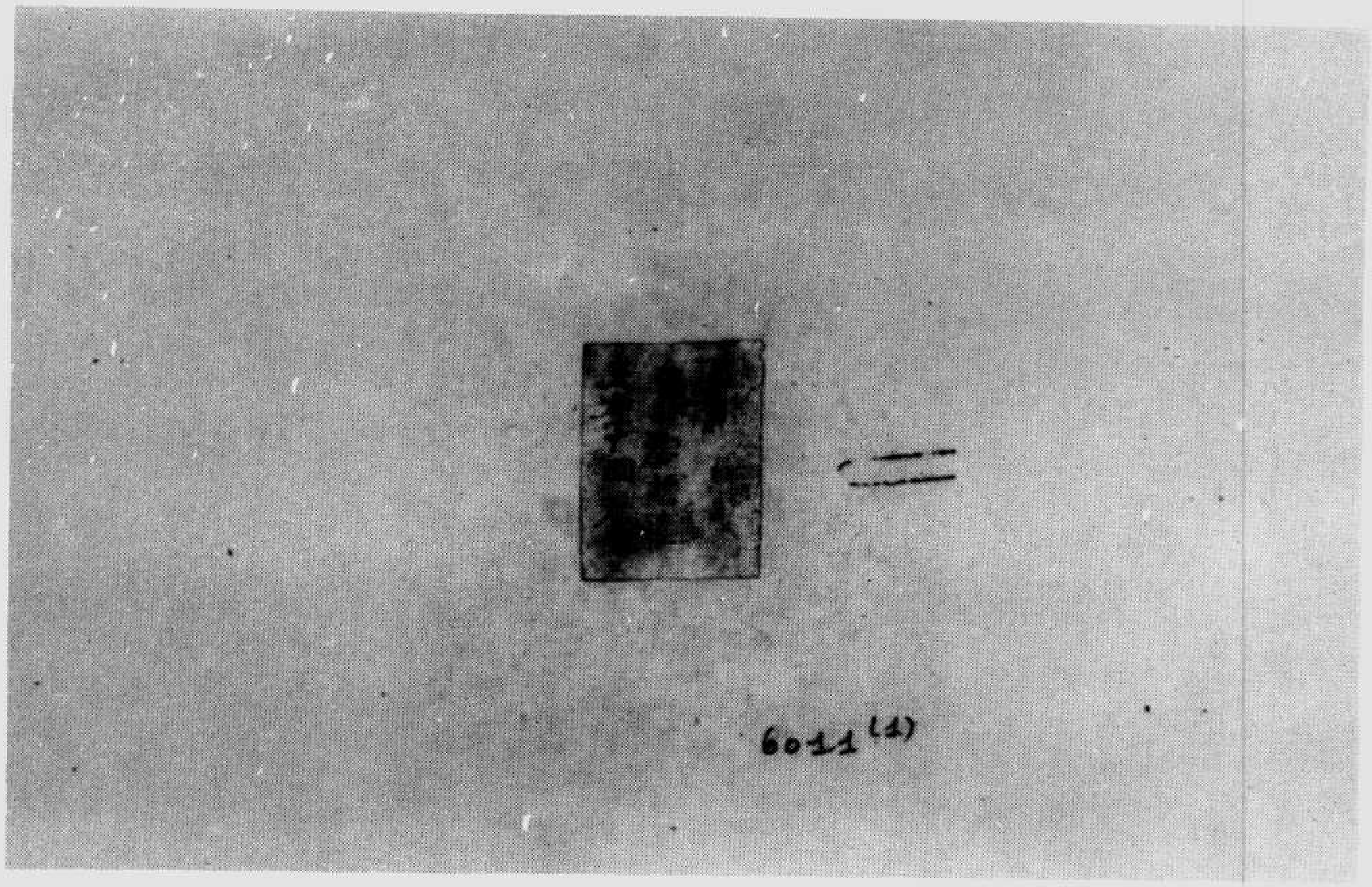




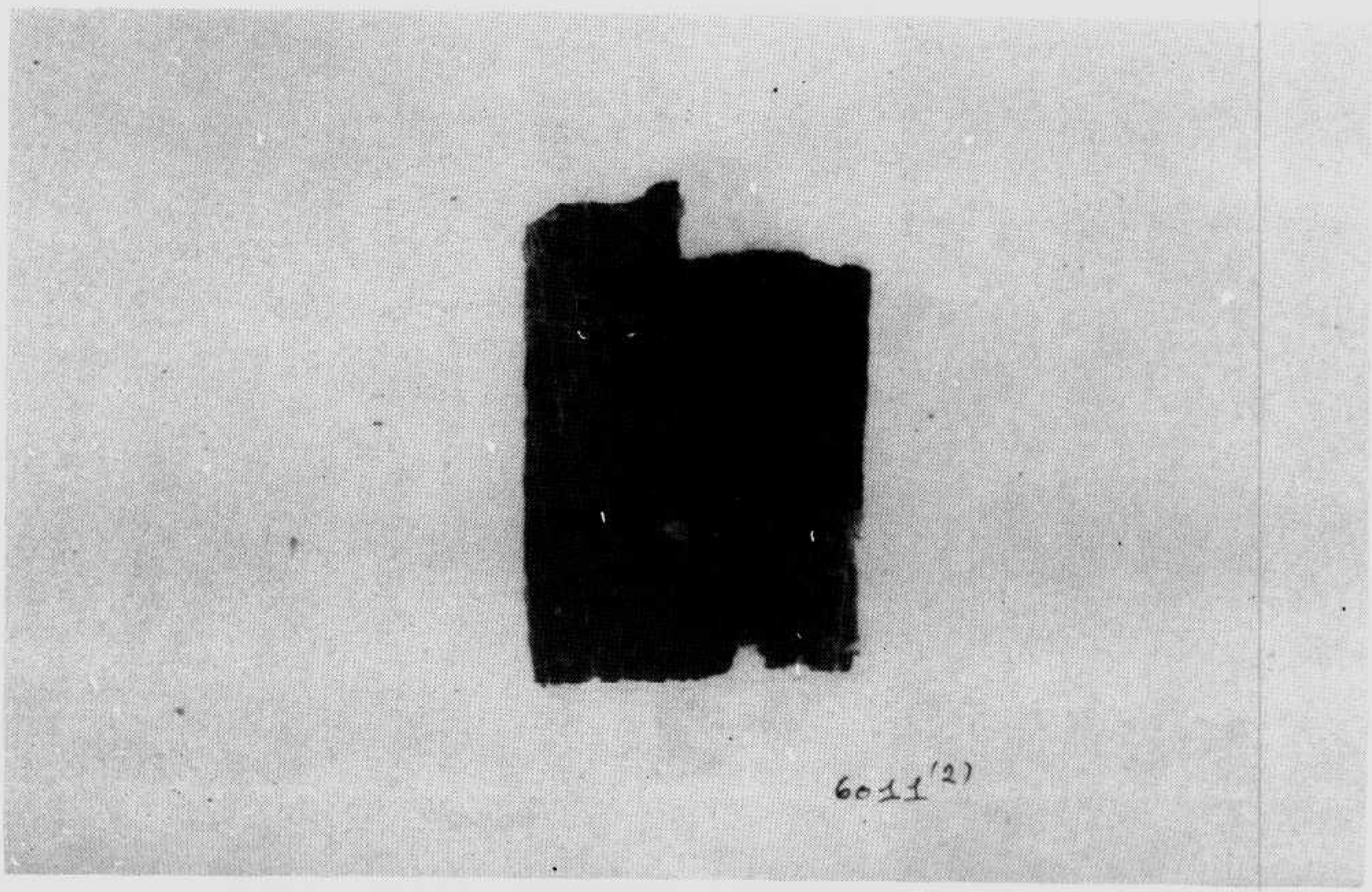


伯六〇〇九號　金光明經卷第一讚歎品第四

文祭　號〇一〇六伯

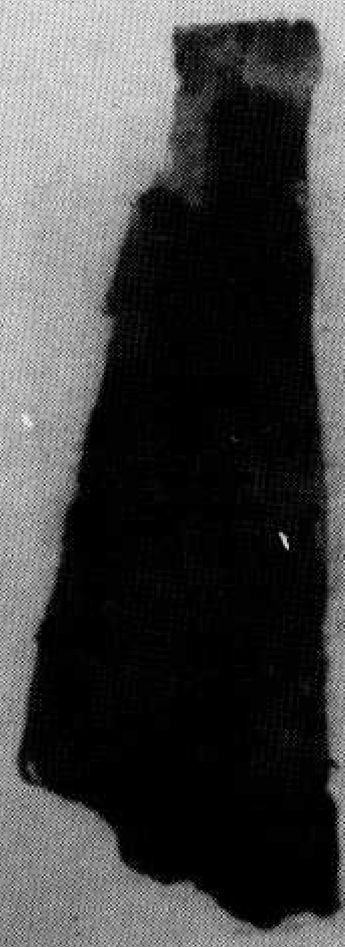


經蜜羅波若般剛金及字習　號一一〇六伯

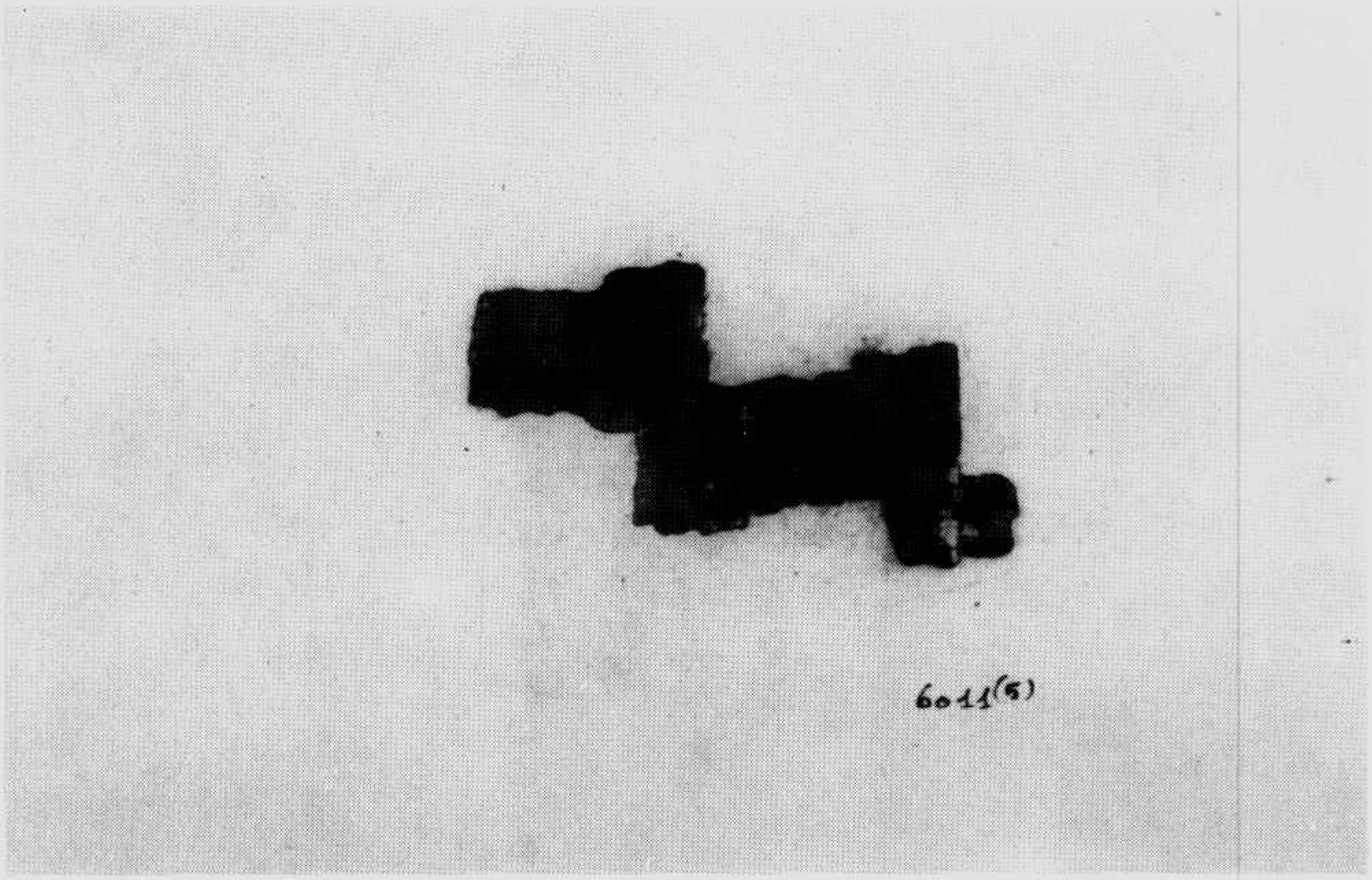


*

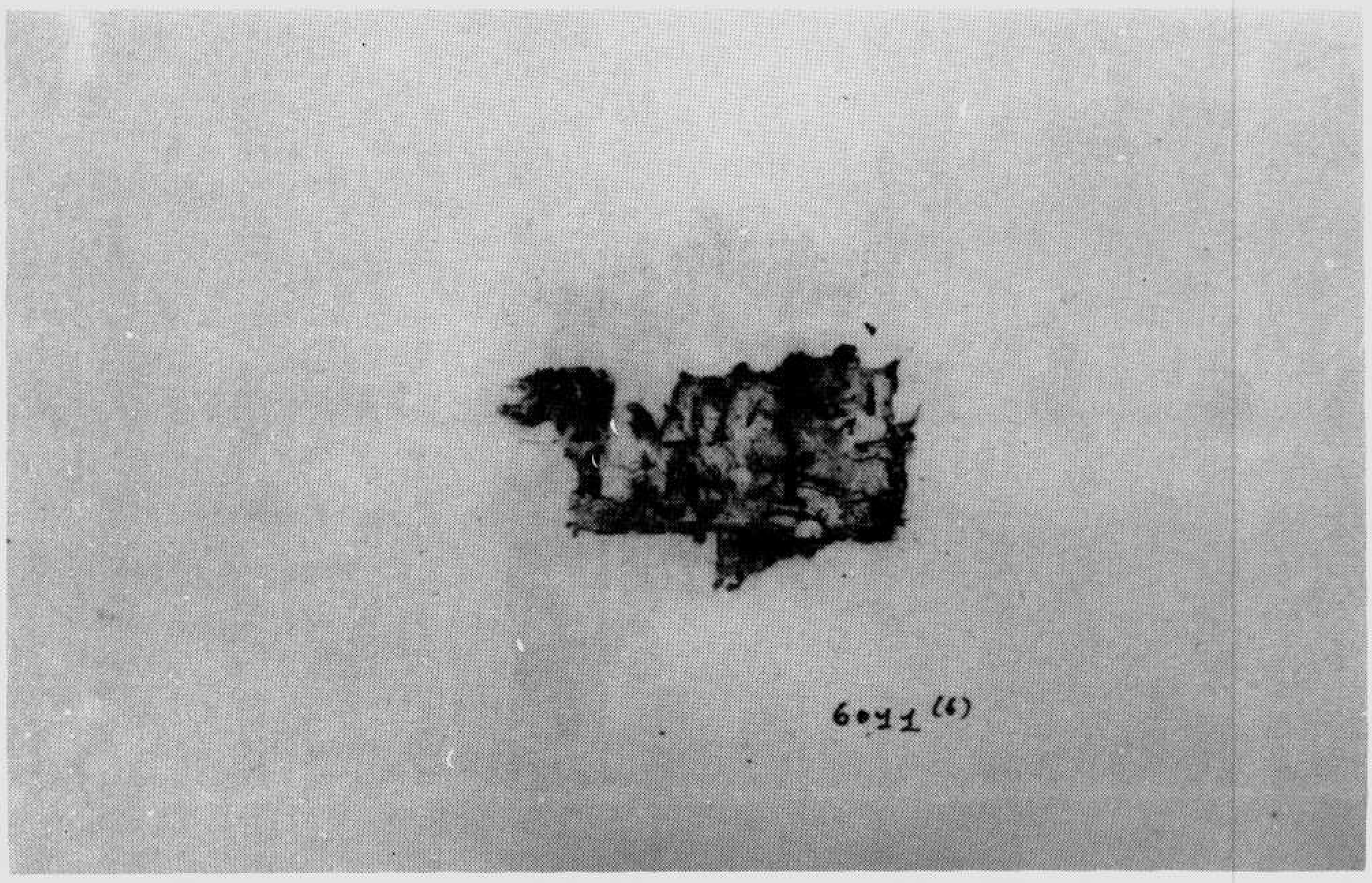
6011(3)



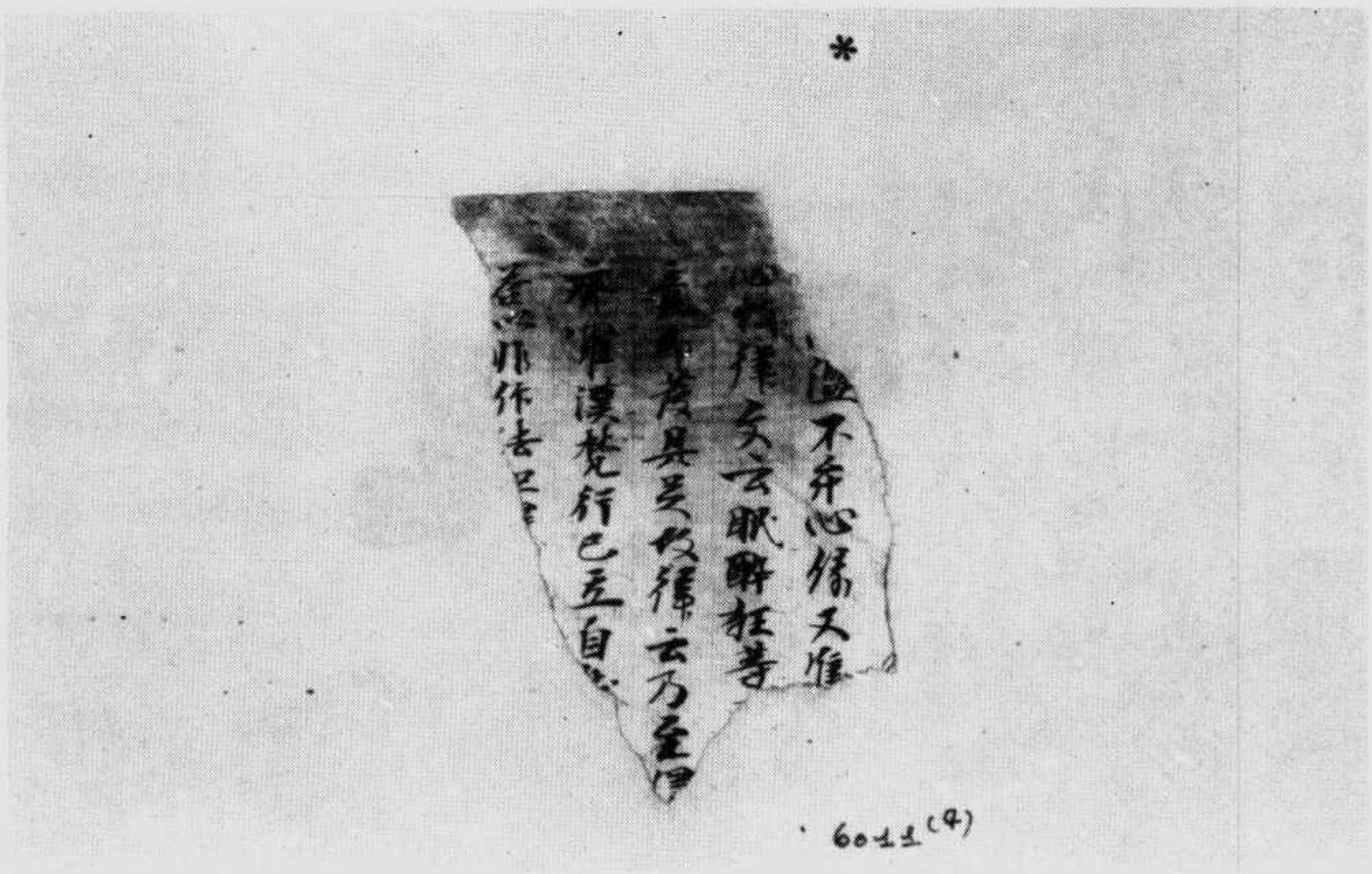
6011(4)



6011(5)



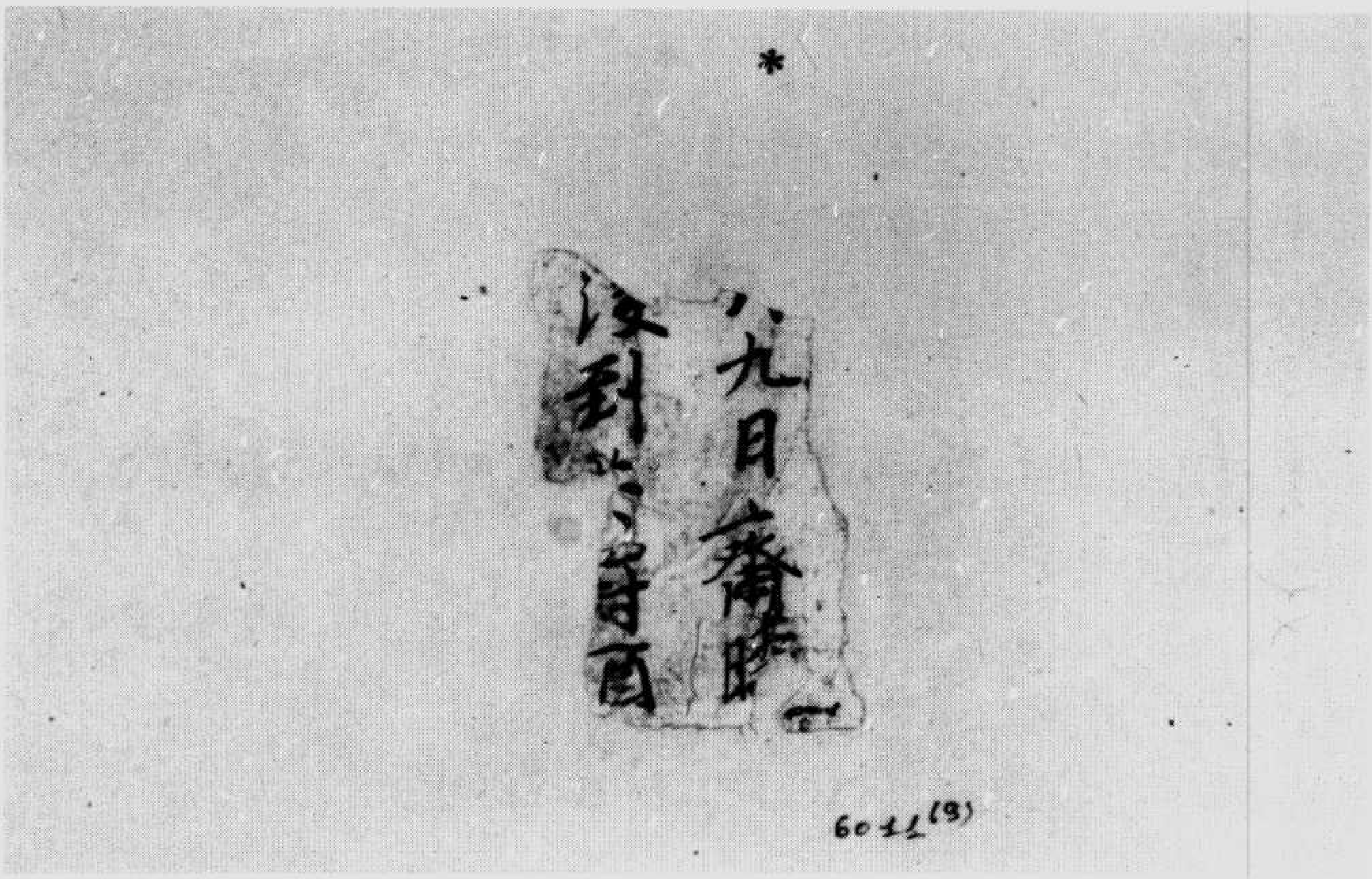
6011(6)



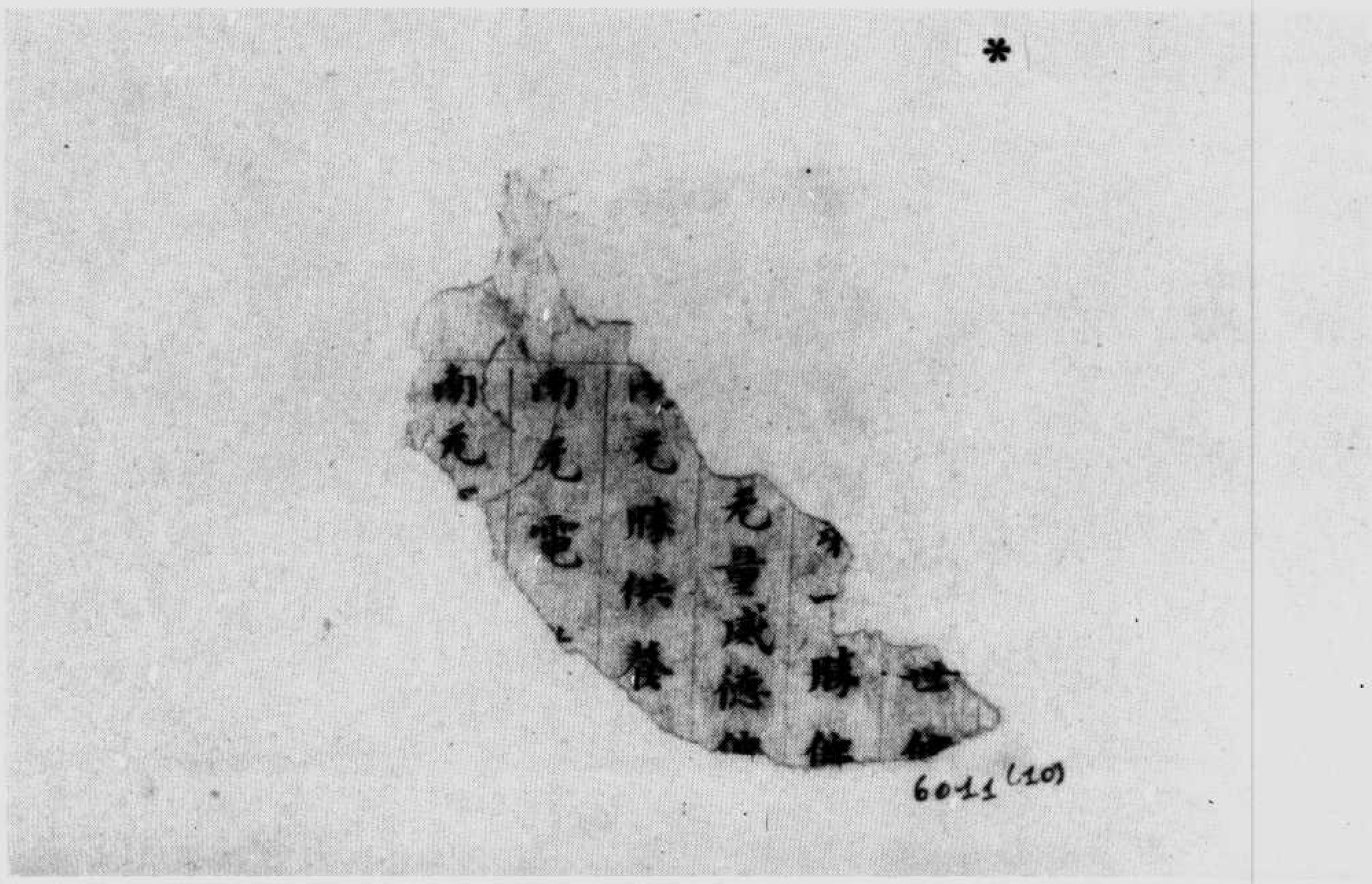
6011(4)

疏律　號一一〇六伯

6011(5)



經名佛　號一一〇六伯▼



*

6011 (11)

6011 (12)

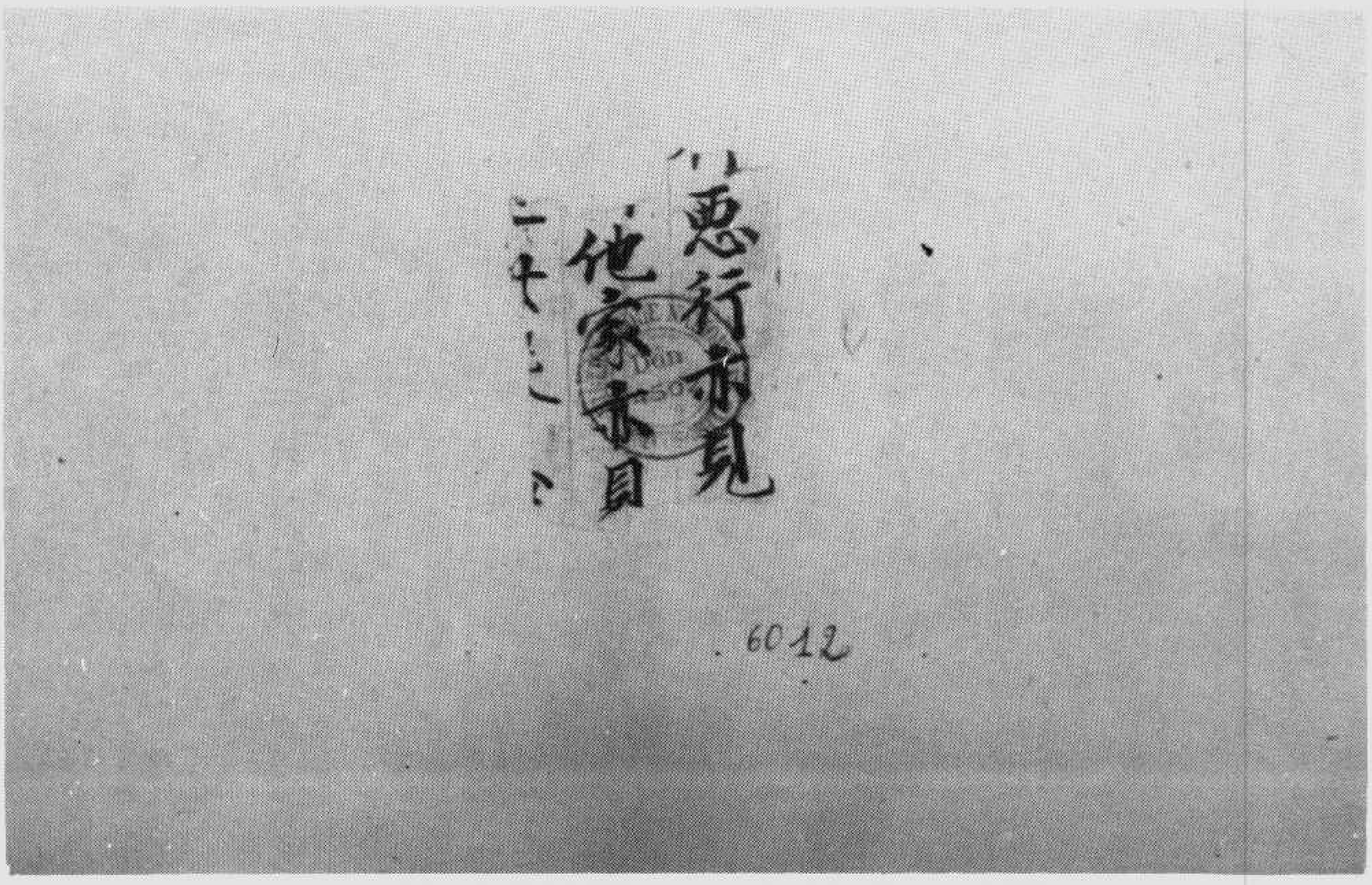
*

我相人相衆生
是非相人相衆
人女相一切諸相
得聞是經不
相何以故須
波羅蜜是
辱波羅蜜
割截身體

6011(11)

經蜜羅波若般剛金　號一一〇六伯

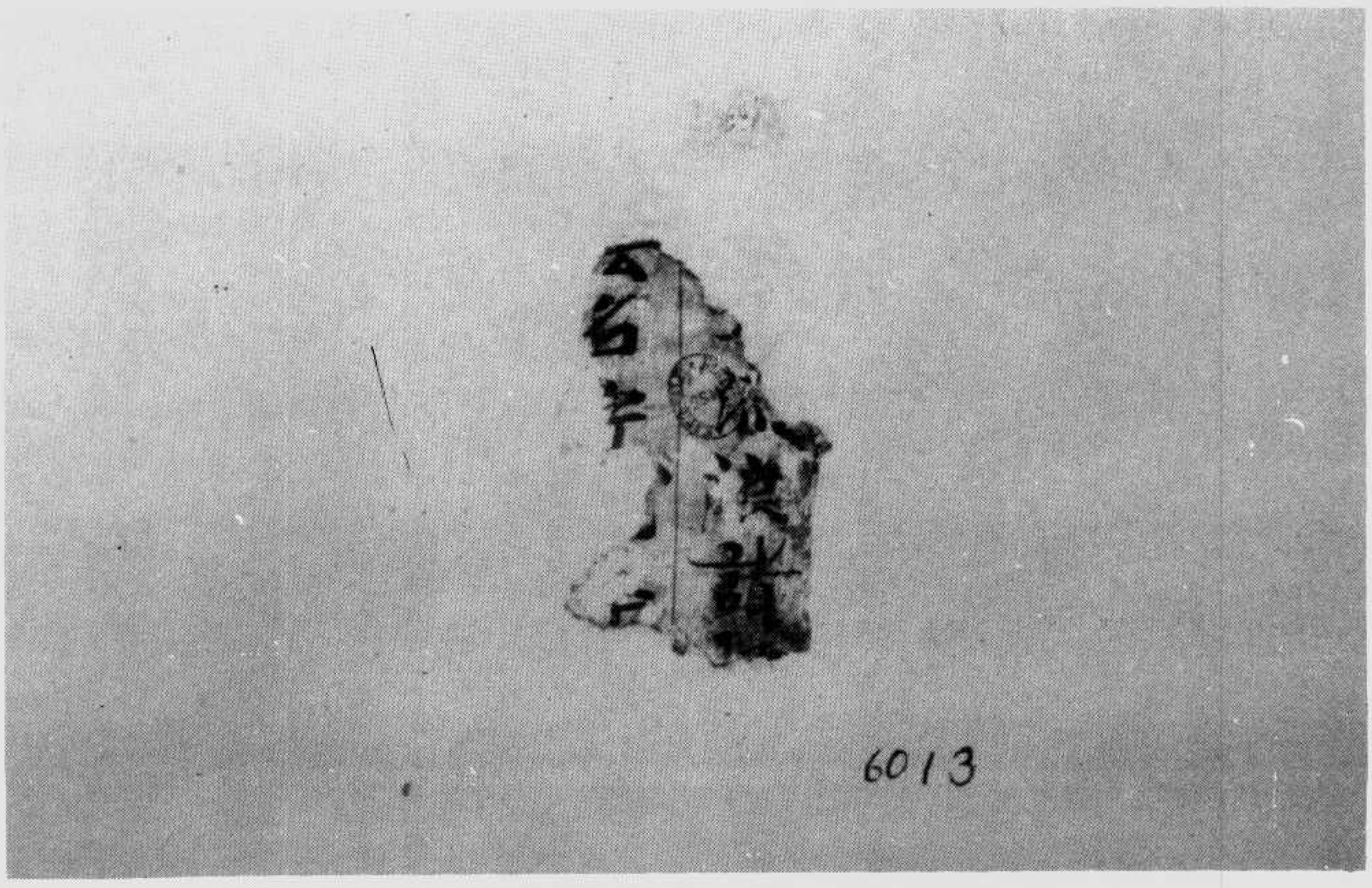
▼伯六〇一二號　殘佛經斷片

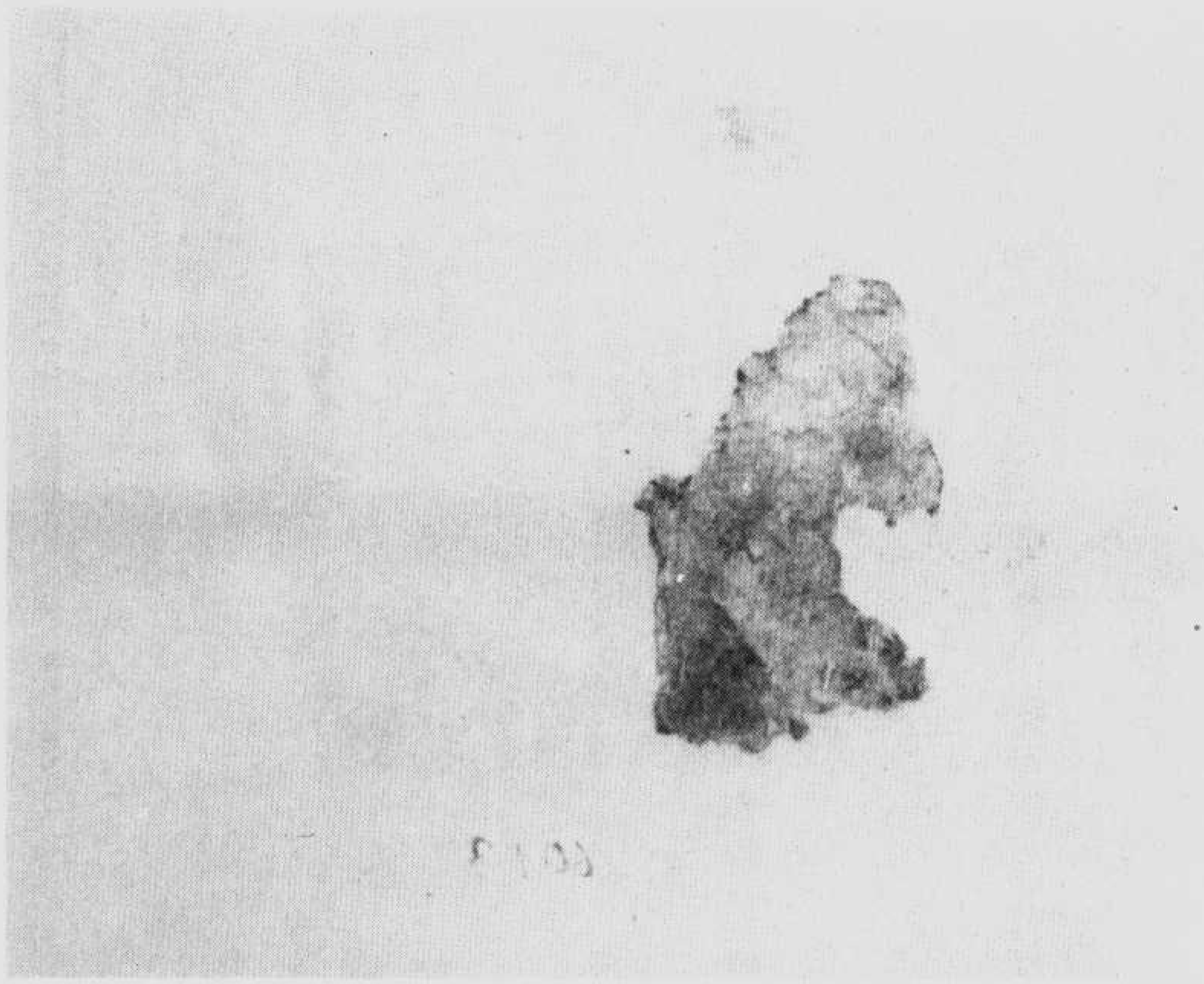


忍行不見
他家未員
二七二

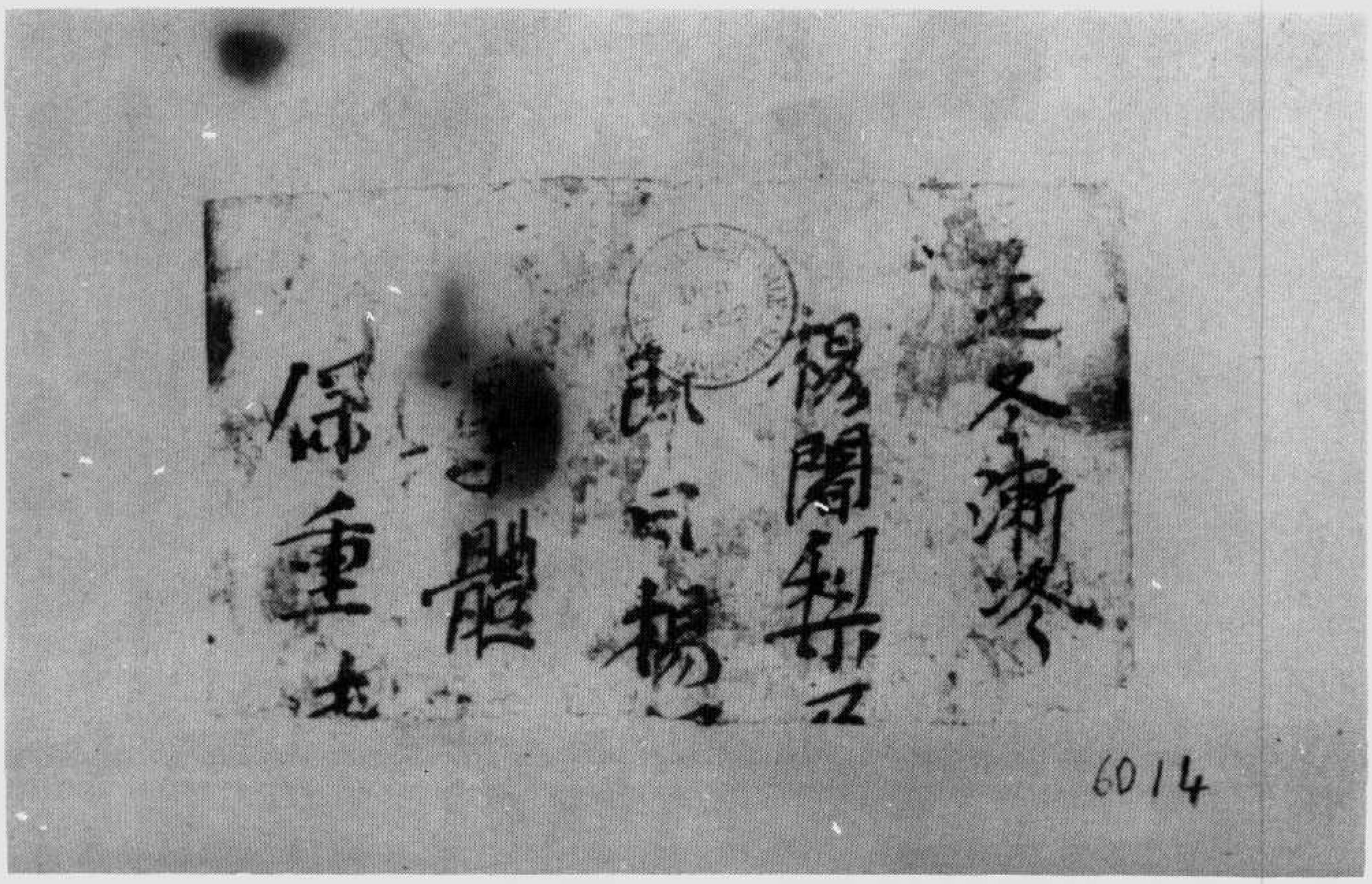
6012

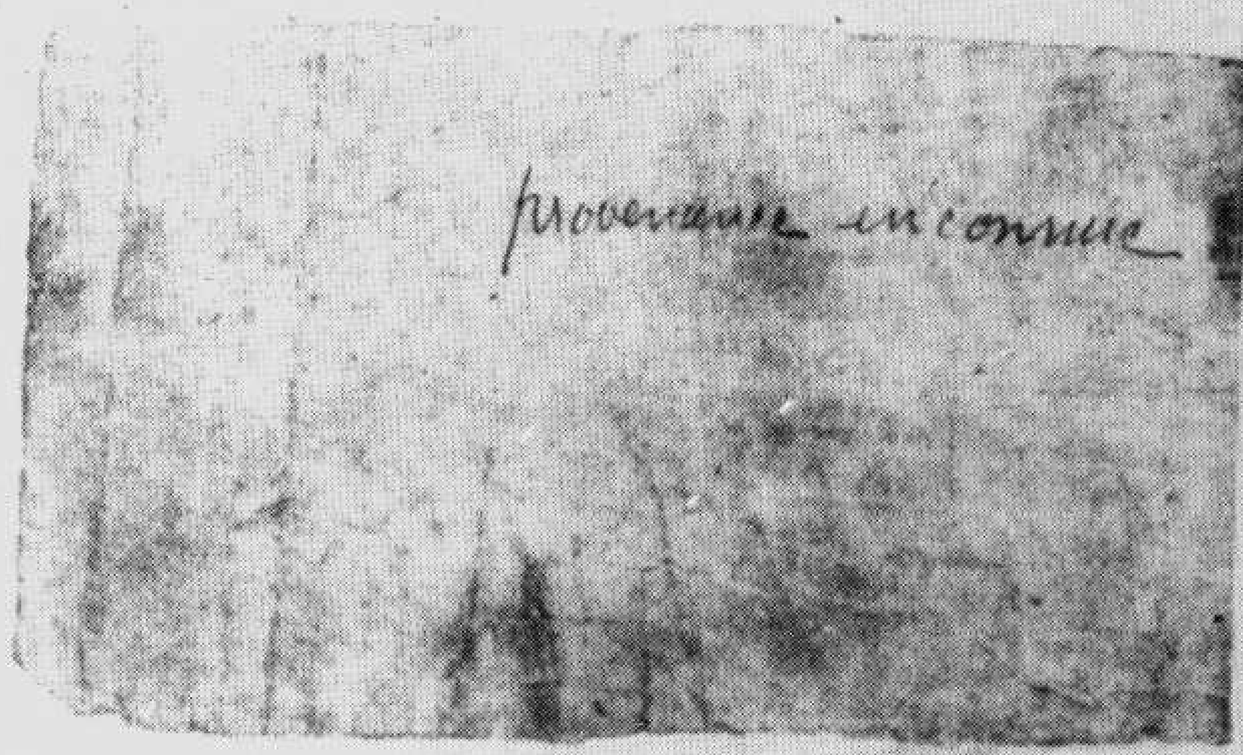
▼伯六〇一三號　殘佛經斷片



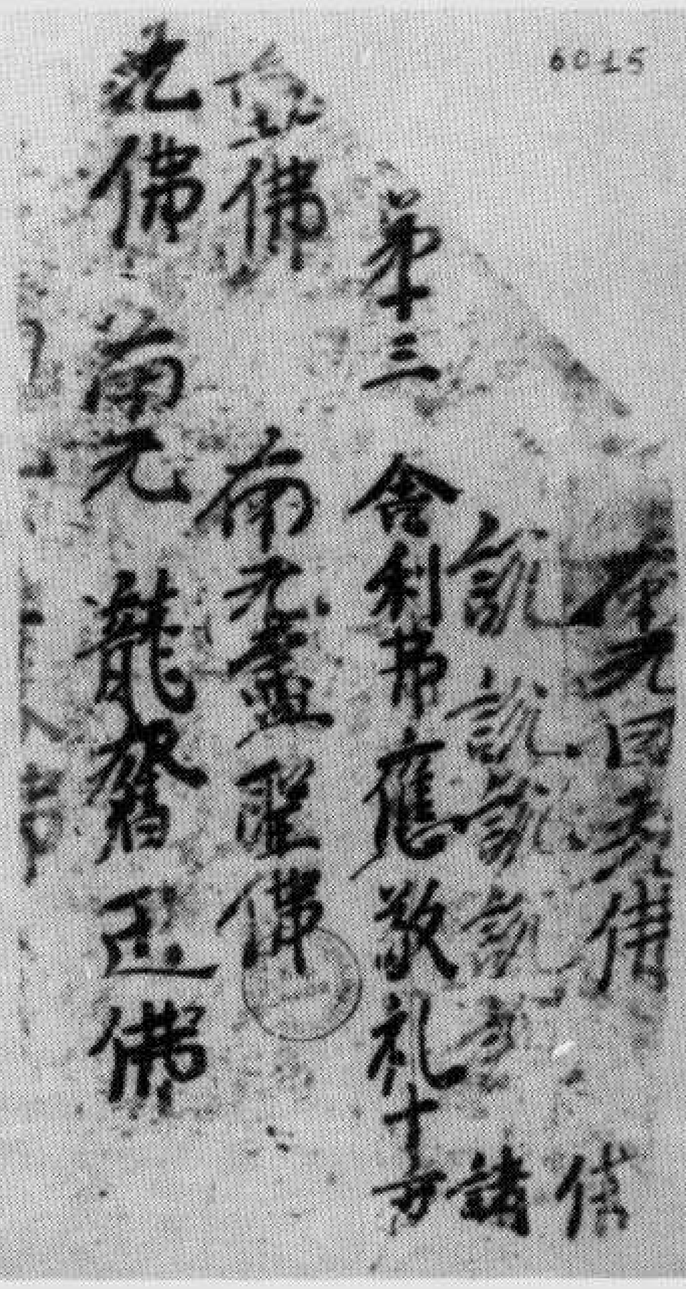


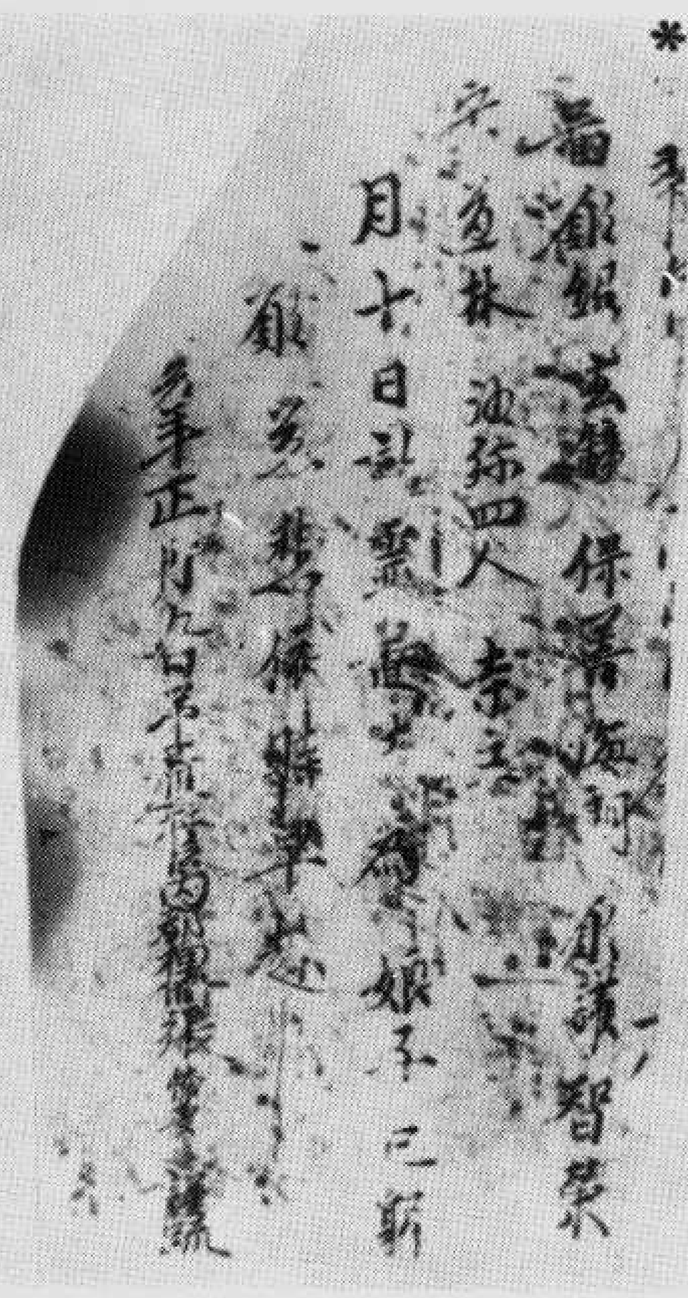
▼伯六〇一四號　致楊閣梨書函



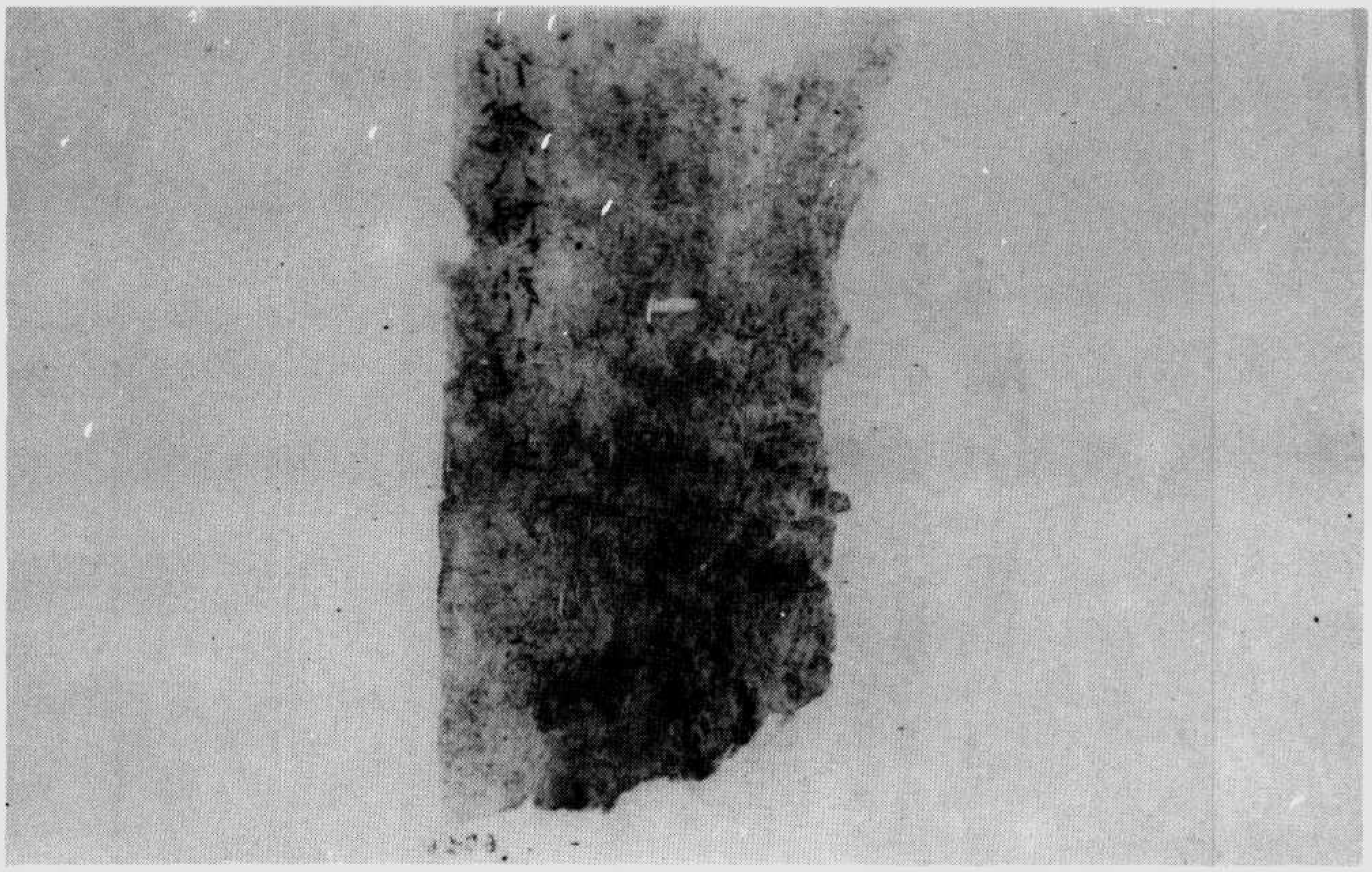


▼伯六〇一五號　佛名經

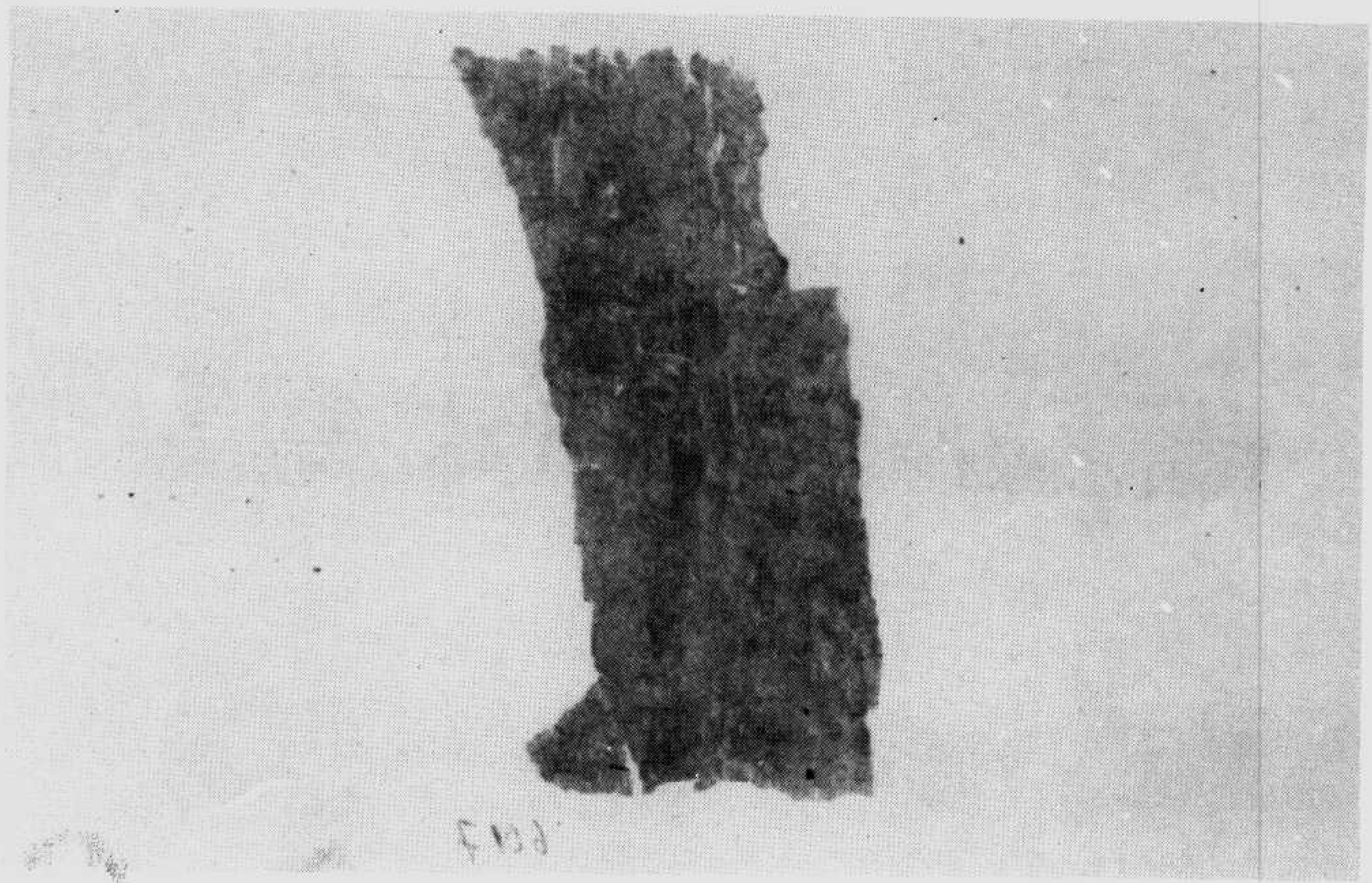




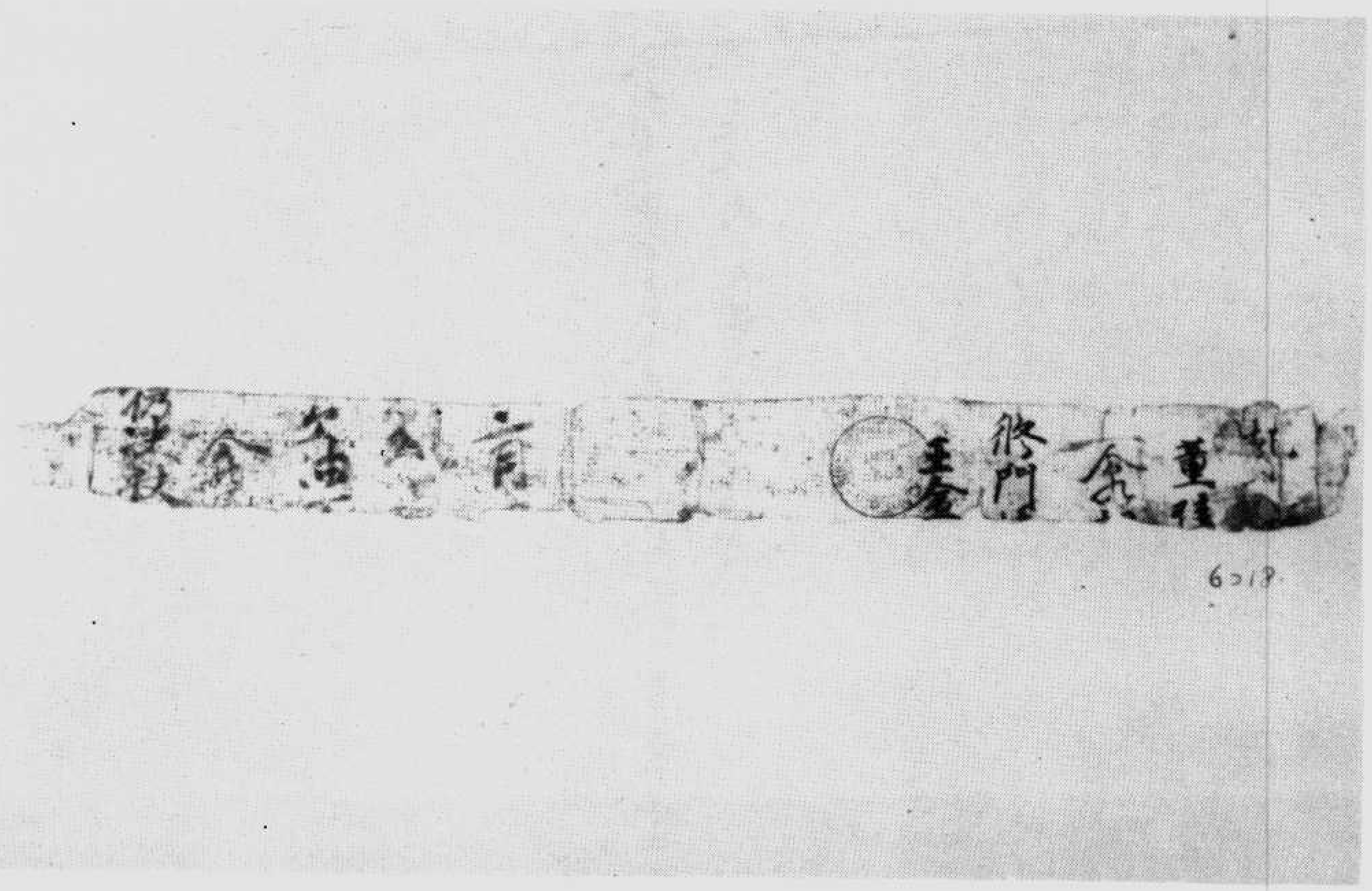
▼伯六〇一六號　佛說八陽神咒經



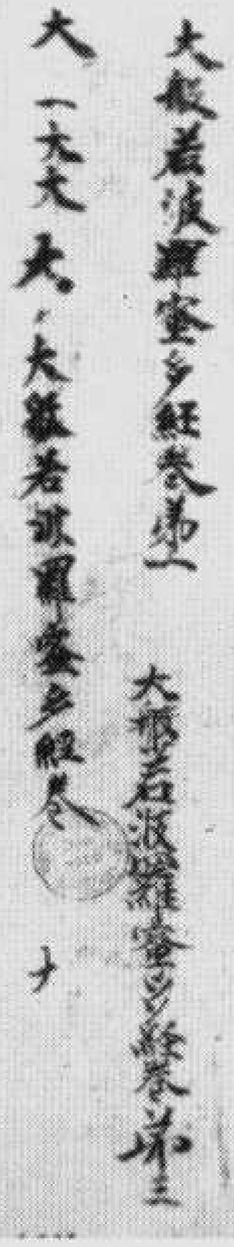
▼伯六〇一七號　大智度論卷第三十一初品中十八空義第四十八



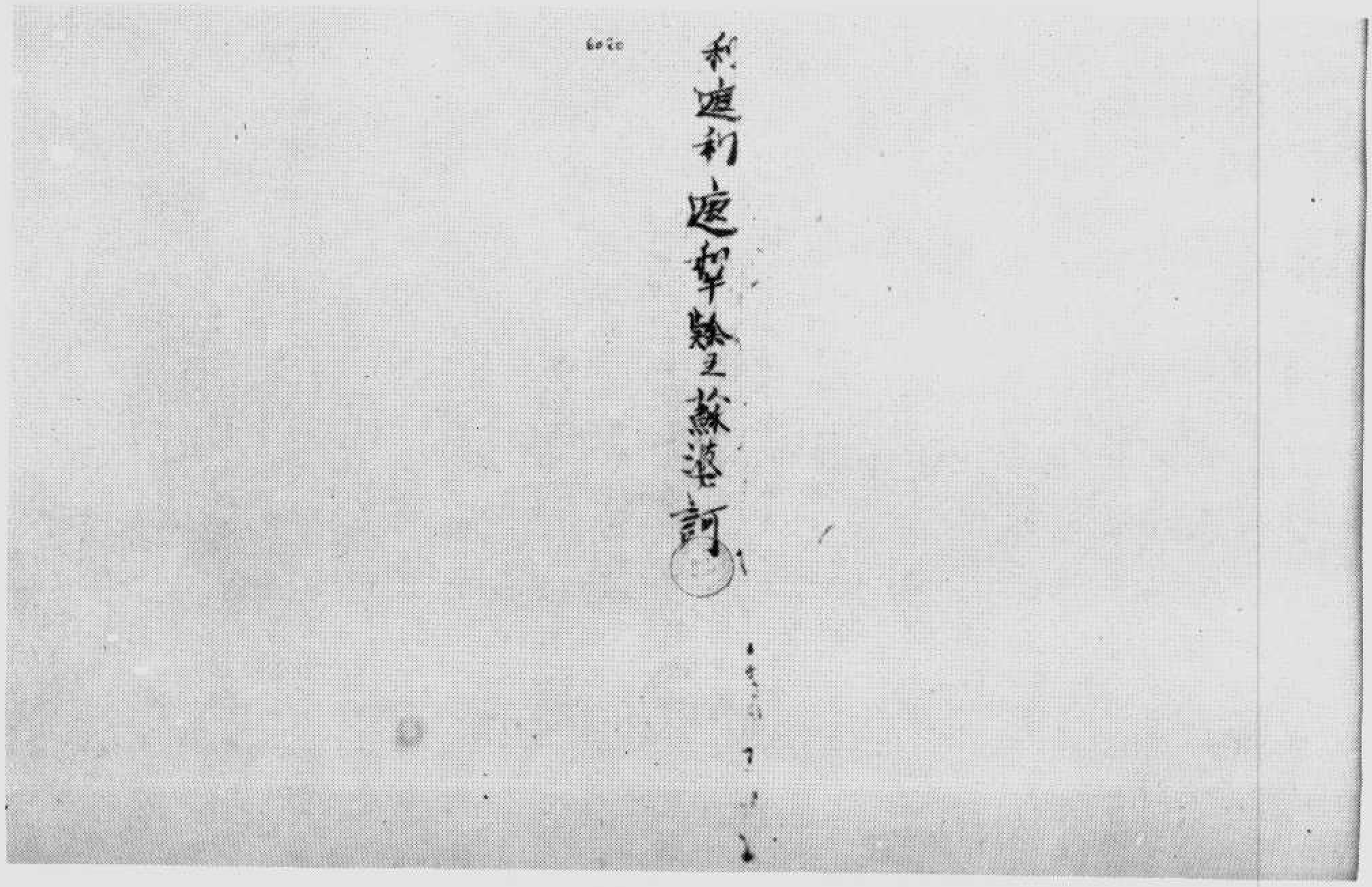
▼伯六〇一八號　殘牒狀及欠油賬

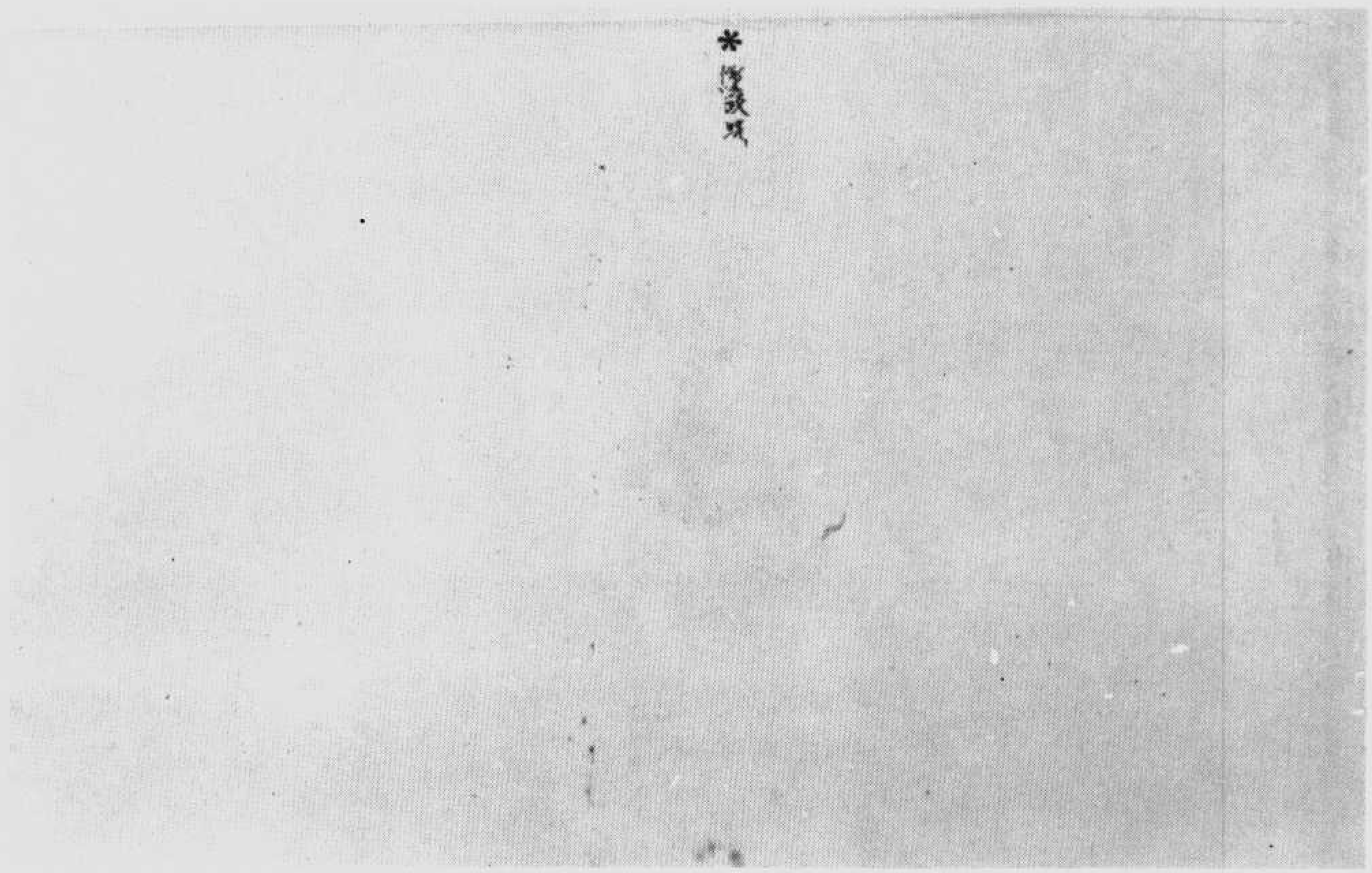


▼伯六〇一九號　大般若波羅蜜多經卷第一標題

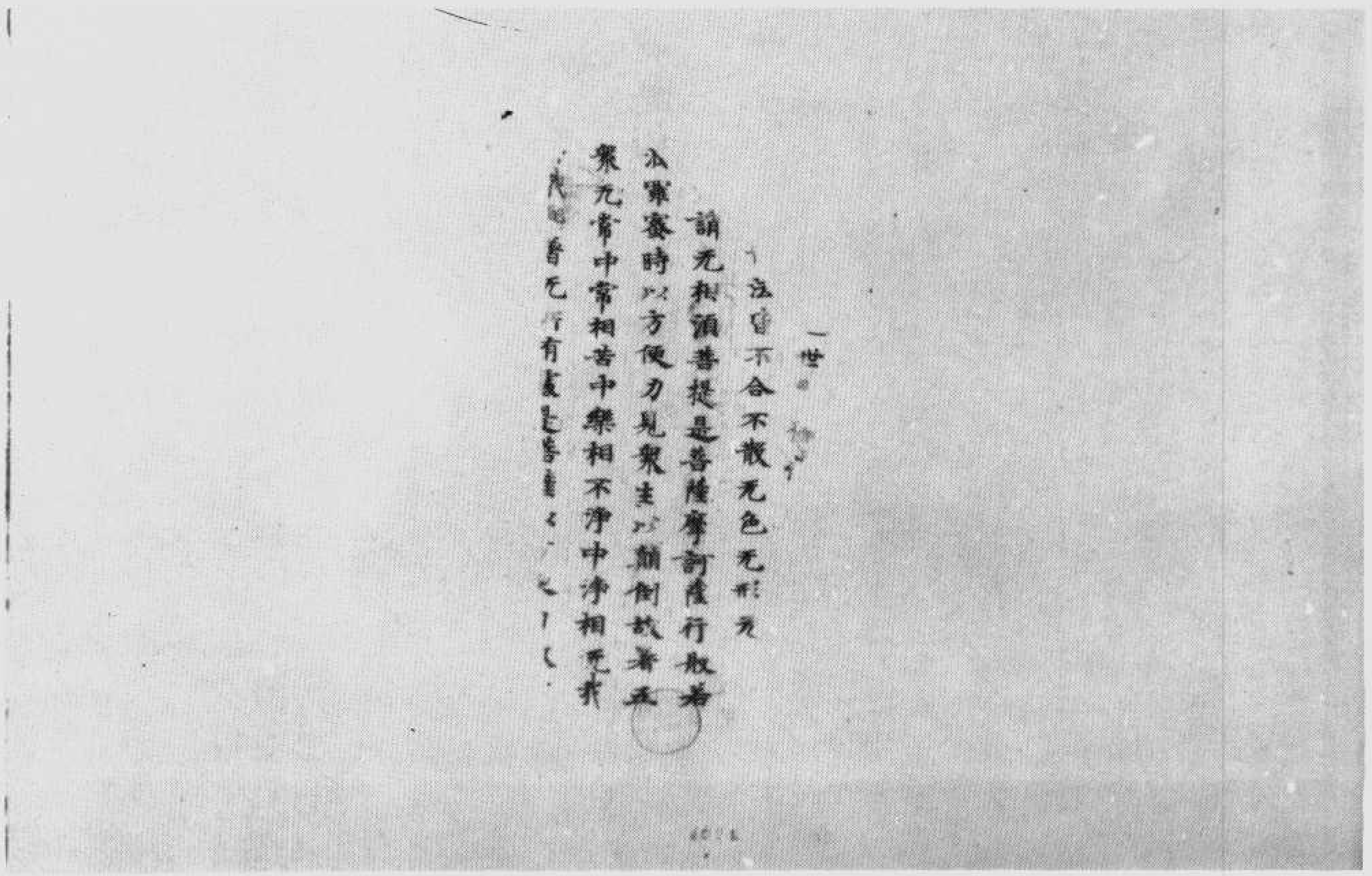


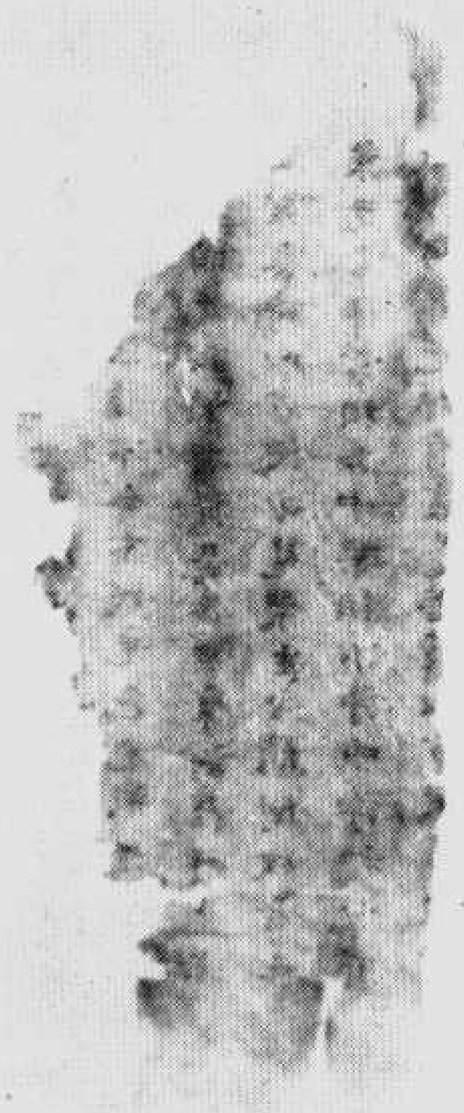
▼伯六〇二〇號　真言一行



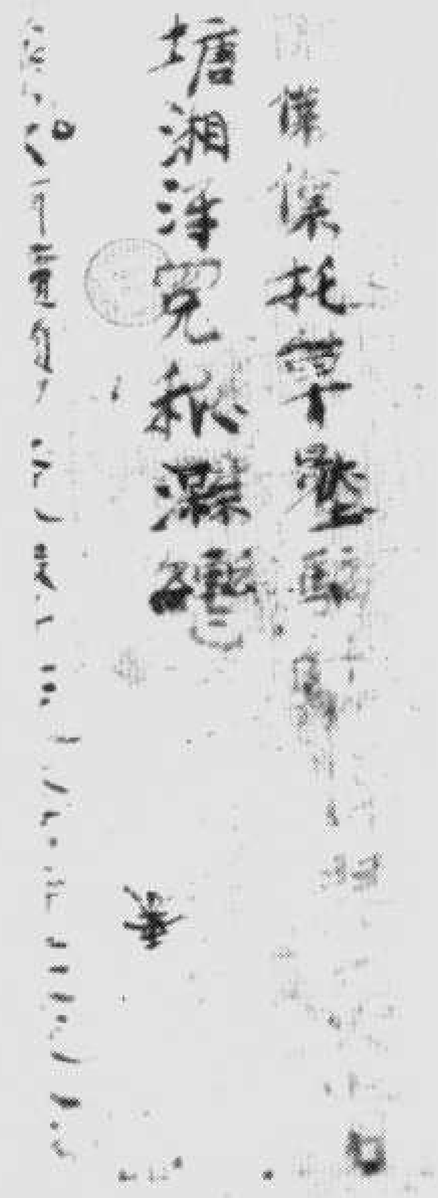


▼伯六〇二一號　摩訶般若波羅蜜經卷第十二、六十七、六十八第品



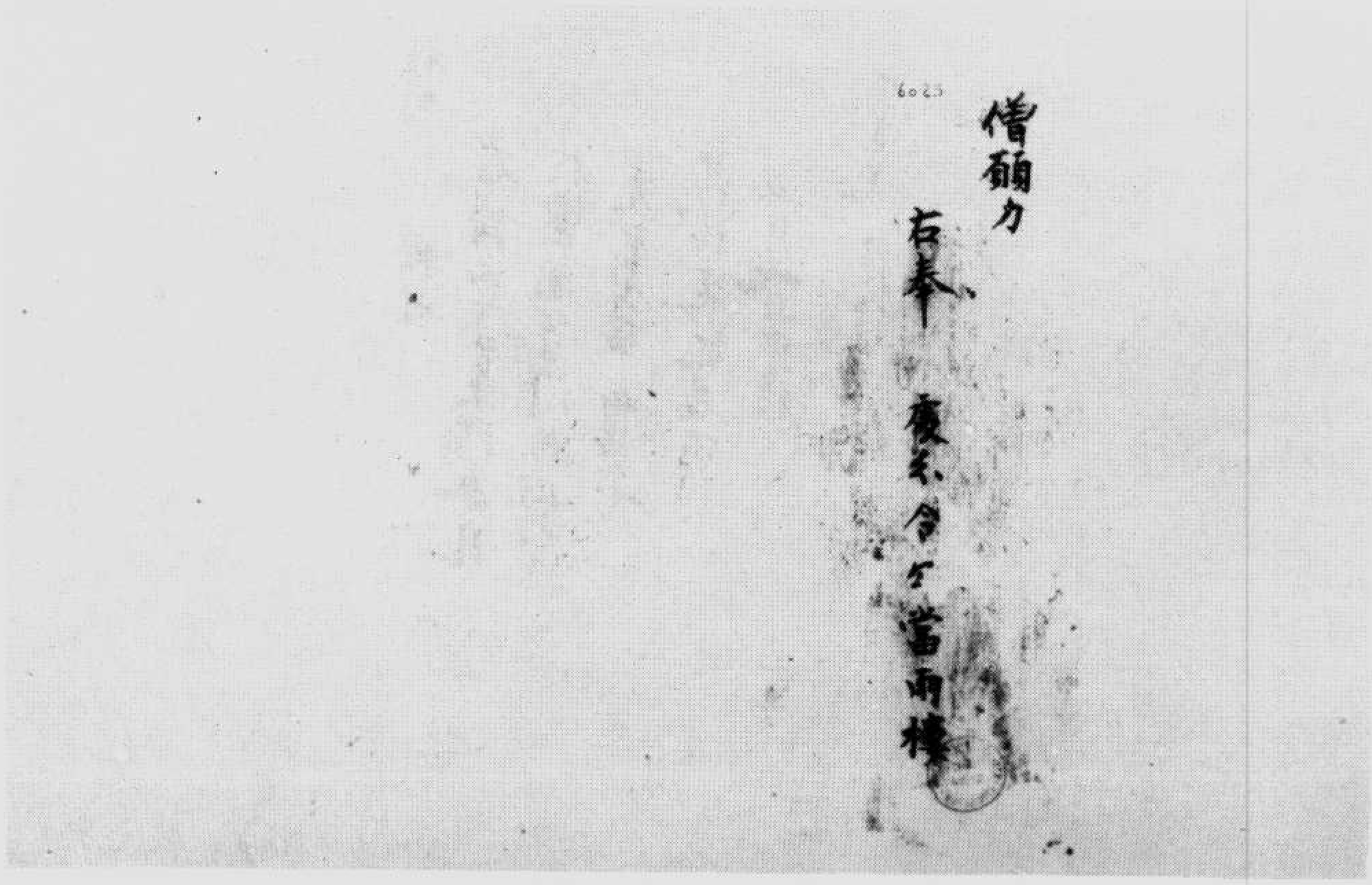


▼伯六〇二二號　難字習寫及真言油賬等殘片



鄔詩羅嚩吝怛鄔　悉地羅者　度耶　鄔瑟尼耶一
婆路吉　帝　擔伐吝羅耶　薩婆薩陀耶　度訶哲
訶罔　耶五　摩訶迦盧尼四　耶六　怛姪他阿陀
他八　陀阿跋他　跋訶跋　帝九　理嚩　婆羅　莎訶

*



僧願力

右奉、慶幸今月當番樣

帖轉司社　號四二〇六伯▼

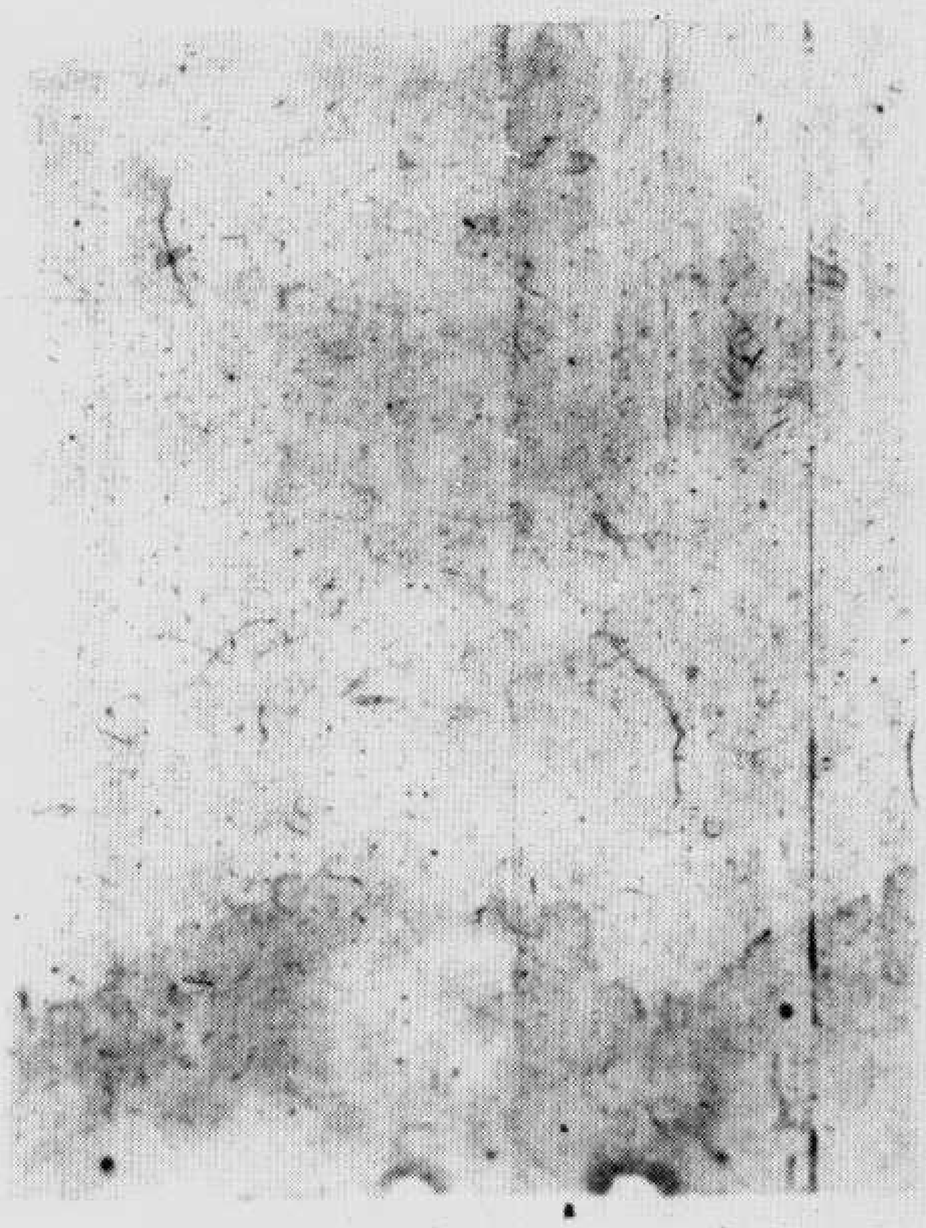
社司　轉帖

右諸公等並限今日
於靈圖寺門取兩人
一充有少事商量書
其帖速遞過不得
五月七日辰時

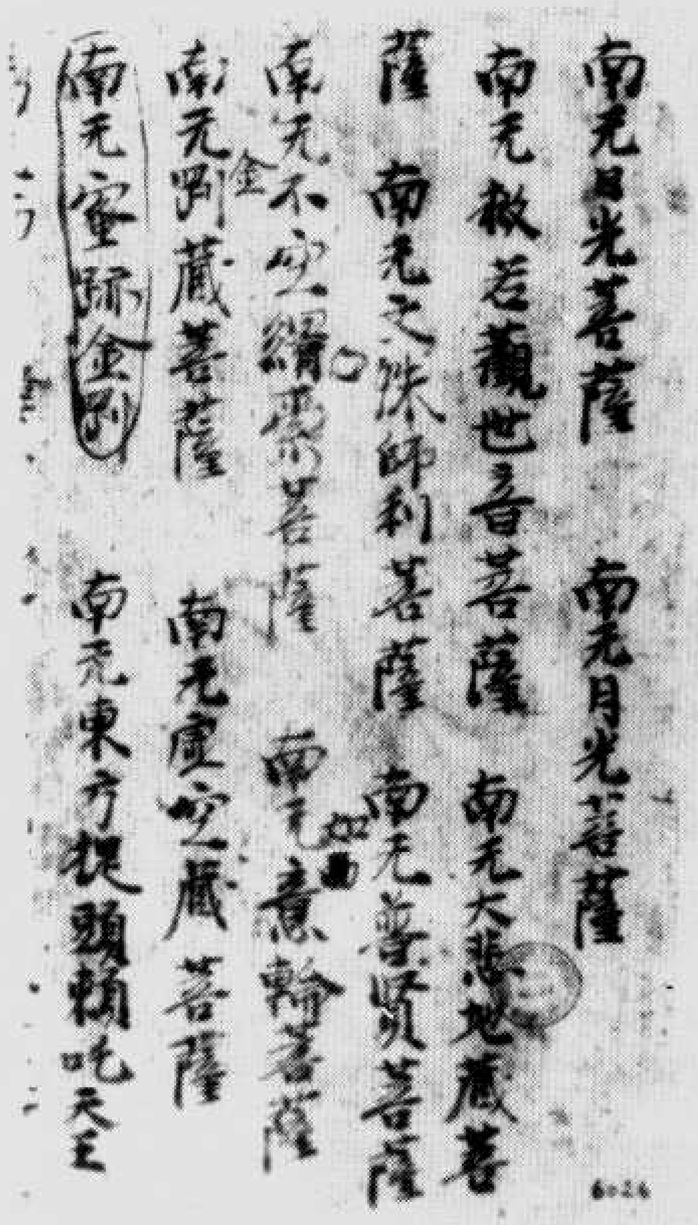
平百姓　三人

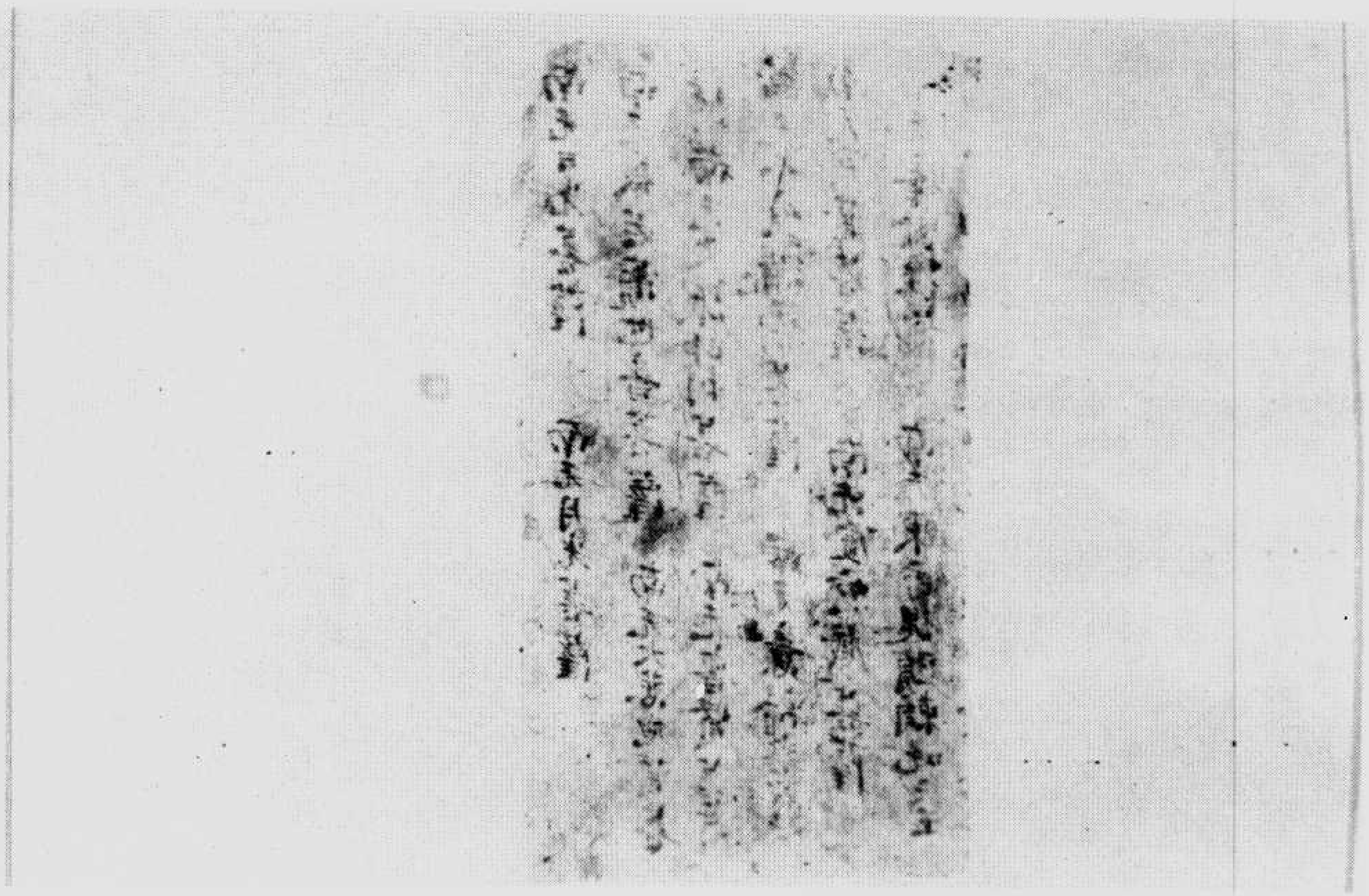
習字　吏張

▼伯六〇二五號　樹下說法圖



▼伯六〇二六號　禮懺文菩薩名





▼伯六〇二七號　菩薩名

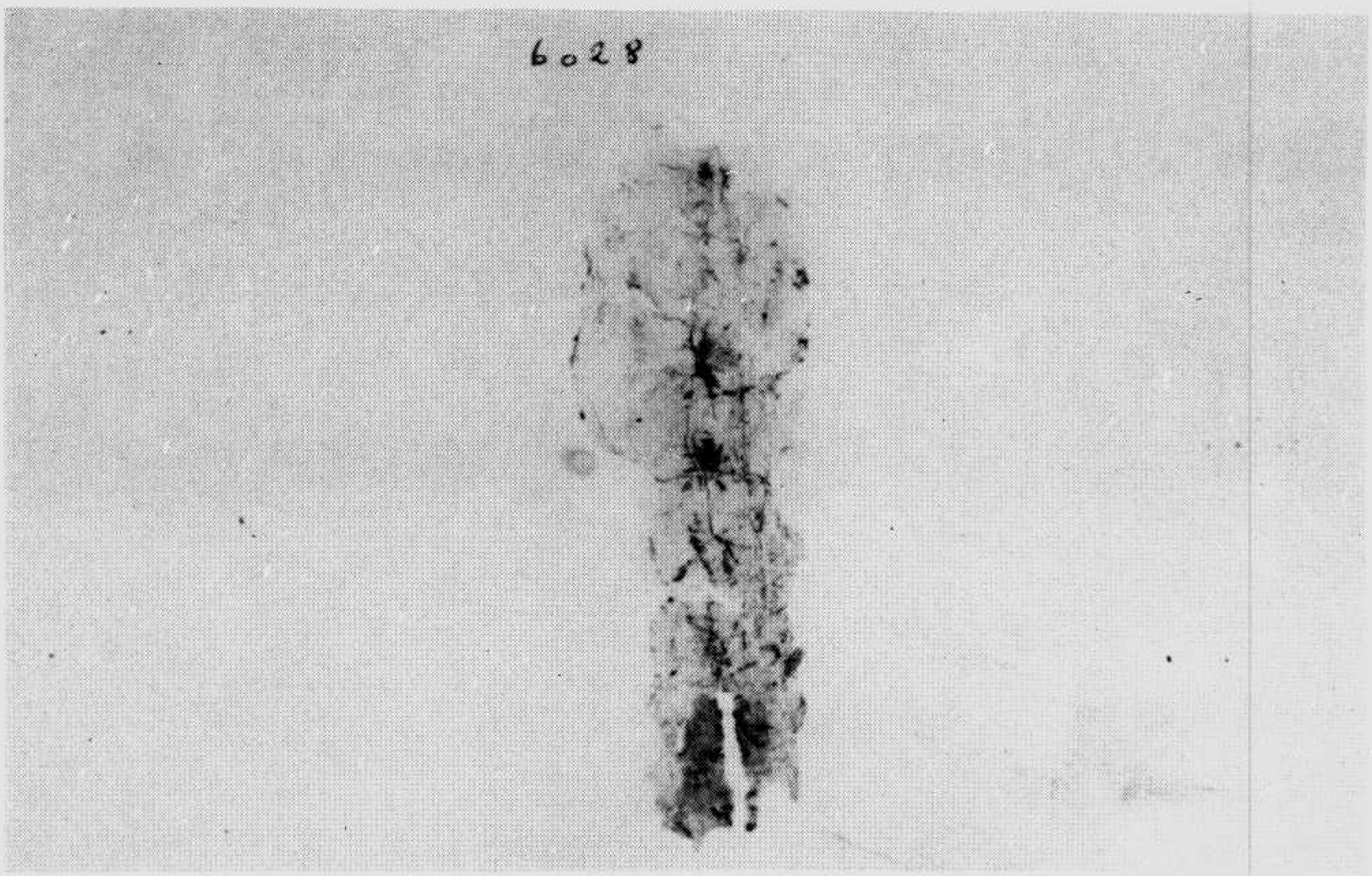
天王
南无北
南東方藥

6027

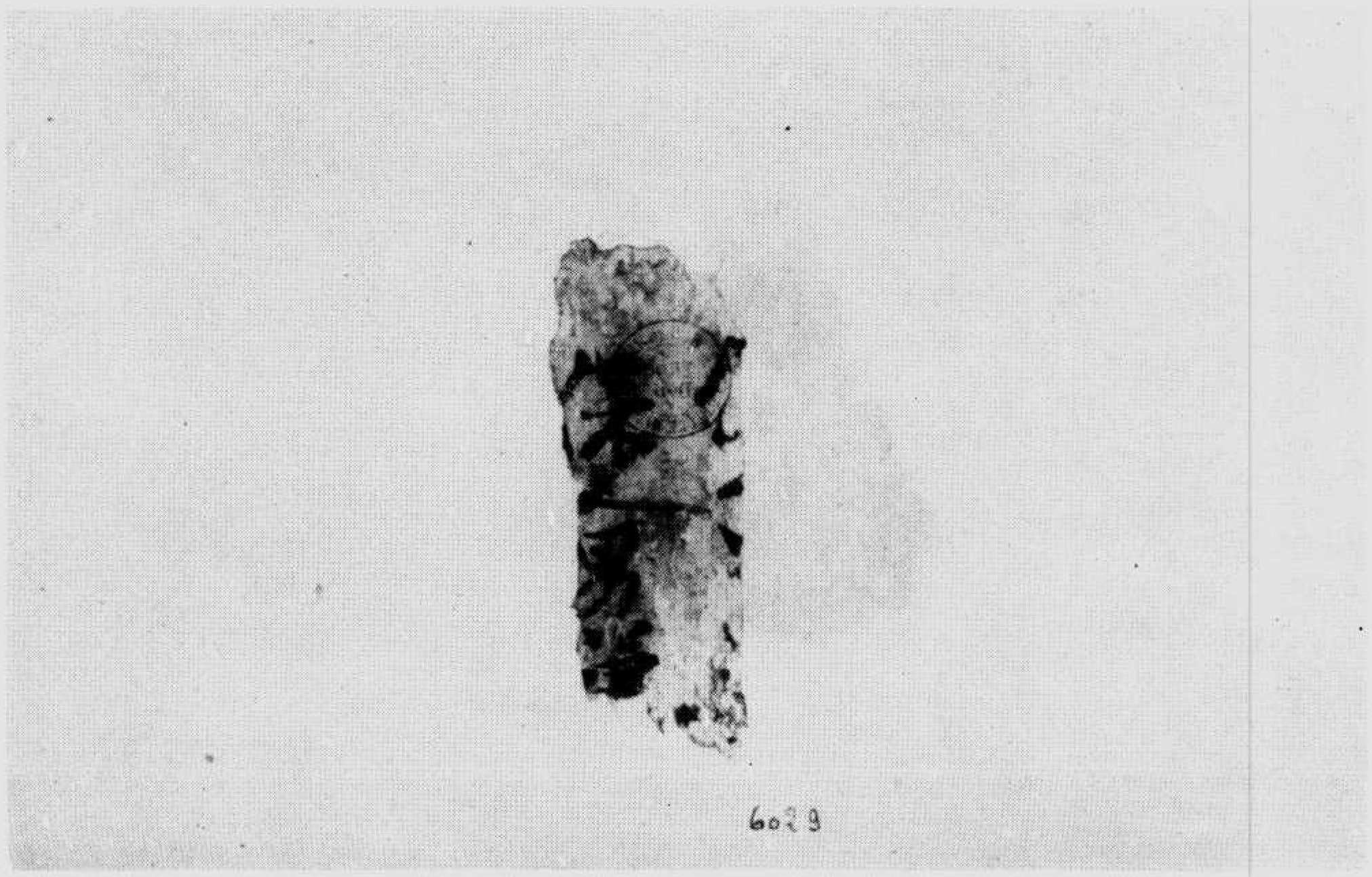
▼伯六〇二八號　殘文一行

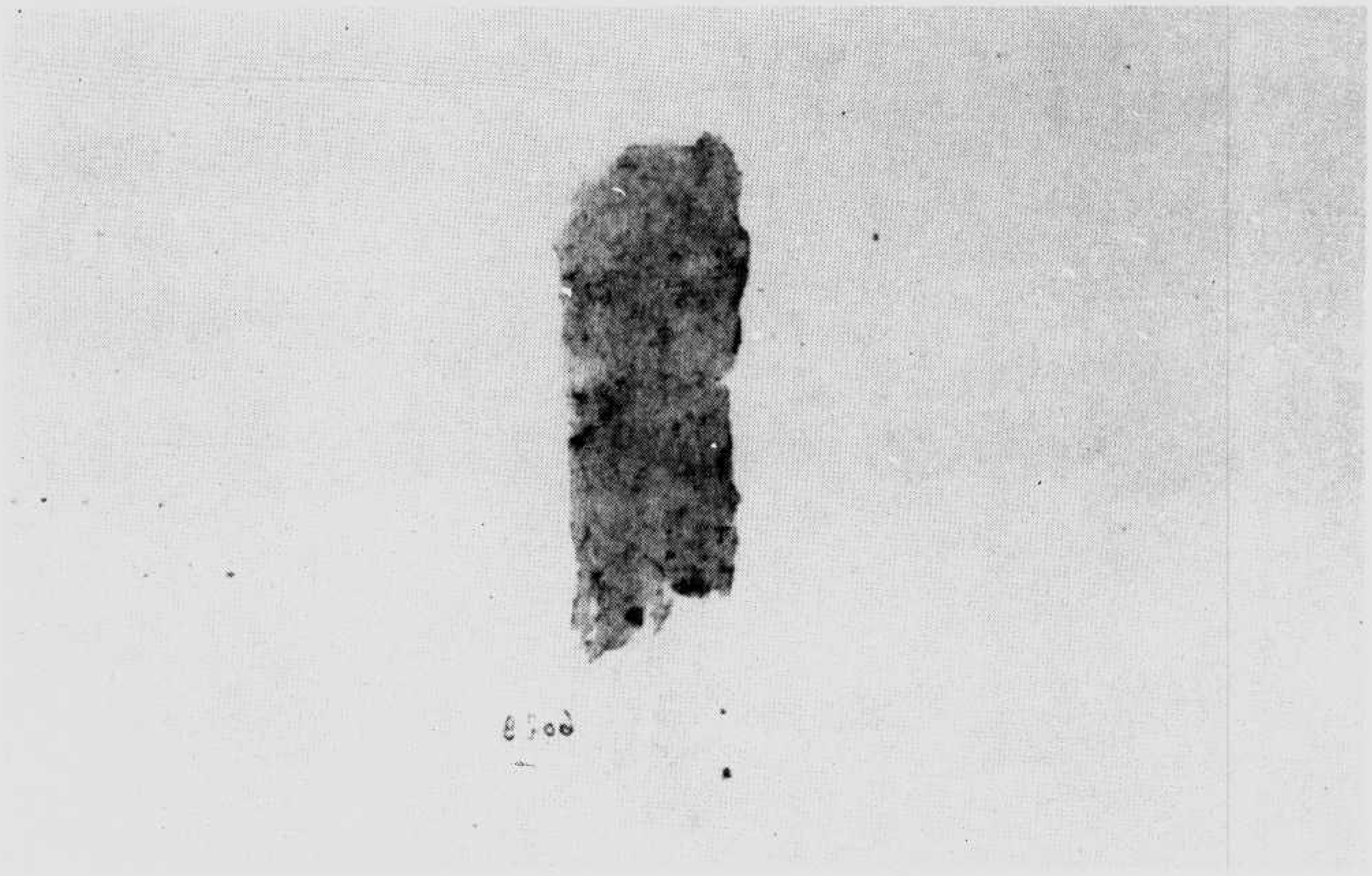
6028

開元寺典校

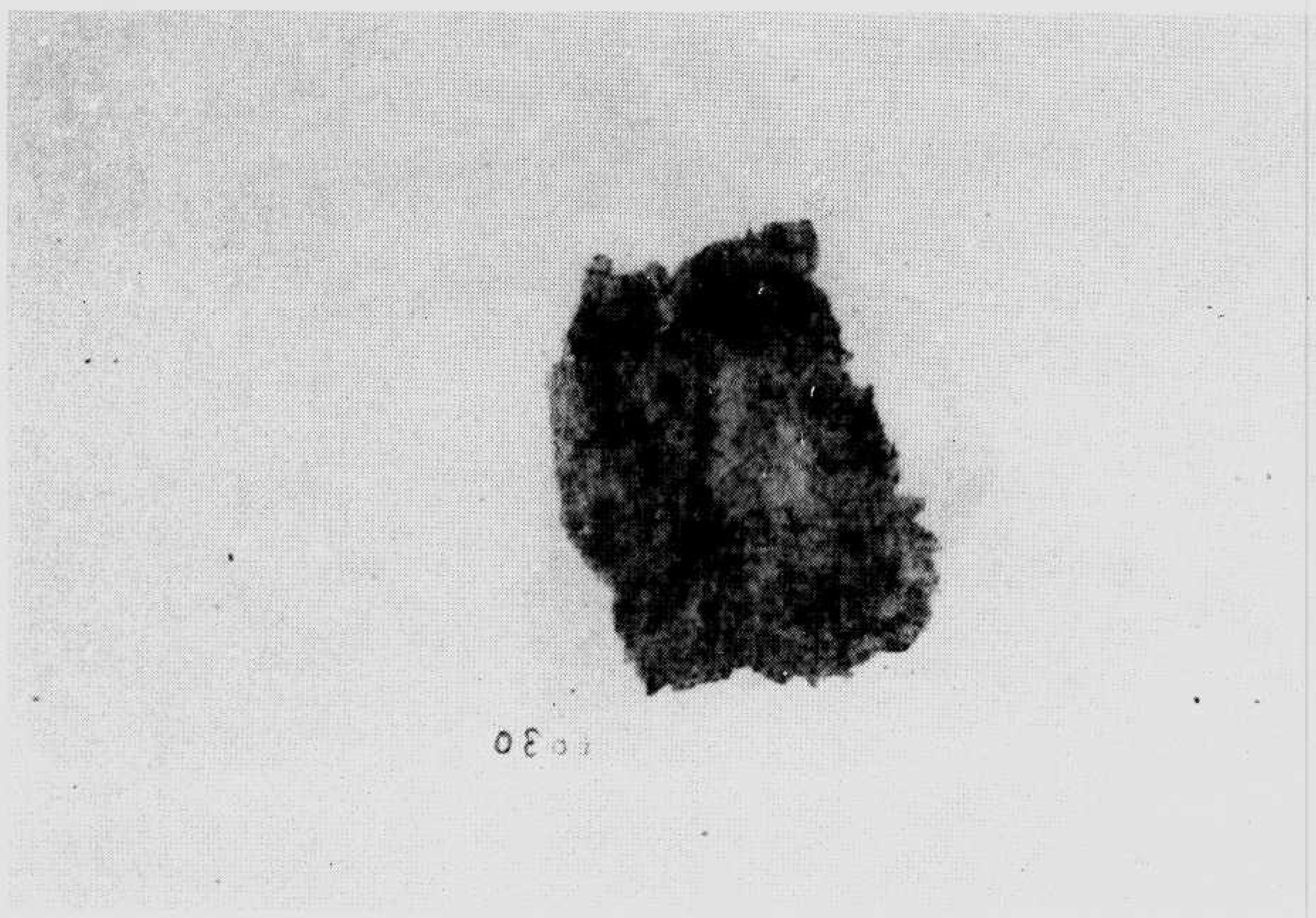


▼伯六〇二九號　殘契約（存保人名一行）

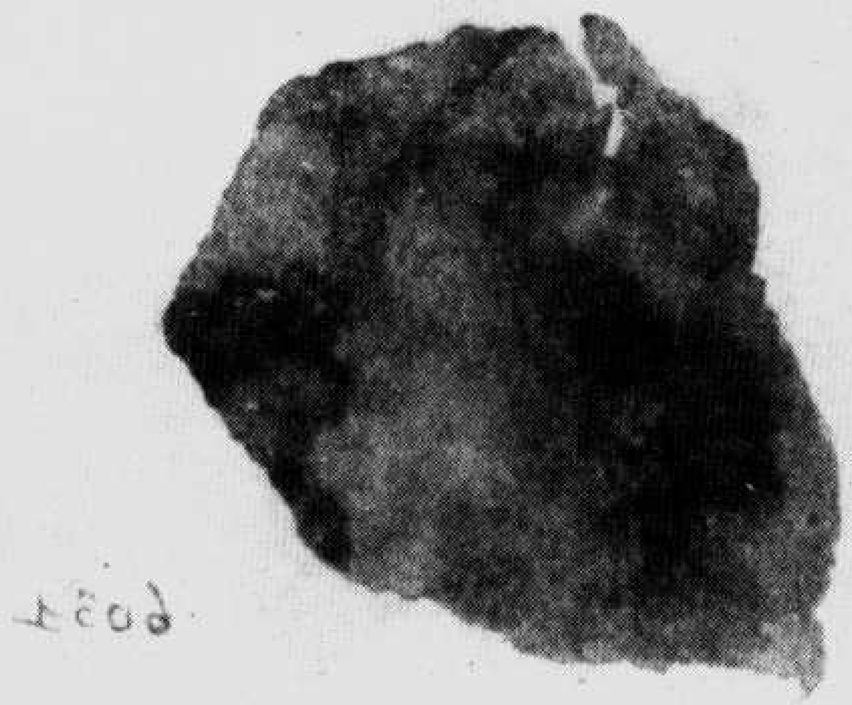




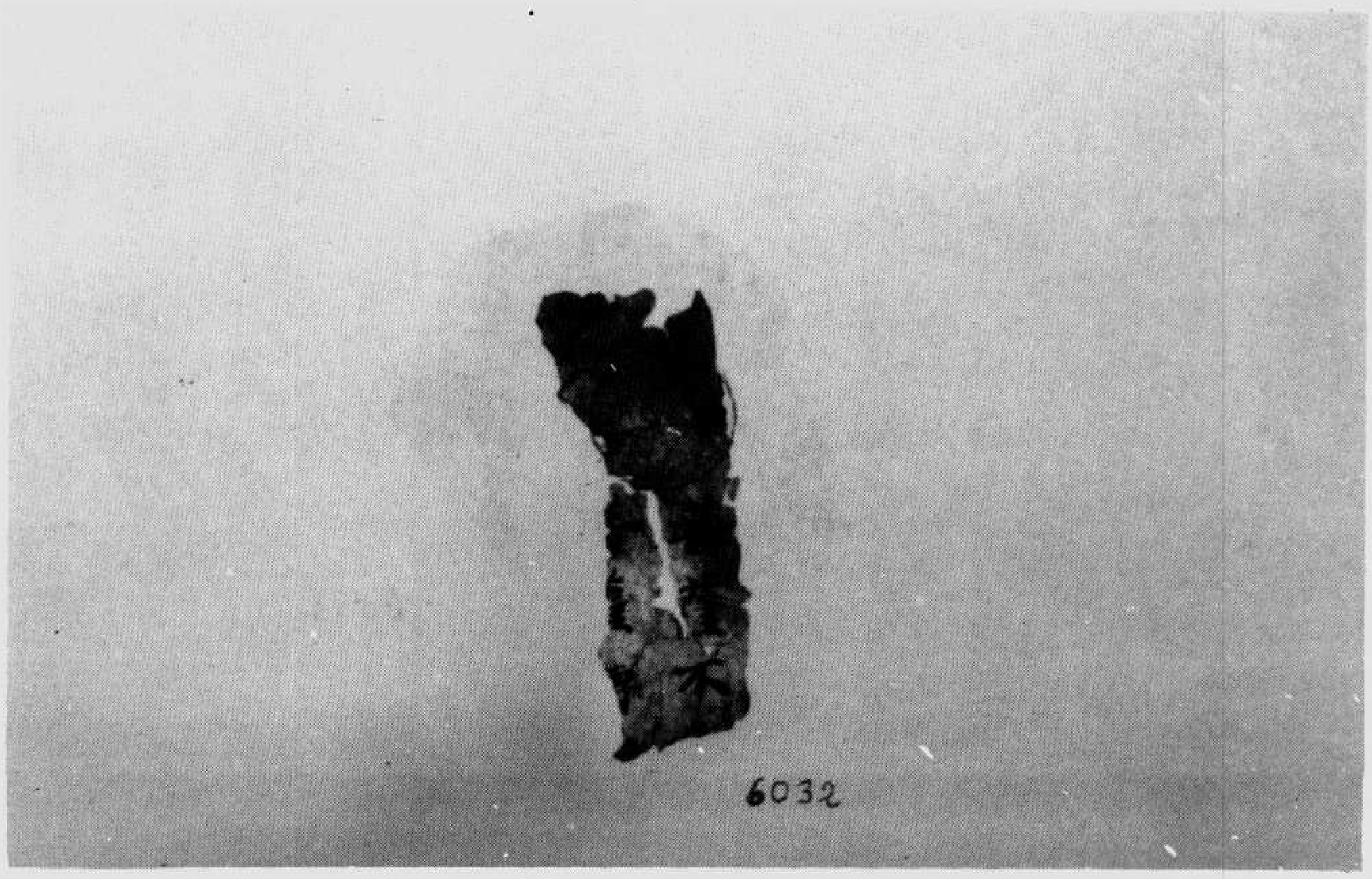
▼伯六〇三〇號　殘文十字

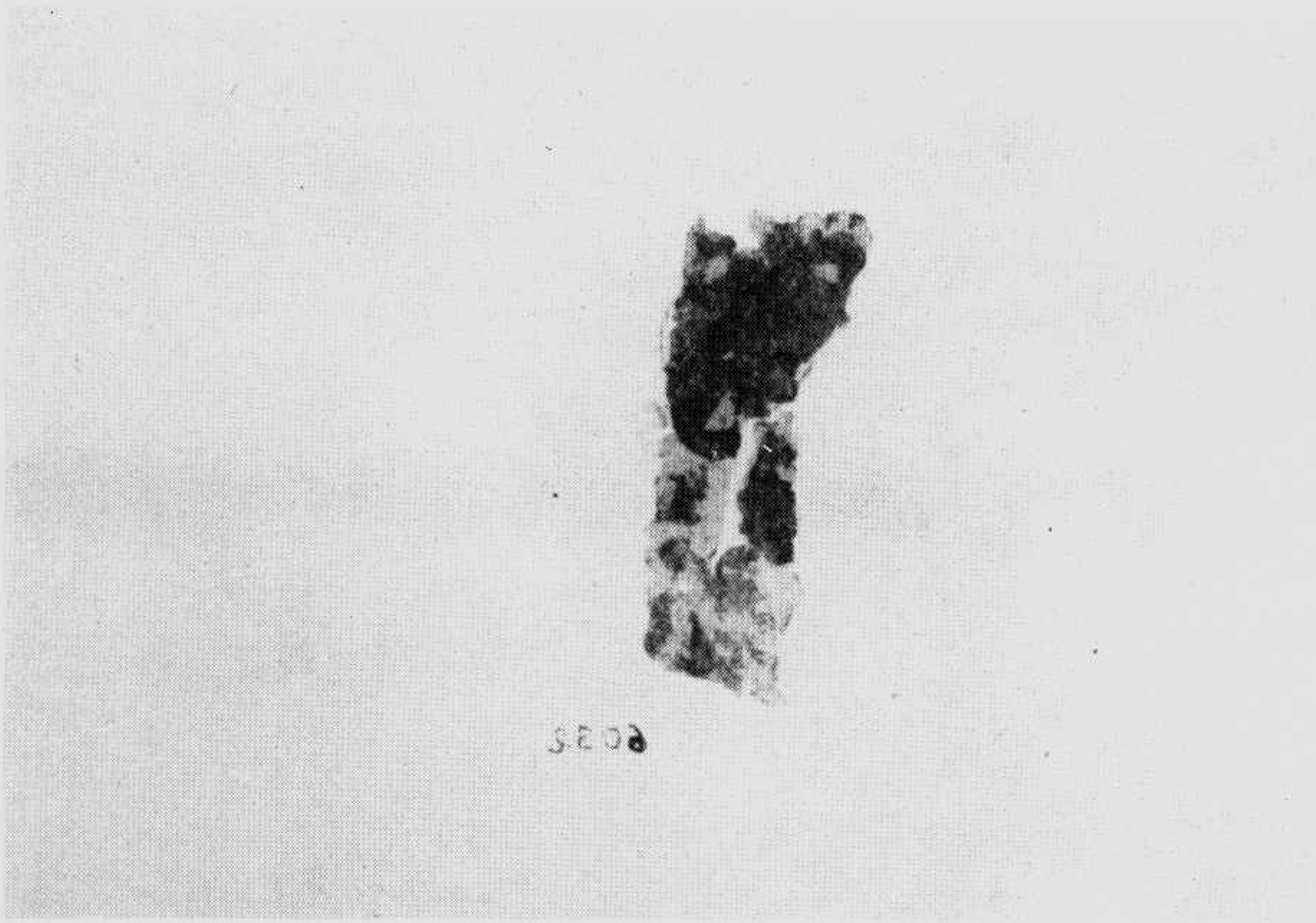


▼伯六〇三一號　大般若波羅蜜多經殘片

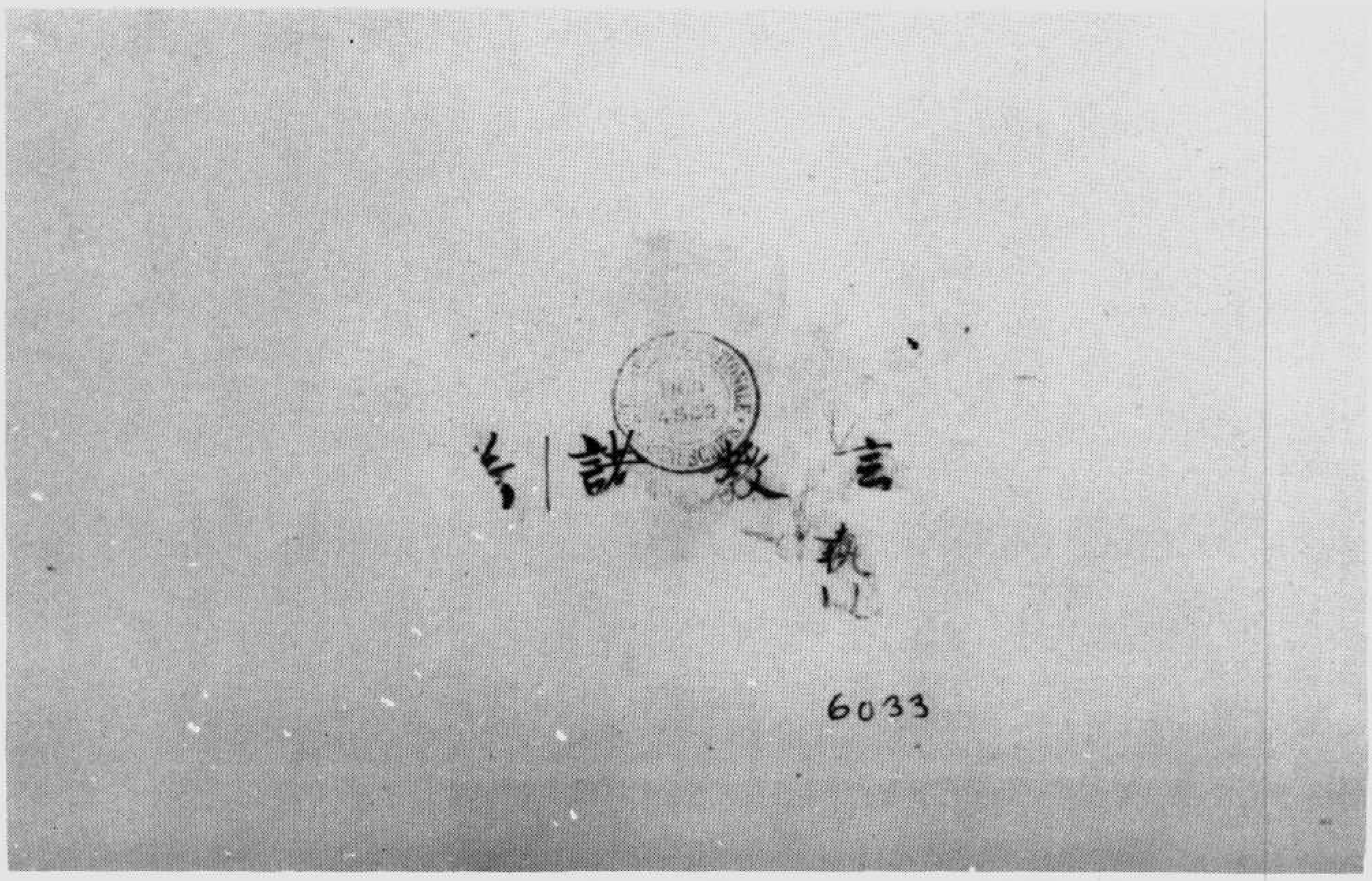


▼伯六〇三二號　殘佛經五字



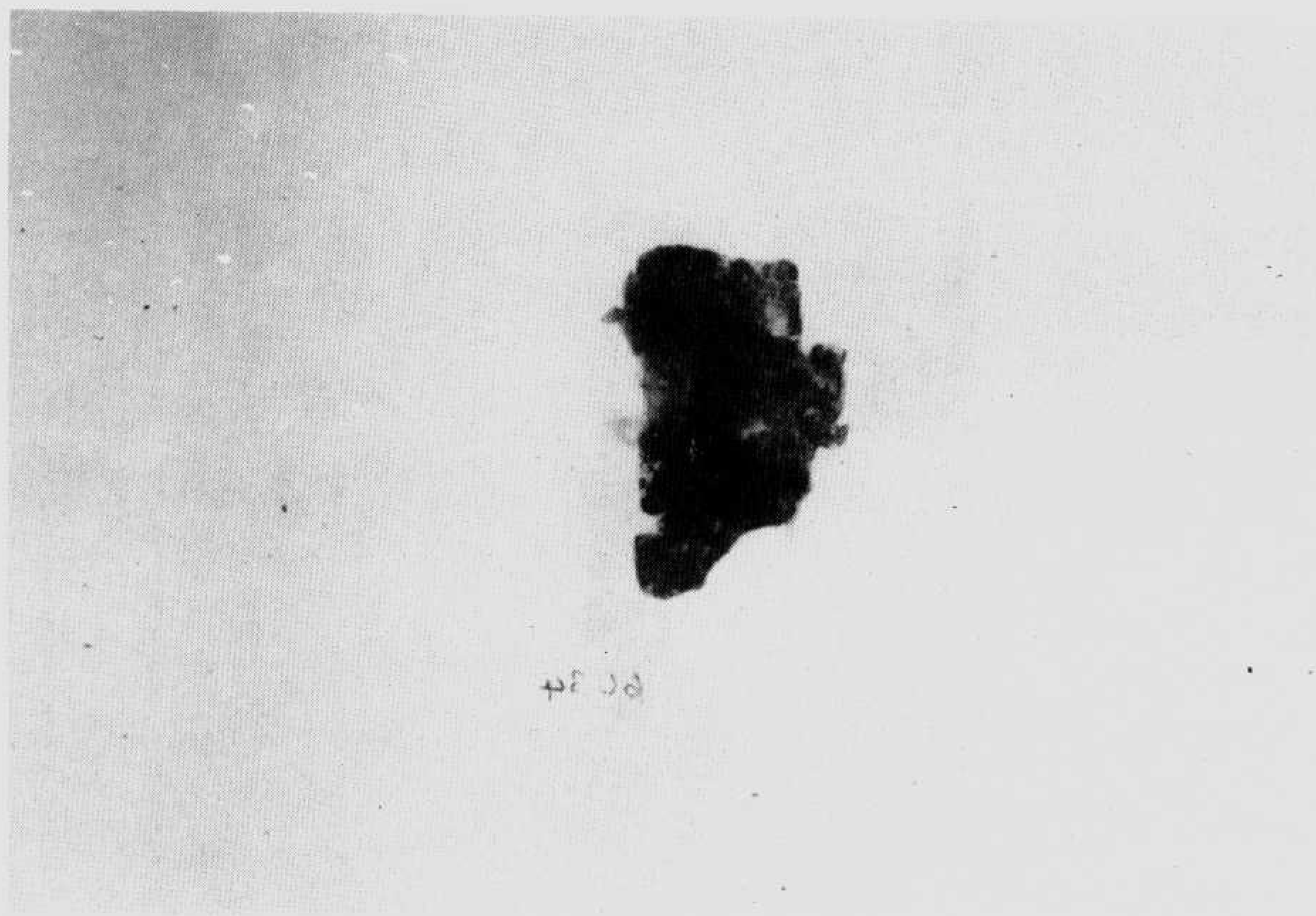


▼伯六〇三三號　殘文四字

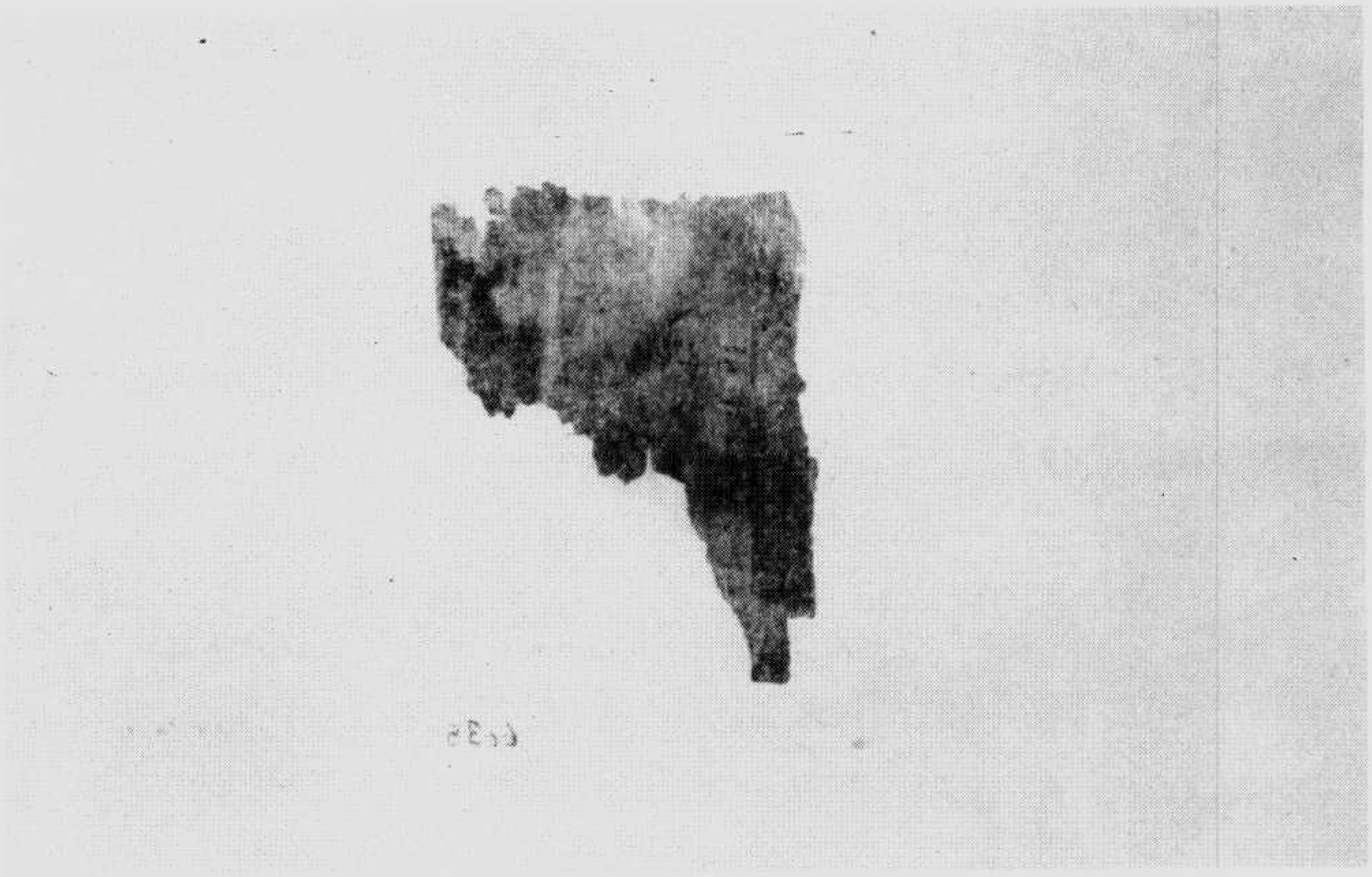


▼伯六〇三四號　殘文二字

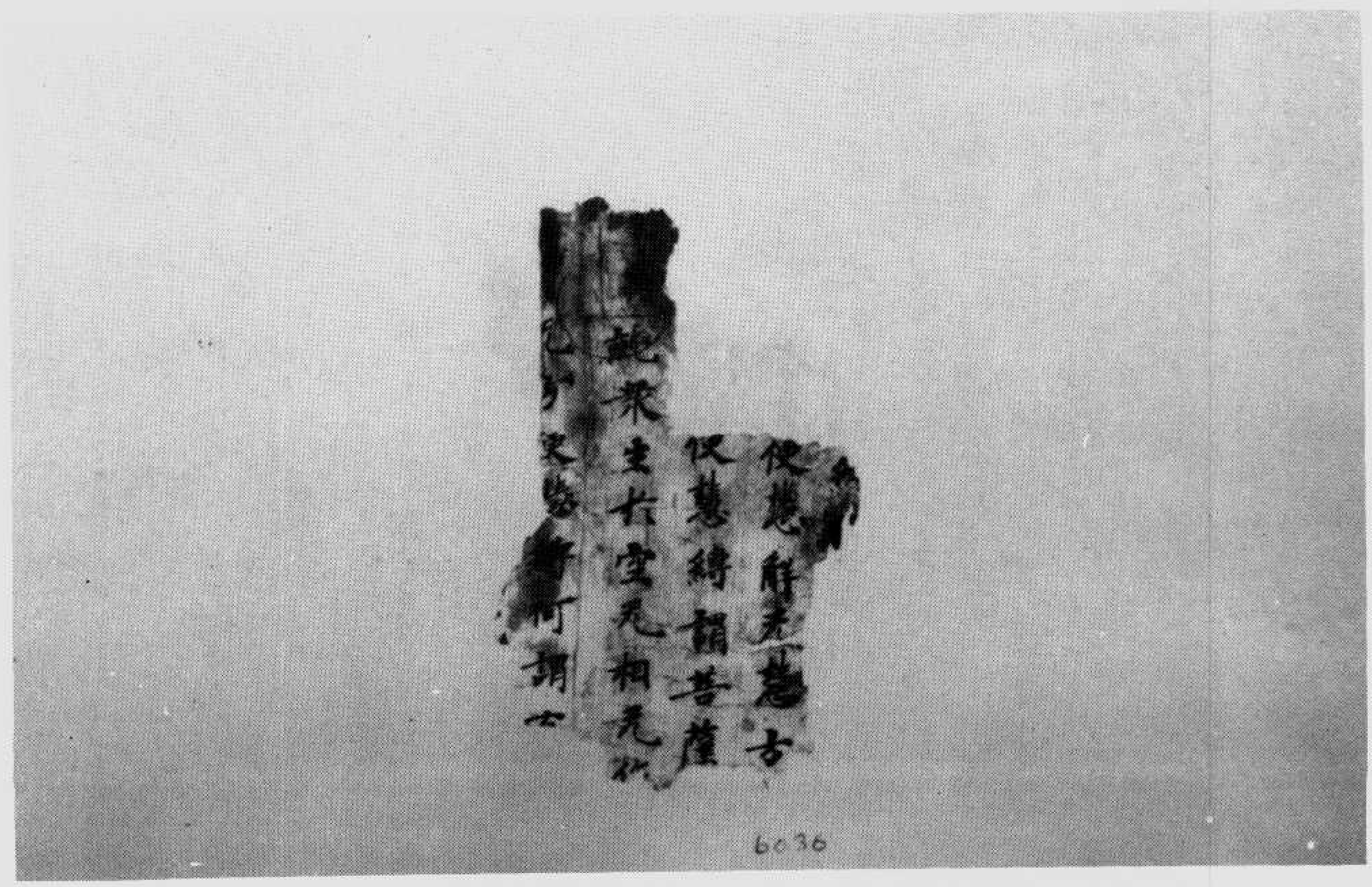
6034

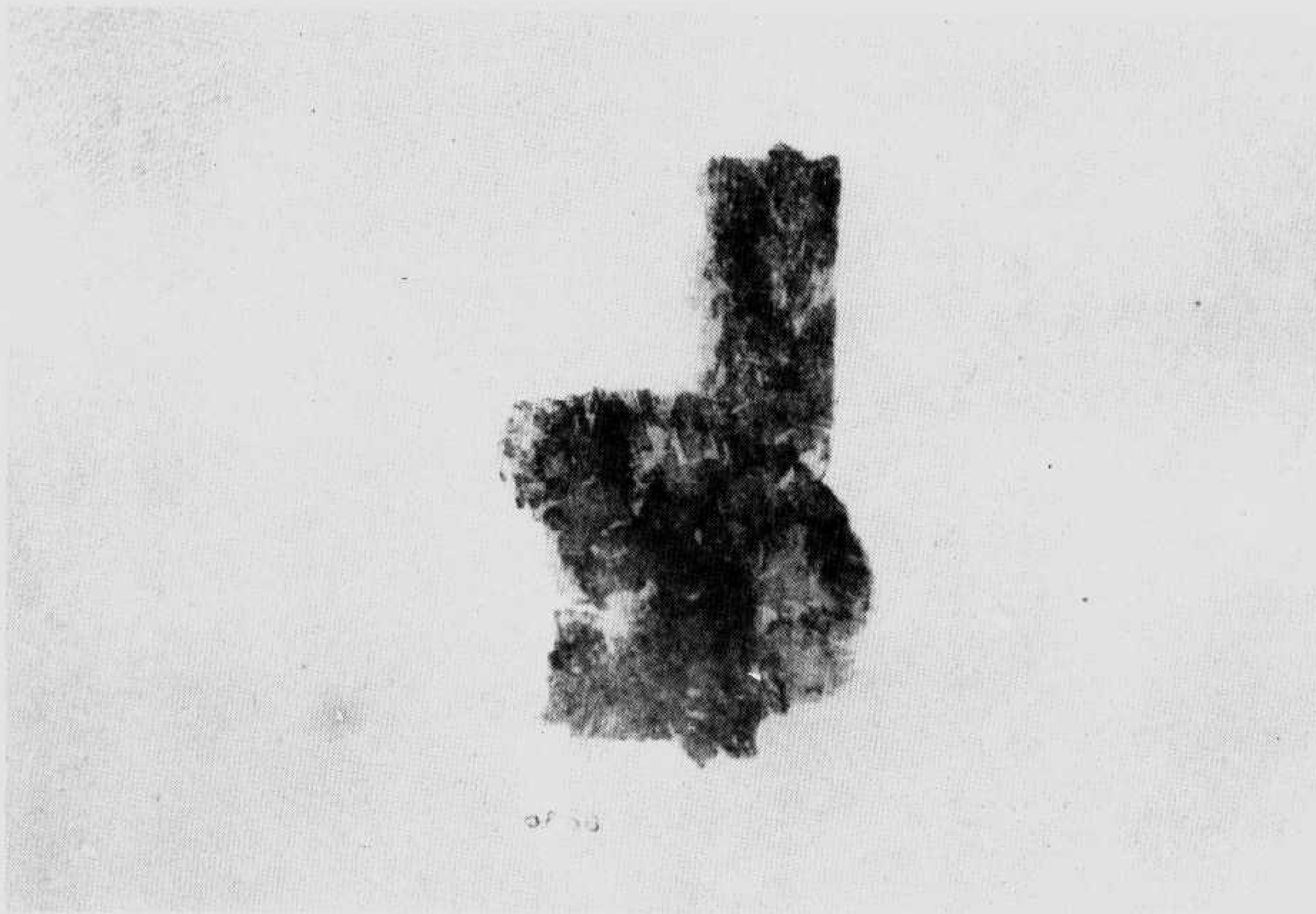


▼伯六〇三五號　殘佛經七字

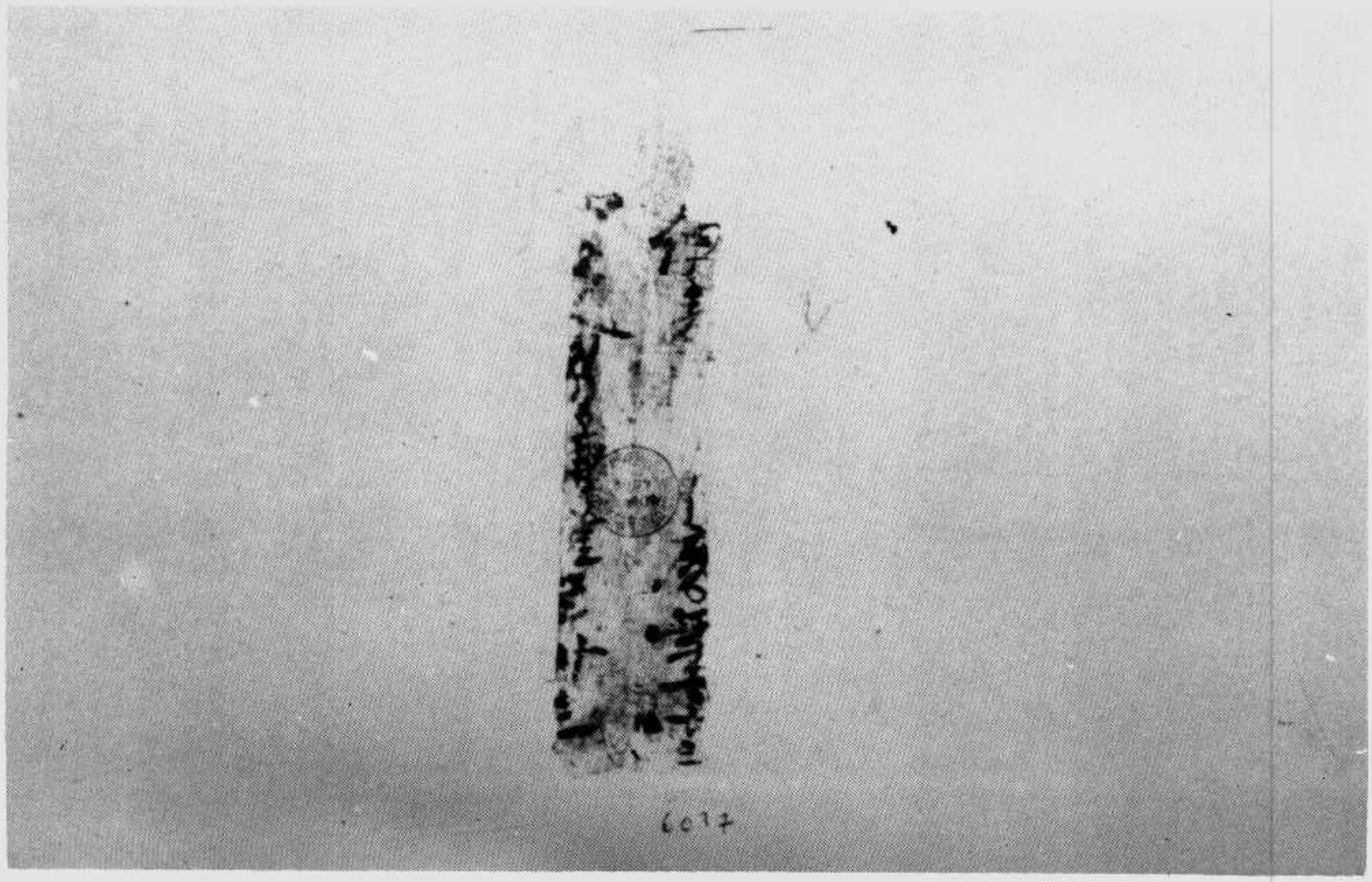


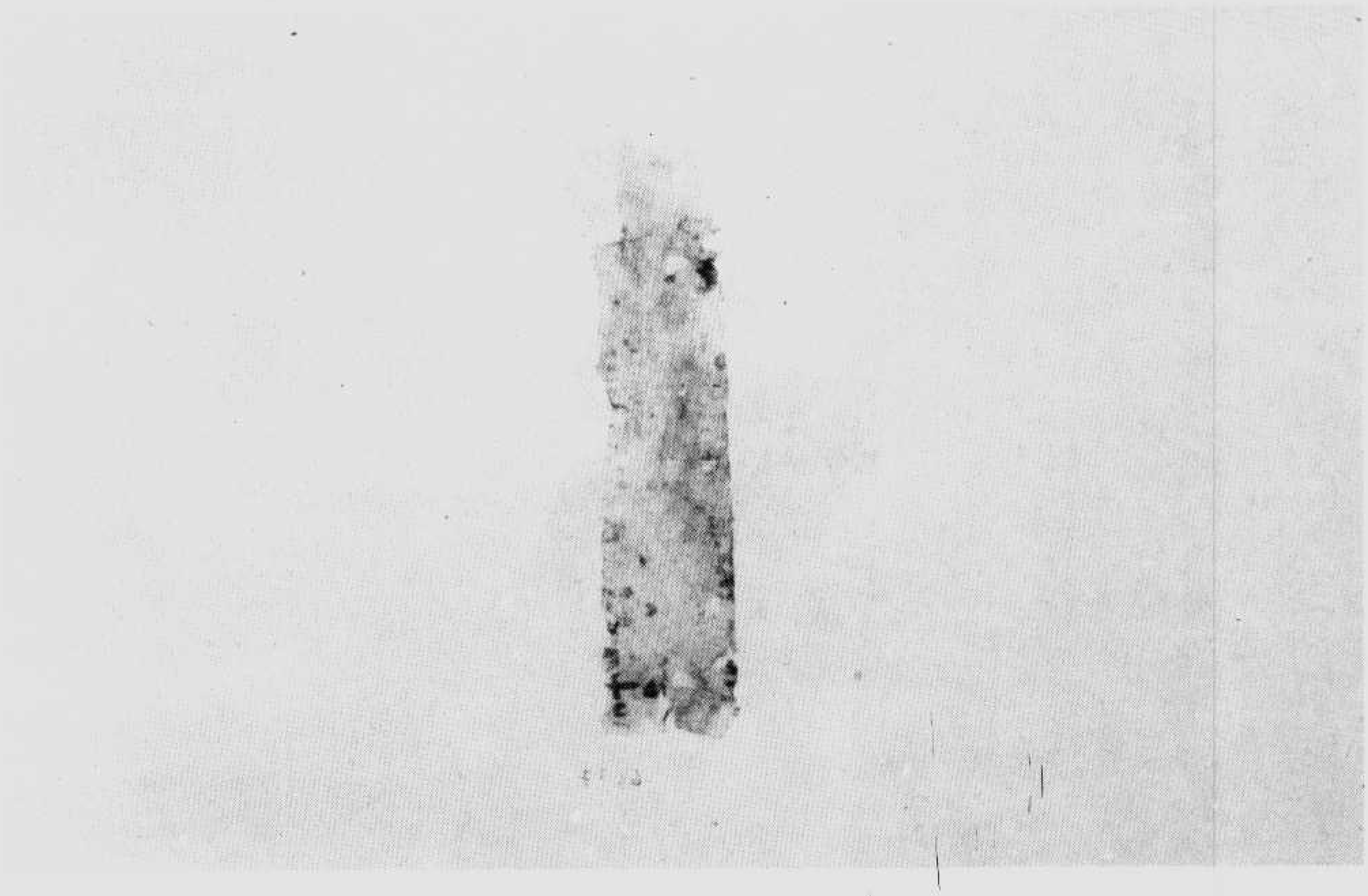
▼伯六三〇六號　維摩詰所說經卷中文殊師利問疾品第五



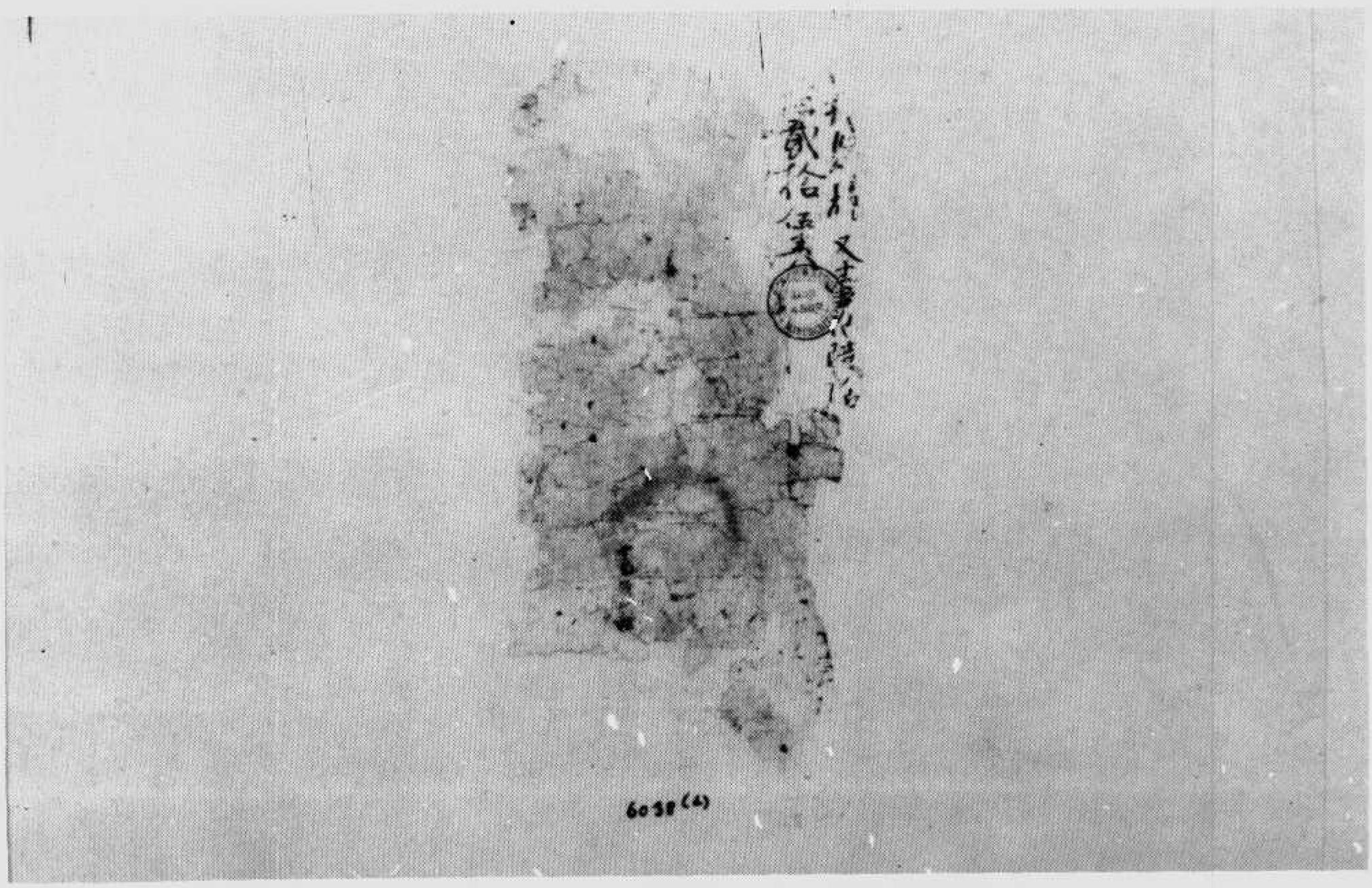


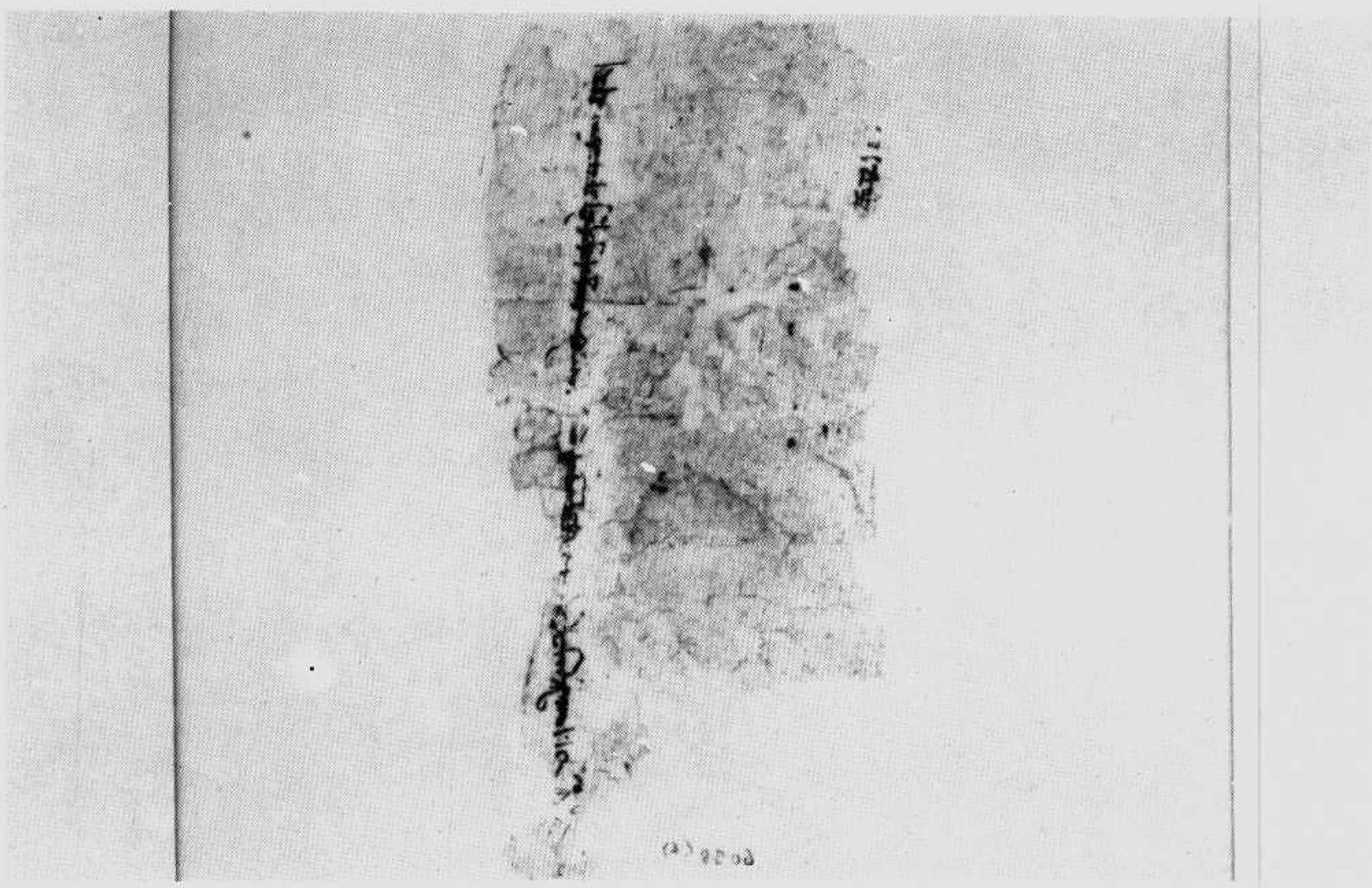
▼伯六〇三七號．便參賜

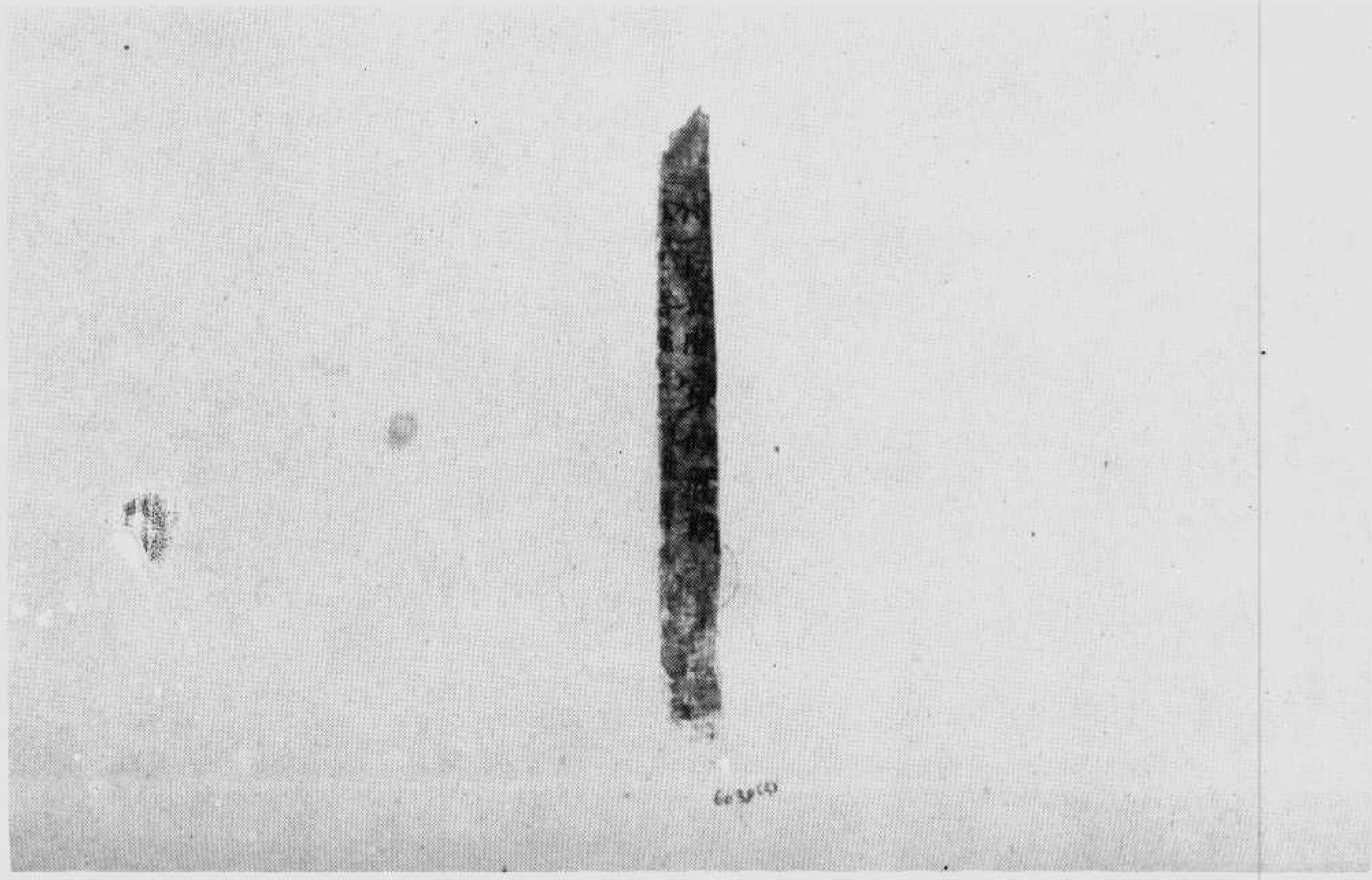


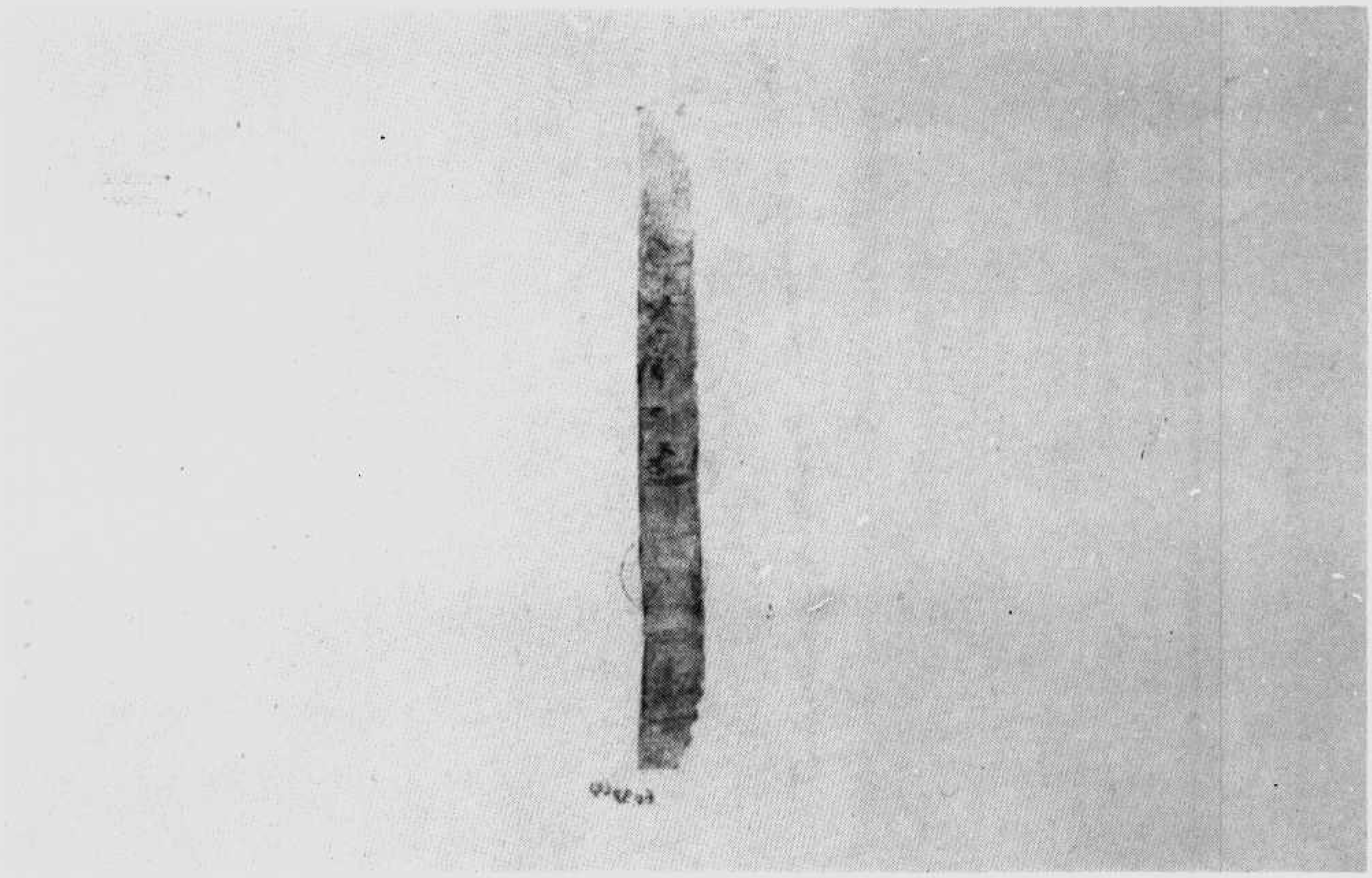


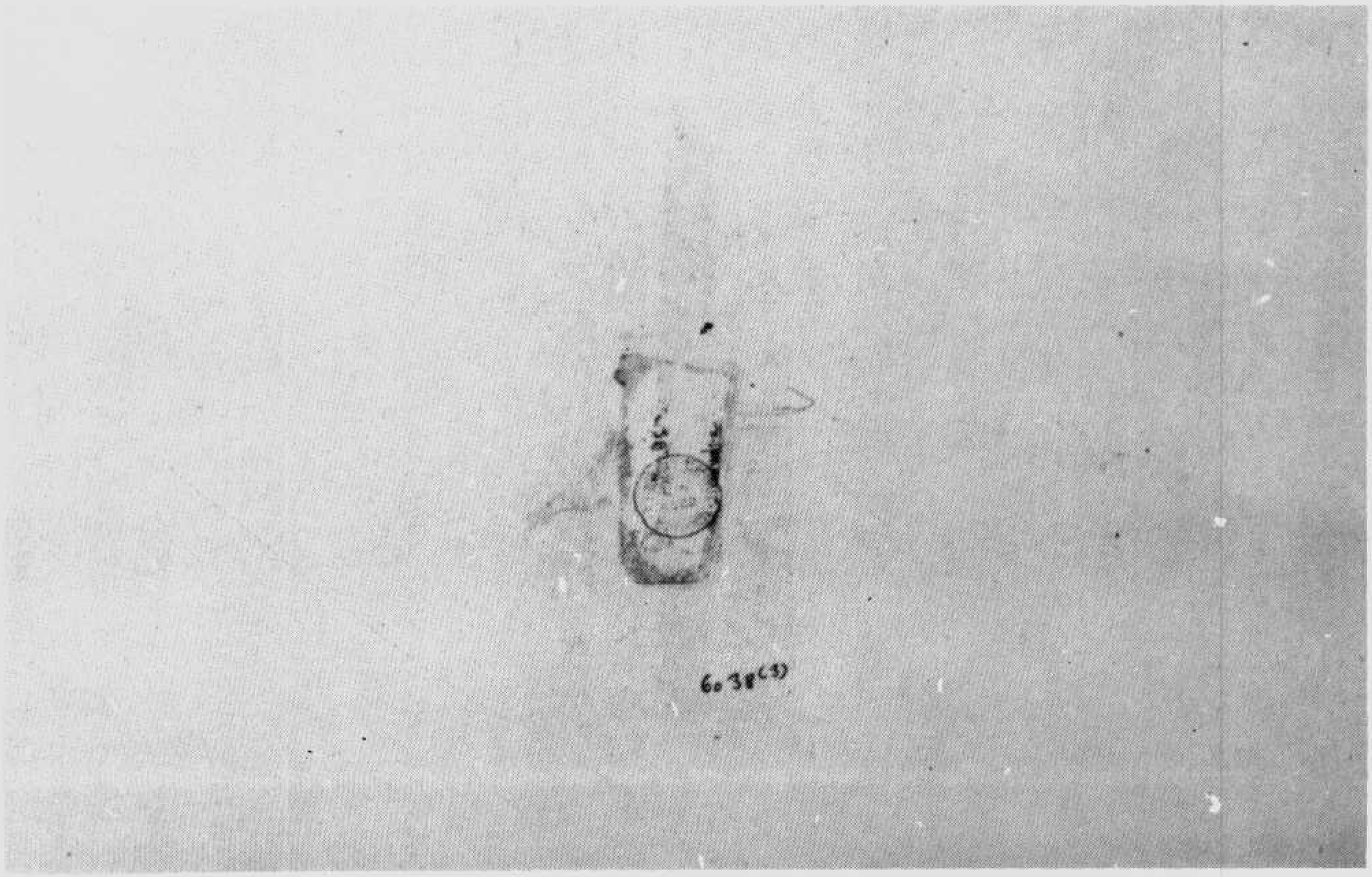
▼伯六三〇六號　殘賬、文域西、殘佛經一行等

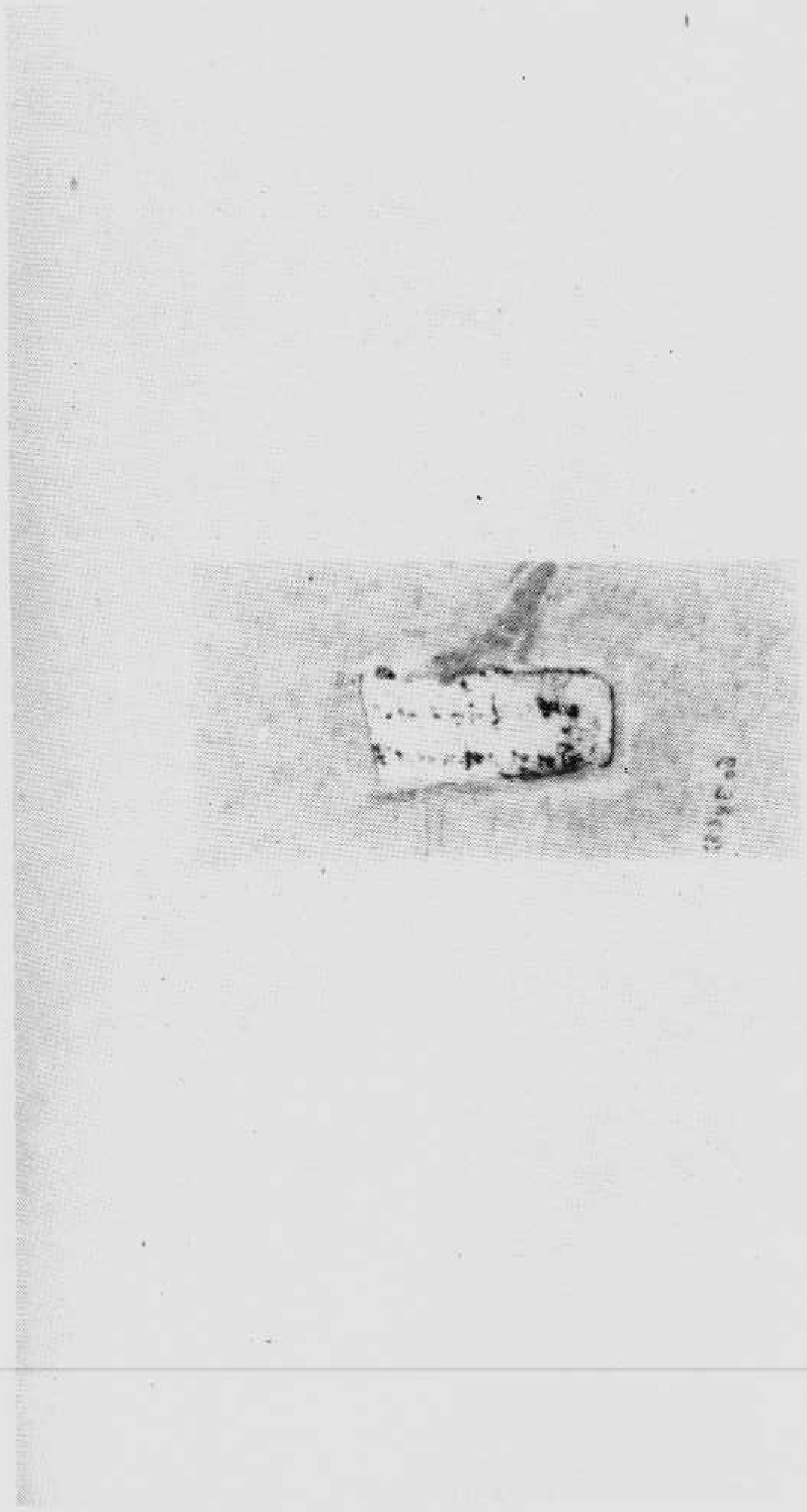












［Ｇｅｎｅｒａｌ　Ｉｎｆｏｒｍａｔｉｏｎ］
书名＝敦煌宝藏　　第１３５册　　伯４９４０－６０３８号
丛书名＝
作者＝黄永武
出版社＝新文丰出版公司
出版日期＝１９８６．０８
形态项＝　７０９
页数＝７０９
原书定价＝
读秀号＝００００５５９４７９３
ＳＳ号＝１０５１１５８１
ＩＳＢＮ＝　９５７－１７－０２９１－９　／　Ｋ８７２
分类号＝１１１００５０３&ｓｗ＝Ｂ６Ｄ８ＢＢＤＢ１０Ｘ１．０ＦＣ３１０Ｐ－１０１９６Ｂ２Ｄ８＋＋Ｂ５ＤＡ１３５Ｂ２４．４６０６７７Ｅ＋２１６１＋＋Ｂ２０Ｘ１．９７９１Ｃ０Ｐ－９８８Ｅ４９４０－６０３８ＢＡ５
主题词＝
参考文献格式＝黄永武．敦煌宝藏　　第１３５册　　伯４９４０－６０３８号．新文丰出版公司，１９８６．０８．
简介＝

封面
书名
前言
目录

伯四九四〇号　礼忏文五行、般若波罗蜜多心经疏（附深浅放大）
伯四九四一号　金光明经卷第二空品第五
伯四九四二号　阿弥陀经
伯四九四三号　摩诃般若波罗蜜经卷第六胜出品第二十二
伯四九四四号　观世音像来入道场文
伯四九四五号　金刚般若波罗蜜多经
伯四九四六号　金刚般若波罗蜜多经
伯四九四七号　金光明最胜王经卷第四最净地陀罗尼品第六
伯四九四八号　金刚般若波罗蜜多经
伯四九四九号　妙法莲华经卷第二
伯四九五〇号　佛说无量寿宗要经
伯四九五一号　太玄真一本际经（拟）
伯四九五二号　金刚般若波罗蜜经
伯四九五三号　佛说无量寿宗要经
伯四九五四号　佛说无量寿宗要经
伯四九五五号　大般？槃经卷第五如来性品第四之二
伯四九五六号　大般若波罗蜜多经卷第三百三十
伯四九五六号　背面　付纸账
伯四九五七号　麦粟油面黄麻豆布账目
伯四九五八号　祈愿文、除患文（附深浅放大）
伯四九五八号　背面　绢布账及「当寺转帖」（附深浅放大）
伯四九六〇号　甲辰年五月二十一日窟头修佛堂社充得物历（附深浅放大）
伯四九六一号　真言十四首
伯四九六二号　佛经目
伯四九六二号　龙大录内无名藏中见有经数
伯四九六二号　背面　陷蕃多年经本缺落乞宣赐状
伯四九六三号　祭文（附深浅放大）
伯四九六四号　佛家残史（附深浅放大）
伯四九六五号　灵宝金录斋仪（拟）
伯四九六五号　背面　大乘稻芊经随听疏
伯四九六六号　除患文、社愿文
伯四九六六号　背面　佛说弥勒下生经（别译本）
伯四九六七号　佛家自劝文（附深浅放大）
伯四九六八号　付法藏传
伯四九六九号　法师赞颂
伯四九七〇号　真言要诀（真言卷第四决疑篇第七）
伯四九七一号　古类书（好问有礼）
伯四九七二号　古贤集
伯四九七四号　天复年间神力牒状

伯四九七五号　　辛未年三月八日沈家纳赠历
伯四九七六号　　儿郎伟駈傩
伯四九七七号　　大般？槃经卷第二十八师子吼菩萨品之四
伯四九七八号　　唐开元廿七年王道祭杨筠文
伯四九七八号　　背面　　关军律
伯四九七九号　　道家论道文
伯四九七九号　　背面　　酒行胡道芬请出本钱状
伯四九八〇号　　劝人布施文
伯四九八一号　　当寺转帖一件（附深浅放大）
伯四九八二号　　大般若波罗蜜多经卷第一百八十八
伯四九八三号　　残历日
伯四九八四号　　高适燕歌行及残状（附深浅放大）
伯四九八四号　　背面　　卜筮书（附深浅放大）
伯四九八五号　　杜荀鹤诗四首
伯四九八六号　　巨鹿索公故贤妻京兆杜氏邈真赞
伯四九八七号　　兄弟转帖
伯四九八八号　　庄子残卷
伯四九八八号　　背面　　目连变文卅四行
伯四九八九号　　张孝顺等户籍（附深浅放大）
伯四九八九号　　背面　　十一月十二月书仪（附深浅放大）
伯四九九〇号　　归义军讨击使武文进状
伯四九九一号　　社司转帖
伯四九九一号　　背面　　曼陀罗
伯四九九二号　　人名单、范再晟状
伯四九九三号　　七言诗一首
伯四九九四号　　毛诗笺、？杜、鱼丽、鹿鸣之什
伯四九九四号　　背面　　诸杂记字
伯四九九四号　　背面　　王昭君
伯四九九五号　　儿郎伟（附深浅放大）
伯四九九五号　　背面　　小类书迎行事第八至慎行章章第十三（附深浅放大）
伯四九九六号　　残历日（附失物宫占卜法）
伯四九九七号　　书状文范
伯四九九七号　　背面　　付物残账
伯四九九八号　　普贤菩萨行愿王经（附深浅放大）
伯四九九九号　　转经文（附深浅放大）
伯五〇〇〇号　　女婿张志丰祭文
伯五〇〇〇号　　背面　　僧尼名单
伯五〇〇一号　　类书（宅舍部女服部）（附深浅放大）
伯五〇〇二号　　类书
伯五〇〇三号　　社司转帖（附深浅放大）
伯五〇〇三号　　背面　　社人纳色物十一行（附深浅放大）
伯五〇〇四号　　天成元年十二月状牒
伯五〇〇四号　　背面　　回心向佛文

伯五〇〇五号　　残诗集
伯五〇〇六号　　韵关辨清浊明镜一卷
伯五〇〇七号　　诗四首
伯五〇〇七号　　背面　　残信札一件
伯五〇〇八号　　梁姓等雇杜愿弘契
伯五〇〇九号　　汉书项羽传残片
伯五〇一〇号　　张仪说韩宣王事残文
伯五〇一一号　　张盈润写某书题尾
伯五〇一二号　　上净土寺李僧西和尚信封
伯五〇一三号　　丝制经签书袄
伯五〇一四号　　太子尊体起居万福帖等
伯五〇一五号　　天下丑心等庆忤文
伯五〇一六号　　残社司转帖
伯五〇一七号　　祭亡妣文
伯五〇一八号　　墨绘天王像、残书函
伯五〇一九号　　孟姜女变文
伯五〇二〇号　　残书仪丧告弟妹书（附深浅放大）
伯五〇二一号　　大般若经及付物残账碎片
伯五〇二二号　　图字残纸四片
伯五〇二三号　　残佛经（金刚般若波罗蜜经、妙法莲华经卷五卷七）（附深浅放大）
伯五〇二四号　　历日残块
伯五〇二五号　　佛经残片（金光明最胜王经卷五、大般若经、药师经）
伯五〇二六号　　敦煌诗、上法师书等残片
伯五〇二七号　　增壹阿含经等书袄残片（附深浅放大）
伯五〇二八号　　妙法莲华经卷第五、卷第二、卷第七及金刚经等残片
伯五〇二九号　　？槃经疏（拟）
伯五〇二九号　　妙法莲华经卷第四劝持品第十三
伯五〇二九号　　西域文
伯五〇二九号　　金刚般若波罗蜜经
伯五〇二九号　　妙法莲华经卷第五安乐行品第十四（自二六九页至二八八页）
伯五〇二九号　　妙法莲华经卷第七观世音菩萨普门品第二十五
伯五〇二九号　　金刚般若波罗蜜经（自二九五页至三一五页）
伯五〇二九号　　佛经疏释残片（自三一六页至三二二页）
伯五〇二九号　　天尊说济苦经
伯五〇三〇号　　佛经残片（自三二八至三三七页）
伯五〇三〇号　　灵真戒拔除生死济苦经
伯五〇三一号　　残占卜书、残书函、残付物账等（自三四〇页至三八五页）
伯五〇三二号　　社司转帖、酒账
伯五〇三三号　　励忠节钞卷梗直部、刑法部、品藻部、交友部、言志部、嘲谑部、阴德部（参见斯一四四一号）
伯五〇三四号　　沙州附近关山泉泽等地志
伯五〇三四号　　背面　　春秋後语（秦语）
伯五〇三五号　　残书仪

伯五〇三六号　　文选陆佐公石阙铭并序（附深浅放大）
伯五〇三六号　　背面　　残状（附深浅放大）
伯五〇三七号　　驾行温汤赋、白鹰表、萧州刺史答南番书
伯五〇三八号　　丙午年九月一日纳磨果人名目
伯五〇三九号　　珍重送寒衣残文（附深浅放大）
伯五〇四〇号　　式叉摩郍尼六法文
伯五〇四一号　　妙法莲华经观世音菩萨普门品第二十五
伯五〇四二号　　木牌上书般若波罗蜜心经
伯五〇四三号　　古文一篇存四十六行
伯五五二二号　　古文尚书禹贡
伯五五二三号　　高宗天训
伯五五二三号　　背面　　春秋後语
伯五五二六号　　木刻千佛
伯五五二七号　　贤劫经卷第六、三十二相品第十一
伯五五二八号　　金刚般若波罗蜜经碎片
伯五五三一号　　印本大唐刊谬补缺切韵
伯五五三二号　　梵文卷
伯五五三五号　　于阗文七行
伯五五三六号　　大般若波罗蜜多经卷第四百八十七
伯五五三六号　　背面　　于阗文（下附残块二片）
伯五五三七号　　辩中边论颂
伯五五三七号　　背面　　西域文
伯五五三八号　　于阗文
伯五五三八号　　背面　　于阗文
伯五五四〇号　　残画片
伯五五四三号　　古文尚书夏书甘誓
伯五五四四号　　董宣、朱穆、萨安、王吉、公孙鞅、李斯、赵高、赵稚圭等传
伯五五四五号　　搜神记（附深浅放大）
伯五五四六号　　武王家教
伯五五四六号　　背面　　社司转帖及千字文
伯五五四七号　　相应阴书
伯五五四八号　　残历日
伯五五四九号　　残医书
伯五五五〇号　　残史书
伯五五五〇号　　书仪（尊卑吊答第九）
伯五五五一号　　妙法莲华经卷第四授学无学人记品第九
伯五五五一号　　金刚般若波罗蜜多经疏
伯五五五二号　　妙法莲华经卷第七观世音菩萨普门品第二十五
伯五五五三号　　大般若波罗蜜多经卷第一百三十六
伯五五五四号　　增一阿含经卷第二十四
伯五五五五号　　金光明最胜王经卷第一如来寿量品第二
伯五五五六号　　大乘无量寿经
伯五五五七号　　古文尚书胤征篇

伯五五五七号　　戒律
伯五五五七号　　金光明最胜王经卷第六四天王护国品第十二
伯五五五九号　　摩诃般若波罗蜜经卷第二往生品第四
伯五五六〇号　　大佛顶如来密因修证了义诸菩萨万行首楞严经卷第八
伯五五六〇号　　大般若波罗蜜多经卷第一百七十八
伯五五六一号　　大智度论卷第九十七萨陀波仑品第八十八之余
伯五五六二号　　大般？槃经卷第二十四光明遍照高贵德王菩萨品第十之四
伯五五六三号　　太上洞玄灵宝智慧定志通微经（思微定志经）
伯五五六五号　　摩诃般若波罗蜜经卷第二十五实际品第八十
伯五五六六号　　大般？槃经卷第五如来性品第四之二
伯五五六八号　　佛经目
伯五五六九号　　佛顶尊胜陁罗尼神咒
伯五五七〇号　　大般若波罗蜜多经卷第二百二
伯五五七〇号　　背面　　藏文一行
伯五五七一号　　妙法莲华经卷第四劝持品第十三
伯五五七一号　　背面　　藏文六行
伯五五七二号　　妙法莲华经卷第一序品第一方便品第二
伯五五七三号　　金刚般若波罗蜜经（附残块八片）
伯五五七四号　　金刚般若波罗蜜经
伯五五七四号　　背面　　藏文七行
伯五五七五号　　梵呗文、说偈文、无常偈、初夜无常偈、午时偈、忏悔文
伯五五七六号　　依四念处住
伯五五七八号　　僧法律等纪事、金？标题等
伯五五七八号　　瑜伽师地论卷第一
伯五五七九号　　教授崇恩等帖
伯五五七九号　　折与布褐纪事
伯五五七九号　　家居常用字
伯五五七九号　　乾元三年正月书函
伯五五七九号　　大乘寺当寺应道场尼名册
伯五五七九号　　和尚俗名及到沙州年月
伯五五七九号　　金刚般若波罗蜜经
伯五五七九号　　灵付一道
伯五五八〇号　　佛说阎罗王受记令四众逆修生七斋功德往生净土经
伯五五八一号　　大乘起信论序
伯五五八一号　　优婆塞戒经卷第五杂品之余卷第五
伯五五八二号　　佛经残块
伯五五八三号　　金刚般若波罗蜜经
伯五五八四号　　金刚般若波罗蜜经
伯五五八五号　　佛说无常三启经
伯五五八六号　　大般？槃经卷第二十八师子吼菩萨品第十一之二
伯五五八六号　　大般？槃经卷第五如来性品第四之二
伯五五八六号　　妙法莲华经卷第五如来寿量品第十六（下接伯五五九〇号）
伯五五八七号　　金刚般若波罗蜜经

伯五五八七号　　妙法莲华经卷第七妙音菩萨品第廿四
伯五五八七号　　礼忏文
伯五五八七号　　天地八阳神咒经
伯五五八八号　　礼忏文
伯五五八八号　　施衣帛账
伯五五八八号　　金刚般若波罗蜜经
伯五五八八号　　妙法莲华经卷第一方便品第二
伯五五八八号　　妙法莲华经卷第一方便品第二
伯五五八八号　　妙法莲华经卷第三药草喻品第五
伯五五八八号　　维摩诘所说经卷上佛国品第一
伯五五八八号　　礼忏文（参见斯二三六号）
伯五五八八号　　金刚般若波罗蜜经
伯五五八八号　　妙法莲华经卷第一方便品第二
伯五五八八号　　金刚般若波罗蜜经
伯五五八八号　　妙法莲华经卷第一方便品第二（自六〇〇页至六〇四页）
伯五五八九号　　大乘无量寿经
伯五五八九号　　入楞伽经卷第五佛心品第四
伯五五八九号　　妙法莲华经卷第七妙音菩萨品第二十四
伯五五八九号　　太上灵宝长夜九幽府玉匮明真科（拟）
伯五五八九号　　大般？槃经卷第五如来性品第四之二
伯五五八九号　　妙法莲华经卷第二譬喻品第三
伯五五八九号　　佛名经卷第九
伯五五八九号　　大乘无量寿经
伯五五八九号　　金刚般若波罗蜜经
伯五五九〇号　　妙法莲华经卷第三化城喻品第七
伯五五九〇号　　羯磨（自恣及受功德依法僧差自恣人羯磨文）
伯五五九〇号　　残转帖
伯五五九〇号　　妙法莲华经卷第七观世音菩萨普门品第二十五
伯五五九〇号　　四分律戒本
伯五五九〇号　　大乘无量寿经
伯五五九〇号　　妙法莲华经卷第五如来寿量品第十六
伯五五九二号　　残佛经断片
伯五五九三号　　癸巳社司转帖
伯五五九四号　　妙法莲华经卷第七观世音菩萨普门品第二十五
伯五五九五号　　大佛顶万行首楞严经卷第六
伯五五九六号　　佛名经卷第一
伯五五九七号　　西域文
伯五五九七号　　背面　　残佛经断片
伯五五九八号　　李绍宗所造佛像
伯六〇〇一号　　佛名经
伯六〇〇二号　　麦粟油面账
伯六〇〇三号　　新义乡纪事竹简
伯六〇〇四号　　祭亡文

伯六〇〇五号　　诸僧布账
伯六〇〇五号　　都僧统令诸寺进业修习三时礼忏帖
伯六〇〇六号　　佛说佛名经
伯六〇〇六号　　二月八日斋日祈愿文
伯六〇〇七号　　破粟面账
伯六〇〇八号　　刻本千佛
伯六〇〇九号　　金光明经卷第一赞叹品第四
伯六〇一〇号　　祭文
伯六〇一一号　　习字及金刚般若波罗蜜经
伯六〇一一号　　律疏
伯六〇一一号　　佛名经
伯六〇一一号　　金刚般若波罗蜜经
伯六〇一二号　　残佛经断片
伯六〇一三号　　残佛经断片
伯六〇一四号　　致杨阇梨书函
伯六〇一五号　　佛名经
伯六〇一六号　　佛说八阳神咒经
伯六〇一七号　　大智度论卷第三十一初品中十八空义第四十八
伯六〇一八号　　残牒状及欠油账
伯六〇一九号　　大般若波罗蜜多经卷第一标题
伯六〇二〇号　　真言一行
伯六〇二一号　　摩诃般若波罗蜜经卷第二十六、七譬品第八十五
伯六〇二二号　　难字习写及真言油账等残片
伯六〇二三号　　僧愿力状
伯六〇二四号　　社司转帖
伯六〇二五号　　树下说法图
伯六〇二六号　　礼忏文菩萨名
伯六〇二七号　　菩萨名
伯六〇二八号　　残文一行
伯六〇二九号　　残契约（存保人名一行）
伯六〇三〇号　　残文十字
伯六〇三一号　　大般若波罗蜜多经残片
伯六〇三二号　　残佛经五字
伯六〇三三号　　残文四字
伯六〇三四号　　残文二字
伯六〇三五号　　残佛经七字
伯六〇三六号　　维摩诘所说经卷中文殊师利问疾品第五
伯六〇三七号　　便麦账
伯六〇三八号　　残账、西域文、残佛经一行等